



KAHUNGUNU MARAE MARAЕ DEVELOPMENT PLANNING 2024



**Results from Community Planning Days
February 10th, Kahungunu Marae, Nuhaka
April 6th, RSA Napier, Ahuriri
May 4th, Kahungunu Marae & Zoom, Nuhaka**



Marae Planning Day in Ahuriri



Hemi McGregor makes his presentation at Ahuriri



Marae Planning Day in February (above and below)





Marae Planning Day in February (above and below)



Contents

Mihi

Oranga Marae Framework

This is Our Marae

Current Physical Work Around the Marae

How Our Marae is Used

Current Uses

Memories of the Marae

Other Uses for Marae

Vision

These Are Our Values

Action Area: Te Taiao

Action Area: Whai Hua (Economy)

Action Area: Tikanga

Action Area: Mātauranga

Action Area: Civil Defense Resilience

Action Area: Digital Marae

Focus Area: Marae Entrance & Landscaping (Future Waharoa)

Focus Area: Kahungunu - Whare Nui (including Whakairo Restoration)

Focus Area: Whare Kai

Focus Area: Te Tahinga - Whare

(including Whakairo Restoration/Disability Facilities)

Focus Area: Sheds & Fridge Container

Focus Area: 75th Anniversary Celebration

Appendices

Articles from Wairoa Star newspaper

Opening of marae, 1949, Gisborne Herald

Mihi

He manako te koura, e kore ai

**Moumoukai te maunga, tu mai ra
Te whakaruruhau, te whare korero
E kore, kore e riro.**

**Waitirohia, te awa o Nuhaka, e rere ra
Te Matapuna o te ora
E kore e maroke**

**Rakaipaaka te iwi, e noho ra
Nga whare rau o Te Tahinga o te ra
E kore e ngaro**

Tihei mauri ora



Marae Development Plan Guide



This is our marae

- Name
- Location
- Legal status
- Photos, maps, toi



This is our vision

- What do we want for our marae?
- How will we take our past to the future?
- How will we draw whānau to the marae?
- How will we engage with dispersed hapū members?
- How will we ensure succession?
- How do we protect and maintain our future marae?



These are our whānau / people

- Whakapapa



This is our hapū and marae story

- Whānau numbers, lwi links, kaumātua
- Governance and Committee groups – description (building, sports etc.)



This is how we want to take care of our marae for our hapū

- Cultural (kaikōrero numbers, succession planning)
- Facilities (new wharekai, improved roading, papakāinga, insurance, maintenance)
- Health and wellbeing (spiritual; tinana / sports and health activities)
- Rangatahi (activities to engage rangatahi in marae life)
- Taonga preservation



This is how our marae is used

- Current cultural capability
- Events (tangihanga, hui)
- Wānanga (educational programmes, noho marae, school holiday activities)
- Facilities (business meetings)

Privacy note: The plan will be uploaded to a Government database and so should have whānau support for any content (e.g. photos) included. Applications and supporting documents may be viewed by Advisors and the Oranga Marae Committee.



This is what we want to do for our marae

Some examples:

- Action 1 – “Organise three te reo weekend wānanga in the next 12 months”
- Action 2 – “New plumbing for wharepaku next year”
- Action 3 – “New roof on wharekai by end 2019”
- Action 4 – “Participate in Kapa Haka Regionals 2019”

This is Our Marae Kahungunu Community Marae War Memorial Hall

Website: www.kahungunumarae.com

FROM THE CHARTER:

MAHI Ā NGĀ TUPUNA – HISTORY:

The Kahungunu Marae was gifted by The Church of Jesus Christ of Latter Day Saints in 1978, to the Nuhaka Community, Māori and Pākehā, since then it has been recognized as a community marae and has been used as a focal point of the people of Nuhaka. This Charter reflects the Taonga – treasure of this community marae.

THE CHARTER:

The Charter is an inspirational statement declaring the relationship between the Marae Taonga – its intrinsic as well as its visible value – its Beneficiaries and the Trustees.

BENEFICIARIES:

The Beneficiaries of the Marae is the Whānau, which embraces the descendants of Kahungunu and the people of Nuhaka, both Māori, Pākehā, and the wider community.

BENEFITS:

The Marae offers to the Community

- A site for the commemoration of local military personnel who died in the service of New Zealand.
- A repository of history, whakapapa-genealogy-culture, and traditions.
- A Tūrangawaewae – a place to stand with dignity – for any of community.
- A venue for customary events and ceremonies, particularly Tangihanga - Funeral Services.
- A refuge for the community in times of crisis.
- The embodiment of Taonga Tuku Iho – Timeless gifts of the Whānau Forebearers.

KAUPAPA – PURPOSE:

The Marae Stands

- For the benefit of the community.
- To foster a sense of the community.

- As a focal point, among others of the community's unique identity.
- To encourage traditional values of sharing and participating.

KAWA AND TIKANGA – VALUES AND PHILOSOPHY:

The Marae embraces the spirit of whanaungatanga – the sense of belonging to extended family.

Appropriate ceremonial kawa – protocols.

High regard for Kaumātua – the elder states people accorded esteem for their experience, wisdom, and leadership.

Care and respect for Mauri, life's principles of diverse individuals and groups. Intimate relationships with the dimensions of the environment.

FROM THE CHARITIES REGISTER:

ENTITY: KAHUNGUNU COMMUNITY MARAE TRUST

PURPOSE

Kahungunu Community Marae serves the Ngati Rakaipaaka iwi and Nuhaka village as a community centre for all, because we are a community marae.

STRUCTURE

Our Committee is made up of six Trustees and seven committee members, plus the assistance of volunteers, both Maori and pakeha.

ACTIVITY

Kahungunu Community Marae is a community centre for local weddings, anniversaries, tangihana, unveilings, the annual Ngati Rakaipaaka Whanau Day, Nuhaka School Concert Breakups, wananga, hui, and the annual National Maori Film Festival.

WHO'S INVOLVED

The above activities involve a large number of local community members as well as visiting whanau who no longer live in the district, the school community and committee members.

WHERE IT TAKES PLACE

The activities take place in the wharenui, the wharekai and the large, landscaped grounds of Kahungunu Community Marae.

PARTICIPANTS/BENEFICIARIES

All the local people and visitors who take part in the Events described above benefit from the central location of the Kahungunu Community Marae, in Nuhaka village, northern Hawkes Bay.

WAR MEMORIAL MARAE

Kahungunu Marae is a War Memorial Hall, carved by war veterans under the tutelage of Pine and Hone Taiapa. An annual Anzac Day service is held in the marae.

GAZETTE NOTICE

Nine sections of land gazetted for marae purposes.

Extract from *N.Z. Gazette*, 12 February 1981, No. 13, page 275

Setting Apart Land as a Maori Reservation

PURSUANT to section 439 of the Maori Affairs Act 1953, the lands described in the Schedule hereto are hereby set apart as a Maori Reservation for the purpose of a marae and meeting house for the common use and benefit of the Kahungunu people and the people of Nuhaka.

SCHEDULE

HAWKE'S BAY LAND DISTRICT

ALL those pieces of land situated in Block VIII, Nuhaka Survey District, and described as follows:

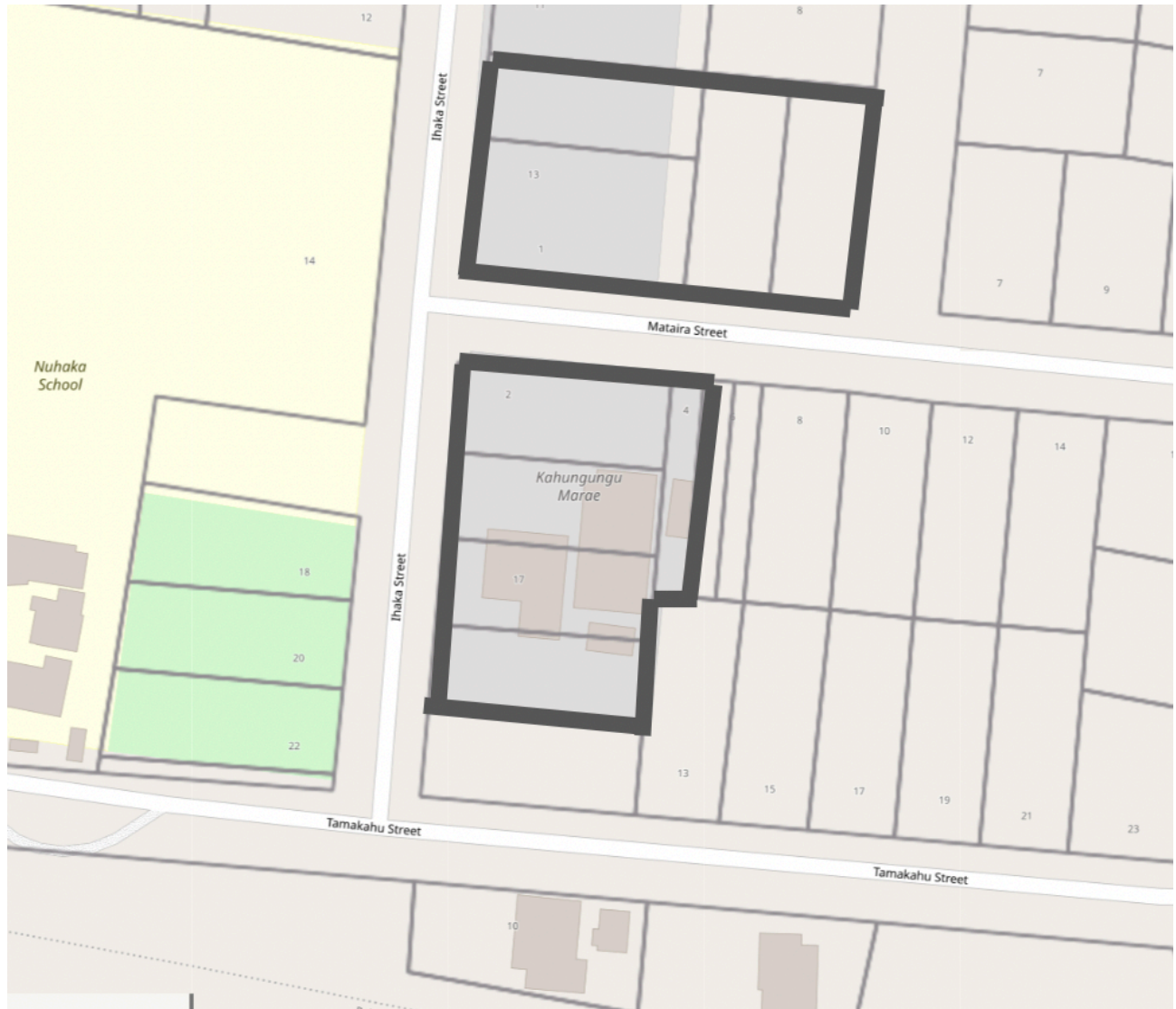
Area m ²	Being
1568	Nuhaka 2C2W 89, being all the land in certificate of title 72/124, Hawkes Bay Registry.
1031	Nuhaka 2C2W 90, being all the land in certificate of title 178/96, Hawkes Bay Registry.
1031	Nuhaka 2C2W 91, being all the land in certificate of title 178/97, Hawkes Bay Registry.
1011	Nuhaka 2C2W 92, being all the land in certificate of title 168/147, Hawkes Bay Registry.
1011	Nuhaka 2C2W 93, being all the land in certificate of title 168/146, Hawkes Bay Registry.
328	Nuhaka 2C2W 94A, being all the land in certificate of title 175/44, Hawkes Bay Registry.
1011	Nuhaka 2C2W 107, being all the land in certificate of title 168/148, Hawkes Bay Registry.
1011	Nuhaka 2C2W 108, being all the land in certificate of title 187/80, Hawkes Bay Registry.
1011	Nuhaka 2C2W 154, being all the land in certificate of title 72/128, Hawkes Bay Registry.

Dated at Wellington this 2nd day of February 1981.

I. P. PUKETAPU, Secretary for Maori Affairs.

(M.A. H.O. 21/3/4; D.O. 218)

P. D. Hasselberg, Government Printer, Wellington, New Zealand—1981



Our land holdings comprise 5 sections upon which the marae campus is located and then 4 sections across the street with the kaumatua flats.

The northern sections were previously the location of the LDS hall, chapel and mission house, as well tennis courts and dining hall down on the flats. All of these buildings were demolished when the new LDS chapel was built on SH2.

Te Tahinga marae also was originally located down on the flat land by the tennis courts, but it was in disrepair and was torn down and replaced with the new whare. The original barge boards from Te Tahinga are located under the stage of the marae.

CURRENT PHYSICAL WORK AROUND THE MARAE (updated May 2024):

TE TAHINGA

Repository for ancestor photos and taonga
Is run down and in need of an upgrade
Possible installation of heat pump

Whakairo have been removed to be repaired
Barge boards need to be repainted etc
Possible new look for inside of whare

WHARE NUI - KAHUNGUNU - RESTORATION

Matthew Randall is currently leading restoration mahi - front of marae
A comprehensive restoration plan has been written which will be integrated into this plan
This is a multi-year multi-stage project focused on exterior, then with more of a focus on cleaning inside the marae, with some repairs to walls
As part of this project a Waharoa is possibly going to be constructed
Funding for phase one restoration has come from MCH Matauranga Marae, phase two will likely be funded via Oranga Marae (application to be completed)

WHARE NUI - KAHUNGUNU - INTEGRITY AND CONDITION

Chairman is leading upgrades and urgent repairs to south wall, needed all around
There is a need for a seismic assessment which will come out of this planning process
There has been some electrical upgrades made internally, for stage and guests
The Whare Nui holds our upgraded digital marae hub with Fibre Internet and Zoom
The mattresses pillows etc have been moved to our new pod adjacent to Te Tahinga
Blinds have been installed in the whare nui which will help insulate from the cold

WHARE KAI - TE AROHA O KAHUNGUNU

Was hit the most by damage from the February 2023 floods Cyclone Gabrielle
Hit again by the second flood in November 2023, but we were more prepared
Replaced vinyl floor with polished concrete floor, resilient to floodwaters
May need to repair the flood damaged walls, big job will be going ahead soon
The lower boards on the walls have been removed and will be replaced
There are plans to repaint the walls in the whare kai and also insulate the ceiling with a new false ceiling
A new outdoor refrigerator has been purchased and the old one disposed of
New tables and chairs throughout, new dishwasher, new heat pumps from Whare Maire grant

WHARE PAKU AND EXTERNAL BUILDINGS (Includes Water Sewage)

Installing water filters and UV treatment for marae water supply

Whare Paku are in urgent need of upgrade and plan is being put in place

Septic tanks are in urgent need of upgrade and plan is being put in place

Flood relief funds received may be able to help in this regard

Gravel put down on back carpark, big driveway now across to the dining hall carpark

Fence replaced by bollards around entire marae

FLOOD RELIEF PROJECTS

Drains on Tamakahu Street and Nuhaka stream have been upgraded which should reduce flood risk in future

Rakaipaaka has been leading this project

This is how our marae is used

Current uses

Tangi, wānanga, whānau reunions
 Events, kapa haka, school holiday activities
 Kaumatua dinners, film festival, meetings
 Māori land meetings, hui

Our memories of the marae	Our memories of the marae
Watching Tommy Taurima teaching kapa haka Balls - green and gold Primary School Our primary colours are 1, 2, 3 - red, white, blue Alice H: Marie Teacher @ Nuhaka Primary School Floor show at Kahungunu Marae The Kohanga Reo kids running around, singing, having fun Having wedding photos taken in front of the Kahungunu Marae Nuhaka School Concerts Seeing my Uncle Tom Mahuika Waarea's name in the RS plaque in the Whare Nui he belonged to the 28th Maori Battalion - Kia Ora Tuahine, playing cards Manutai Kihini Playing on the verandah	Jack Granby Sister Marge dressed her up for the ball Got a container of cocoa Campbell was her escort Wahine used to be a Princess Maui married Moana Manley Te Arawai Attending hui with my Papa - Kingi Campbell Visiting Rosie and Laura (heart) Dad and Uncle's putting hangi in the ground Going to the toilets in the middle of the night Anzac Services Learnt purakau at marae Church there before chapel built Memorable speech making with Mr Bonnevie - Kapa Haka - Nuhaka School

As a junior school pupil whenever there was a kana kana at Kahungunu all my age group would play hide and seek and run away from the girls Roller skating on the verandah! Tom Taurima performing @ Kahungunu First Orchestra Memories on Riripeti St next to the Smiths we can down from Auckland every holidays School concerts at the end of the year Family reunions Kapa Haka practices with Uncle Tommy Taurima Pop's tangi held at Kahungunu (Hiku) Went to church at Kahungunu in the 1970s (Olivia Smith)	Having our first floor show in the Kahungunu Meeting House - choreographer Marie Whaanga Watching Tommy Taurima teach kapa haka Weekend wananga at marae Going through Kahungunu Marae and the kura on hot summer days Film Festivals School Concerts Tangihanga Birthdays Nuhaka School and Nuhaka Rugby Club reunions Nuhaka School end of year performances Aunties, Nannies used to make quilts using the frames, I used to play under the frames and listen to their chats Hine Tamatea ko au te mokopuna o nga Marae Tangihanga Reunions Whanau Karangaroa Always loved pretend singing on the "stage"
---	---

What are some of your thoughts and ideas?
What other uses could we make of our marae?

“One thing I loved coming to at Kahungunu Marae was the Rakaipaaka Day. Loved whakawhanaungatanga, manaakitanga and lots of food stalls. Yum. Sadly it has been a couple of years, maybe more since we had one. Perhaps Kahungunu can organise one under Kahungunu Marae Day!”

Artist gathering / wananga

See also “Vision” section

Tourist Attraction - visit through the wharenuui with a kai to follow

This is our Vision

What is our vision? “Blue Sky”

Connect Rakaipaaka and Kahungunu to world via Zoom etc

“Uses for Marae” Learning Marae

- Marae wananga space
- Taikura (Kaumatua)
- Mau Rakau - Taiaha
- Re-a-waha (speakers)

Gym - health space

Whare taonga

Reo-a-tinana (physical)

Re-a-wairua (spiritual)

Whanau to be one together - kotahitanga / unity

That the whanau of the marae flow with Tikanga/Te Reo

Vision “Blue Sky” - ke te mea nui ko te aroha, tetahi ki tetahi (Showing aroha to each other)

Tourist marae to showcase our beautiful marae, digital platform

Revegetate awa - walkways to connect marae to the river - beach

Whanaungatanga/whakapapa

To come with my mokos and for it to be nice and well maintained

That the reo Maori is spoken by / in the kauta

Everywhere not just on paepae

Healthy happy healthy whanau

Challenge is how to you transfer the T K M to the present and future generations given the uri are dispersed throughout Aotearoa and the world

To be in consistent use by the community

These are our Values

Wairuatanga

Manaakitanga

Kotahitanga

Whanaungatanga

Kawa

Kaitiakitanga

What else?

Kaitiaki tanga - remembering the 'i' - the value we bring individually - we bring to the collective

Kotahi tanga - recognising everyone brings value to the kaupapa, "Whanau Skills Audit"

Spiritual

Whakapapa - Te Reo Maori - Tuhi Waiata

Ukaipotanga - Tikanga - Te Reo

Kaumatua - Rangatahi

Action Area: Te Taiao

Recycling
Solar Power
Fix Waste Water System

Action Area: Whai Hua (Economy)

Create revenue

Action Area: Tikanga	Action Area: Mātauranga
Digital marae - love it! Old movies - if you can put names to it Record kaumatua stories Values Open and flexible to the changing marae culture Building our paepae - kaikaranga - encouraging our rangatahi back to the marae Hold wananga on tikanga and kawa ie when is the whariki laid down when there is a tupapaku Wananga on tikanga and kawa Tikanga - values that guide you Kawa - How you apply the values in what you do Be flexible adapt to changes in culture Wananga on the wider history of Rakaipaaka given many of our members live in the wider Kahungunu area Urupa, working bees, to also teach kawa of urupa Working bees that also include wananga - tikanga that includes participation - kitchen, haangi Spiral building Whakapapa Whare Taonga	“Kawa” - maintaining the vision of our tupuna / but making it viable for today engari “Kawa e takahi te mana-a-whenua” Does Kahungunu have a succession plan for the paepae iei whaikorero, karanga Learning Nuhaka waiata and haka Wananga around stories of Nuhaka kaumatua Learning Marae Education plan for Kahungunu/ Does this align with MoE and Nuhaka School Work together with Iwi - Rakaipaaka - being with karakia etc waiata etc Digitized archives Kapa haka group - Matatini goal Host different wananga Zoom to country and people outside of the area Rakaipaaka musical talent Singers Live music Bands Bus to Morere Honour Moumoukai Square Dancing Hydroponic High Rise building Round dining hall Composting Ballroom Dancing Kapa haka Eco Buildings Piano Hula Aviary

Action Area: Civil Defense Resilience Cook on gas Civil Defence hub Water Power Generators	Action Area: Digital Marae Make marae a digital marae, digital hub
--	---

Focus Area: Marae Entrance & Landscaping (Future Waharoa)

Challenges	Opportunities
Parking - maybe Choc's corner section Money/consult landowners Aramatua prevented beach access because of stock Seating and a roof in waharoa Pou could link marae ie. Iraia Te Hanene, Te Manutai, Te Rehu, Tamakahu, Ihaka Whaanga (?), Te Tahinga. Carver to whakapapa to Nuhaka	● Wood coming for whakairo project ● New waharoa for marae ● Landscaping, atea ● Cousin Taka is a master carver from Nga Nuhaka ● Carved entrance - got totara tree ● Landscaping plan ● Landscaping walkways ● Landscaping native plantings ● Old tennis court for parking ● Skateboard bowl ● Disability car parking ● Pou to mark origins/history of Te Tahinga ● Paper road right through - possible walkway site to beach ● Plant for weaving workshops - rongoa - nursery for further revegetation of Nuhaka awa ● Repair the area ● Patterned by carvers ● Pukeko was the bird of Nuhaka ● Solar powered waharoa ● Pou for the history at the Waharoa ● Get a Rakaipaaka artist to make a waharoa

Focus Area: Kahungunu - Whare Nui (PART ONE) (including Whakairo Restoration)

Challenges	Opportunities
• Storage of mattresses etc • Respect no booze etc • Heating/air con • Solar - Rangiwhao • Curtains - roller blinds • Seating - vacuum • Underfloor heating • Roller blinds for windows • Carvings - name and history on bottom plaques • Adequate heating - pumps/aircond • Underfloor heating • Heating • Up keep of painting • More seating • Heating in winter • Cleaning the rafters • More comfy seats for kaumatua • Solar power • Partnering with Nuhaka School to have them part of the restoration project • Movie Nights • Charge to make \$\$ for marae • Easy Eats could sometimes come out and sell their kai • Charge everyone • Could include package deal - meal and a movie • Renaming tags for “nga pou” • Booklet outlining history - korero of each pou - online • The marae - who were the carvers?	• Restoration underway • Front door of marae needs fixing • Securing latch not holding - door open, accident waiting to happen • Print stories of carvings • Creating reasons for whanau to return home - “Inter Exchanges” ie Qualified builders, training, hau kaingaa • Continue throughout whare • Restoration - stages and phases approach • Spiritual Cultural Audit - “Tikanga” • Needs Assessment • Videography and Lidar Photos of the Restoration Journey • Digital Archive • Solar Panels • Shoe racks front and side • Movie nights • Hire out for conferences • Community events • Local events • Solar power like Rangiwhao • Offsite learning opportunities • Inside - clean kowhaiwhai • Heating • Hire out wharenui for conferences • Solar Power

• Update photos / QR code for photos • Painting - what colours? • Outside of whare nui • Wheelchair access at front of whare nui • Insurance - help with excess • New whariki for wharenui • Wananga to do weaving • Rewiring? • Sprinkler system in whare nui • Structurally assessed - are foundations stable • Lights at night to light up carpark	• Disaster Management Plan - have one for marae • More seats in whare nui for kaumatua • Covered walkways to ablution / dining room • Heating underfloor • Warm in winter • Insulation - triple glazing for doors / windows • Paepae - Waharoa • Shelter for manuhiri • Roof - redone • Atea - remodeled entrance • Walk/concrete • Whakairo restoration • Update returned servicemen board • Archive room - history of Kahungunu, School, Rakaipaa, matauranga for next generation • Restoration of tukutuku • Cleaning of rafters
---	--

Challenges	Opportunities
Storage of mattresses etc Eco Power - Starlink	Restoration underway Continue throughout whare Side rooms - wharenui Comfortable lounge area for kaumatua Paepae during tangi hanga To be able to make a hot drink / snack meal Carving restoration classes schemes learning Old mattress room - what can we do with that?

Focus Area: Whare Kai

Challenges	Opportunities
• Flood recovery • Solar power • Reflooding • Timelines and funding: • Elevating the Whare Kai before the next “Natural Disaster” i.e. flooding • Larger pantry • Lockable cupboards • Deep fryer • Steamer • Air conditioning in kitchen • Double glazed • Rangehoods • Better lighting • Respect - no smoking, no booze, good language • Insulation for ceiling - place to store tables/chairs - sliding doors, bi-fold, kitchen extension • Infrastructure - flooding etc • New ceiling and lighting - hide the netting • All types of whanau gatherings - big and small • Extend kitchen to the chiller/new chiller • Upgrade outside cook house • Carpark outside kitchen for workers only • Extend building towards Ihaka St	• New concrete floor • Expand kitchen and storage Extend frontage and consider: • Share of frontage • Light • Art works wall space • Floor - pebbled floor Permaculture • Conscious kai - “garden to table” • Teaching and learning • Sustainability • Strengthening community action • Reasons for whanau to come home • Birthdays • Dinners • Hired out • Economic development opportunities: • High learning • Training • Commercial opportunities (that do not impact hau kainga) • Upgrade cookhouse • Roof from whare nui to whare kai • Commercial kitchen that can be hire out? Lunches in schools • Prep/funding • Encourage all district schools to make use of

to extend kitchen (Cheaper) double glazed windows • Artworks all over the place • Expand and extend kitchen • Modernize cook house • Kitchen needs a decent working space e.g. long bench in the middle to work off • Decent cupboards to store crockery - saves wrapping • Cooler kitchen as it can get super hot - fans, aircon unit • Accessible plumbing • Modular building • Built off site and brought on space • Toilets / showers - extractor fans • Dishwashers storage, locked cupboards • • Prep space • • Floor	• Walk in chiller - attached to kitchen as one fridge is too small to hold food • Wharekai - display more Rakaipaaka artwork • Ceiling would make big difference in warmth and sound • Make the tables and chairs easy to move • Solar power • Whare kai - bi-fold doors ranch sliders for front of dining room • Raise the whare kai (flooding) • Decking verandah around whare kai • Ceiling art work local purakau - Hemi McGregor • Covered from wharenui to wharekai and to wharepaku • Kitchen extension for storage and joined to chiller • Mara kai • Whare kai - skirtings, walls, extension to store tables/chairs • Walk in chiller • Revamped shed - meat • Bench Space • Steamer stackers • Commercial kitchen: • Maori Dvpt Fund • Local Community focus • E.g. bake bread to sell to locals • Ovens, store, prep space, extraction fans
--	---

Focus Area: Te Tahinga - Whare (including Whakairo Restoration/Disability Facilities)

Challenges	Opportunities
• Heating and cooling • Making sure sun/uv doesn't damage the taonga inside • Bigger doorway - wheelchair access • Paint walls inside white • Sign - Te Poho o Te Tahinga carved • Carving along base front • Exterior front ceiling - timber slats • Heat pump • Fans • Exterior wooden shutters • Black out curtains • Couch • Shelves for bags • TV • Digital photos • Stick with whanau photos • Double glazed front • Front doors widened large ramp • Red foldable beds like at Iwitea • For our nannies and koro and any others so they don't have to sleep down low • Taonga display for our area • Sustainable living • Living outside of our comfort zones • Mara Kai, Rongoa, Pataka, Storage of water • Fruit trees • Flood resistant stop banks • Stop flooding - awa • Disability accessibility audit • Generator • Heat pump, Dehumidifier	• Restoration underway • Continue throughout whare • Door flush to floor for disabled • Build exterior seating • Shoe racks • Wheel chair access - front widened • Vertical slats same as Kahungunu • Maori features around door and window • Double glazed windows and doors • Heat pump for winter • Scale down the size of the photos • More photos of our whanau • Connect the whanau photos to a genealogy website whakapapa website so whanau across the world know where physical photos of their nanny and papa are • Shower and toilet for Kaumatua/disabled • Build out back of Tahinga, put in a door to access • Build between Te Tahinga and Mattress room - there is space there • Who you know, what you know = funds • Solar power - partnership • Community Emergency Kit - families • Photos to be digitised and a screen placed in whare and photos can be accessed by whanau when visiting • Defibrillator • Rongoa (medical centre) • New carpet, Air extractor • Commercial vacuum cleaners

Focus Area: Sheds & Fridge Container

Challenges	Opportunities
Flood recovery See “Whare Kai” for more	New fridge container Integrate with kitchen See “Whare Kai” for more

Focus Area: Whare Paku (including sewage and water systems)

Challenges	Opportunities
Run down whare paku Wharepaku is too small compared to the wharenui (and in general) Opportunities Mens • Take out hot water cylinder, replace with gas • New vanity • Shelving in shower • Fans - expelair • Lighting • New Urinals • Extra toilets • Power points • New Mirror • New walls • Extra shower • Covered exterior area to both toilets Ladies • Take out hot water cylinder and change to gas • New vanity • Shelving in showers • Fans expelair • Lighting • Add a shower • New toilets and doors • Push out walls make larger • New walls in toilets • Power points • Bigger mirror	• Restoration / new build • Composting toilets • Be lovely to have a covered walkway to the wharepaku • More toilets, covered area • Covered area from the wharekai to the wharepaku • Solar power like Rangiwaho in Gizzy • New sewage system • New ablution block • Waste water system • Solar system • Disabled toilets • Higher toilet • Better vanity • Bigger doorway • Venting - expelair • False ceiling • Better lighting • Big mirror • Wash proof walls and doors • Complete rebuild • Solar power • Compostable toilets • Generator • The Dream • Access is closer to whare • Disability access toilet and shower together • Showers separate from wharepaku e.g. through old mattress room • User pay debit card laundry/dryers

Whare Paku - ablution block - Upgrade or tear down - Wheelchair access - Disabled access to all facilities - Covered walkway from Wharenui to Wharekai - Kaumatua toilets - renew vinyl flooring - Approach WDC about health hazard - Showers upgrade -disabled/wheelchair accessible - DIY - look at funding support - Improvements to septic tank system	
---	--

Focus Area: 75th Anniversary Celebration

Kahungunu Marae opened on 27th August 2024

Date: Event on Saturday 30 August 2024, 9 am to 6 pm

Develop a draft programme - commemoration
Rededication -

Aspects of day:

Connect to Hawaii - our “twin marae” at PCC

Connect to Te Aupouri - re: the totara that came from there

Connect to other marae in Nuhaka - special invitations

Connect to the Navy - offer already made

Connect to LDS Church re: history

Importance of marae as a War Memorial

Connect to Rakaipaaka

Include kapa haka

Toi Rakaipaaka event is at end of October (Labour weekend)

Focus Area: 25-Year Building Plan

Challenges	Opportunities
What are our long-term needs?	What are long-term opportunities? Whare Taonga Whare Kiriata



ARTICLES FROM THE WAIROA STAR:

Conveying politics and peace in art

ART that is provocative. That was how Ngāti Rakaipaaka and Ngāti Kahungunu Palmerston North-based artist Israel Tangaroa Birch sees his artwork.

Mr Birch was the guest speaker at a Kahungunu Marae planning day, where he spoke about his career and the future vision of the marae after his mahi on the Te Rau Karamu Massey Marae recently.

"Art is a powerful thing to flip ideas on its head."

"How this is achieved is through a process of etching, grinding and shaping stainless steel is another matter. So, I carve into stainless steel with a grinder to make holographic images and a process of washing colours with coloured prints as Van Gogh did."

Mr Birch's work acknowledges the influence of whakairo (carving), the relationship between Te Ao Mārama and Te Pō — the worlds of light and dark — issues of the environment and our relationship to the landscape, and the intangible aspects of te ao Māori — the Māori world.

His political artworks critique the imagery around us and sold to us, he said.

One work shown in the presentation was titled 'First Class'.

"This is a commentary on the commodification of taonga Māori, and this work comments of the use on the mangōpare (traditional kōwhaiwhai pattern) on the tail of the Air NZ plane, when Air NZ had a no tā moko policy, while still wearing Māori symbols and adorning their plane with one of our most prestigious kōwhaiwhai patterns.

"Kowhaiwhai is the spirit of survival and in imagery we see the pātiki or flounder, not a very noble fish, but respected by Māori because it survives in fresh and salt water."



COMING HOME: Israel Tangaroa Birch has whakapapa to Kahungunu Marae from his Ngāti Kahungunu and Ngāti Rakaipaaka ties.

Mr Birch's view is that there should be a treaty claim of the repatriation of Te Reo Māori.

He passed a tiki (carved figure) in the shape of the word 'taihae' around the group of around 20.

"This is a piece of conceptual art I have done with the tiki and the word taihae means to appropriate and steal and that is what has happened with our culture."

In his career, he has worked with police and the Department of Conservation.

"Or the Department of Colonisation," Mr Birch chuckles.

Mr Birch is now working on a project with mana whenua and the Napier City Council.

"The goal there is to make a Māori presence."

Not all pieces Mr Birch creates are political, however. "Rongo is about peace and wellbeing, I cannot be always making political art because it takes too much of a toll and you have to look after yourself."

In conjunction with the marae, an artists' hui is planned for later this year.

"We want to bring a Toi Rakaipaaka artist to our hui here at Kahungunu in October. There are about 30 artists who whakapapa back here but 90 percent do not know how to access this space."

The background of politics and the current climate in Aotearoa were a hot topic.

"Toi Titiri is about bringing Māori culture together. Not just culturally but in regard to health like the smoking legislation because that affects us all.

"Māori are anti-crown not anti-pākehā. This will be a war in the courts."

'A marae for everybody'

KAHUNGUNU Marae at Nūhaka is in its 75th year, with a birthday set for August 27.

The marae committee held a planning day earlier this month.

Chair, Terry Hickling, has sat on the committee for the past 40 years.

"The Mormon church (The Church of Jesus Christ of Latter-day Saints) created this as a war memorial and community marae and gave it to the people of Kahungunu and people of Nūhaka.

"This is a marae for everybody."

Issues discussed the previous weekend were around drainage in the event of similar weather events like ex-tropical Cyclone Gabrielle, and the November deluge plus seismic work.

"The real thing is our priorities outside funding. For example, we need to get insurance funding for the roof and also work with Oranga Marae.

"A big issue is seismic work around the marae itself. We have an engineer to do an assessment on the hinge point between the structure and concrete, but we need to locate the original building plans to make the work easier.

"The number-one priority is the integrity of the marae to preserve it for the people

Council matters

WAIROA District Council (WDC) wants to work with Quality Road Services (QRS) to make a letter of expectation. Chair and deputy mayor Denise Eaglesome-Karekare led the meeting last Tuesday as Mayor Craig Little was absent. Councillor and QRS



A PLACE FOR ALL: What does the future hold for Kahungunu Marae? A key talking point at this month's planning day.

and to preserve the building," said Mr Hickling.

Ngāti Pahauwera Development Trust chair Toro Waaka said engaging with younger people was also a priority.

"The challenge is to transfer the knowledge.

"What is the right mechanism to heal the young people?

"We need more working bees to contribute, or touch tables making use of online platforms like Zoom — plus more wananga to learn."

Mr Waaka said altering misconceptions would help to bring people together.

"Let's focus on commonalities, not differences, by demystifying marae and putting it into a context that younger people can understand and feel good about. They may already want to come out to contribute and help, but may not be sure how to do that right now."

The pull to come home had drawn Angela

Spooner back.

"Today is about that future-focused view.

"We go away to learn and return to bring it back.

"Presence is everything."

An out and out success was trustee Jan Mckenzie's assessment.

"Today has ticked all the boxes, with whānau giving their dreams and aspirations for this wonderful space.

"We have had whānau who have not been here for a while come back and that is cool to see," said Ms Spooner.

Leo Koziol, a committee member and facilitator in the planning process, said the future vision was aligned with showing aroha to each other.

"We are activating the 75th anniversary celebrations and where to from here for the marae and where will it be in 25 years time.

"Today there has been an abundance of great ideas such as Toi Māori with Israel to co-design a waharoa/gateway here and the artists hui later in the year.

"This is the first of three hui on the marae plan.

"The next will be on Zoom and then down in Ahuriri-Napier. Dates are still to be announced."

Mr Koziol also had good news for film fans feeling the absence of the Wairoa Film Festival last year.

"The Wairoa Film Festival will be held in June — either King's Birthday weekend or Matariki.

"That is yet to be announced."

Seeking to assure marae's survival

THE interior walls are lined with history; on every surface tipuna are depicted, whether through poupou, whakairo or the tukutuku patterns.

The historic Kahungunu War Memorial Meeting House in Nūhaka opened its doors earlier this month for a hui, unveiling a new website to house its rich and sprawling history.

The Mātauranga Māori history hui included an audiovisual and fully digitised presentation of Kahungunu marae, with high-quality digital archives — including historic photographs and videos.

Plans for the marae's 75th anniversary jubilee next year were discussed, followed by the sharing of kai and exchanging of the stories and songs of Nūhaka.

Convenor and Kahungunu Marae committee member Leo Koziol said the tipuna whare was likely the largest fully embellished wharenui in Aotearoa.

"There is not a square inch that's not a wooden floor or woven braided expression of Toi Māori. It may be the largest art work in New Zealand."

However the whare is in urgent need of repair, including the exterior carvings — the maihi (diagonal bargeboards).

Harsh weather has weakened the fixtures, degrading the structures over time.

Tairāwhiti-based kaiwhakairo and restorer, Matthew Randall traces his ancestry to Nūhaka, and it was his koro and his brothers who were among the original carvers in the late 1940s.

He knows it is urgent.

"It needs to be done. We are not going to sit back and watch our whare rot away."

Mr Randall is tasked with the anticipated restoration work, and described the whare as "quite the statement. Back in the day, it used to hold balls".

"To our knowledge, it is the largest fully carved interior and exterior wharenui in the country. Pretty much everything that could be carved is."

Last restored just over 30 years ago, in 1992, Mr Randall said restoration work on marae generally occurred every 20 to 25 years. It needed to be done, he said.

He hopes it will be this year.

"The riskiest thing is doing nothing. We are at the stage of scoping it out and while the whare is in need of restoration, the whole thing will need restoration. But some things are more urgent."

The ideal process would see the restoration occur in stages over a year, with the exterior panels needing to be transported to Gisborne. However, the process was likely to exceed that timeline, he said.

The wharepuni is also included in the restoration as it was currently "a little worse for wear".

Once the exterior panels of the wharenui are removed, the underside can be inspected.

The interior work will not require any uplift of the panels, rather a focus on cleaning the fixtures.

While the preference is for Ngāti Kahungunu carvers, others will undertake the work in the event of their absence.

"It benefits the people, and we want to continue that into the future. Look after your own body — and you've got to look after the body of the tipuna."

Restoration talk began during the Covid pandemic, with involvement from Heritage New Zealand Pouhere Taonga.

The new website has its origins in 2020, and was supported by Mātauranga Māori Marae Ora funding for its implementation.

Mr Koziol said the initiative allowed for those not physically present to remain



RICH AND INTERESTING HISTORY: Graeme Symes, an oral historian, recounted the deep histories of the region, the wharenui and its numerous tipuna carved within the walls at Kahungunu War Memorial Meeting House in Nūhaka.

connected to their marae.

Director Kaiwhakahaere Tautiaki Taonga me Kaupapa Māori at Heritage New Zealand Pouhere Taonga Ellen Andersen said the marae received a complete conservation assessment and recommendations from the team prior to the event from an earlier visit with representatives.

Mr Koziol said the agency had funded the hui, visiting the marae often in support of the restoration project.

Targeted funding could be provided by the Ministry of Culture and Heritage, he said, which had funded the website and the restoration report.

Funding applications for marae restoration had been lodged, specifically the exterior carvings affixed to the whare tipuna.

Jared Nicoll at Te Puni Kōkiri (TPK) said they were also working with Kahungunu Marae discussing their future aspirations.

About 75 people attended the hui, with one couple travelling from Ōtautahi Christchurch solely for the occasion.

Mr Koziol was thrilled.

"We're over the moon at the success of the event. We recorded so many stories of the marae, and this work will continue".

Kahungunu Marae is now home to the digital hub and the Wairoa Film Festival's digitiser — another of Mr Koziol's projects.

Nga Taonga, Aotearoa's audiovisual archives, intend to travel to the marae later this year to train volunteers to use the digitiser, he said.

Mr Koziol is passionate about history, and with the committee led the archival research. His late mother, Huia Koziol, was on the marae committee for decades.

The archival research included details of the acquisition of the original draft plans of the marae, dating to 1947 or 1948.

Having sought these out for some years, Mr Koziol procured these "by sheer coincidence".

Earlier this year he visited the National Library in Te Whanganui-a-Tara Wellington looking for the plans.

"There were only two Māori curators who could help me — one was on leave and the other yet to be appointed."

"Eventually a Pakeha guy helped me — they'd been stored away and were scrunched up pieces of paper."

Mr Koziol described the flattening and restoration processes the plans underwent in the hands of the employee.

"I asked for them a year ago and they never got back to me. This year, by sheer coincidence, they had been restored several weeks before. It really felt like a coincidence

— as though it was meant to be."

The plans are "highly detailed. They reveal much of the marae, and reveal too that it was designed for performance — there's a stage room in the plans. The time had come for those plans to make themselves seen. They are restored Taonga of the marae. It is a window into history".

In the afternoon inside the tipuna whare, kaumatua Graeme Symes shared the history of Kahungunu Marae, the tipuna and Nūhaka. He also clarified the correct name of Nga Nūhaka.

Mr Symes, the chair of the Kahungunu Community Marae in Nūhaka, served as Bishop of the Church of Jesus Christ of Latter Saints for 10 years.

A trustee of Tātāu Tātāu o Te Wairoa and Te Iwi o Rakaipaaka Trust, he was previously chair of the Wairoa District Council's Māori Standing Committee.

An oral historian, he recounted the deep histories of the region, the wharenui and its numerous tipuna over the centuries.

Moving through the whare as he spoke, he explained the whakapapa and stories of each poupou, the kaiwhakairo and the relationship between tipuna and ancestor.

There were the histories of Kahungunu's eight wives, most notably Rongomaiwahine, and their respective stories. To enter the wharenui, you must go through the legs of Rongomaiwahine, depicted above the lintel, who represents the origin of life for Ngāti Kahungunu in the region.

"When you walk through the door, you walk through your ancestors. These are our close connections — our whakapapa", Mr Symes said.

At a significant hui in 1980, where the poupou were named, he said many of the original kaiwhakairo, who were apprentices and WW2 returnees, including Mr Koziol's grandfather, William Christy, and his brothers.

Many of those who had provided the names of tipuna had passed on, Mr Koziol said.

Mr Symes explained the unique nature of the marae, which was built by The Church of Jesus Christ of Latter-day Saints as a tribute to Ngāti Rakaipaaka.

Construction began in late 1946 under the tutelage of master carvers Pine and John Taiapa, with returned servicemen completing the kowhaiwhai and local women the tukutuku panels.

Completed in 1949 and opened by then Prime Minister Peter Fraser, the church maintained the carved meeting house until 1978 when it was gifted to the Nūhaka community and later registered as a community marae.

As a result, it became a community and



WHAKAIROTIA: Graeme Symes shares the stories and history of Kahungunu Marae.

memorial hall as well as a whare tipuna.

"It was a church, too, and a hall for the people. During the war years, resources were scarce and everyone used to come here and have hui," Mr Symes said.

Mr Koziol also remembered this and described it as a village hub.

It is now registered as a Māori reservation: "It's unique in that it's a community marae that bridges Māori-Pakeha relations".

He said during the early visits to the region, Mormons were "keen to convert Māori and Polynesians because they thought they were a Lost Tribe of Israel".

Central to a tipuna whare is the spiritual link between the tribe and its ancestors. Each poupou has emblems showing the lineage of that tohunga whakairo.

Mr Symes chronicled Ruāwharo — the high priest of the Takitimu waka, who was carved by returned serviceman Riki Smith.

Standing before Ruāwharo, "in his hands are many things, including the lovely Mahia sand from Hawaiki. He turned his three sons to rock — one rests at Waikopu."

For Mr Koziol, the marae is a "physical embodiment of their ancestor. The entire building is Kahungunu, and through Rongomaiwahine is her womb where, inside, are all the tipuna".

The meeting house is divided into three areas: the verandah, with poupou unfolding past migrations in their order; the interior, which strengthens the Kahungunu-Rongomaiwahine union through their genealogical connections to other canoes and intermarriages; and the stage is a sanctuary representing the relationship between Māori and Christianity.

The memorial plaques, displayed in the sanctuary area, signal the fact that the only way to obtain a building permit post-war was through designating Kahungunu a War Memorial Meeting House.

With the carvings crafted from Northland Totara, in 1960 the church proposed transferring the building to Hawaii as part of a showcase of Pacific cultures.

This was, however, controversial and the whenua and land were instead gifted to the Nūhaka community.

In 1980 a booklet recounting the history of the meeting house was published, and reprints were given to attendees of the recent hui. It also helped inform the new website. For many, the marae illustrates the relationship and histories of Nga Nūhaka Māori and Pakeha, and its future — both physical and digital — is in the hands of those who seek to assure its survival.

MAORI MEMORIAL HALL OPENED BY MR. P. FRASER AT NUHAKA

(S.R.) WAIROA, Aug. 29. In the presence of about 4000 people, Maori and European, the Kaliungunu Maori Memorial Hall at Nuhaka was officially opened by the Prime Minister, Mr. P. Fraser, on Saturday.

Also present were the Minister of Agriculture, Mr. E. L. Cullen, Messrs. Tiaki Omana, M.P. and C. G. E. Harker, M.P., and a number of the leading officers in the Maori Department, local body officials and leaders of the Church of the Latter Day Saints, who were responsible for the finance for the erection of the building.

On arrival at the marae the official Government party was welcomed in the customary Maori manner by a haka of welcome and Maori songs.

Mr. S. W. Christy, chairman of the committee in charge, extended a welcome to the visitors, and expressed regret at the inability of the Leader of the Opposition, Mr. S. G. Holland, to attend. They were grateful to Mr. Fraser and to the Minister of Finance, Mr. W. Nash, for making it possible to have the building erected. Height of Maori Culture

The building had been erected as a memorial to the memory of the members of the Ngati-Kahungunu tribe who had made the supreme sacrifice in both wars. The height of Maori culture was depicted in the building and in that direction they owed a great deal to Sir Apirana Ngata, under whose guidance the work had been carried out. Mr. A. T. Carroll, chairman of the Wairoa County Council, welcomed the party on behalf of residents of the district and thanked Mr. Fraser for what he had done on behalf of the two races. Mr. Carroll said that Sir Apirana Ngata had been responsible for the erection of the building, and he was sure that his efforts to retain Maori art would be supported by Mr. Fraser. Cost About £20,000 Sir Apirana said the memorial had cost about £20,000, but a portion of that amount could have been saved had all the work been done by experts. Contributions towards the cost of the building had exceeded £1900 and donations were still being handed in. A subsidy for the work would prove welcome. In

their earnest desire to help the Maori people the Church of the Sons of the Latter Day Saints had invested a major amount of the money to build the hall. Mr. Tiakai Omana praised the work of the Church of the Latter Day Saints. They had begun their task during difficult times and it was only by determination and unity that the result was possible. In paying tribute to the carvers, the speaker stated that carving was an art that took years to master and it was worthy of note that a number of the young men had taken up the work and after a year or two had become proficient enough to assist at Nuhaka. Messrs. B. Otane and J. Grace, secretary to the Minister of Maori Affairs, also spoke. Mr. C. G. E. Harker, member for the district, represented the Leader of the Opposition, who was unable to attend. Mr. Harker congratulated those who had taken part in the erection of the meeting house as a memorial to members of the Kahungunu tribe who had given their lives in two wars. He also thanked the Latter Day Saints Church, which had given such generous contributions towards the erection of the building. **Common Obligations** Dealing with a request made by Sir Arirana Ngata for equality, Mr. Harker said the day would come when it would be found that there would be common obligations and common rights for all. 'nsofar as the other requests were consaid the speaker, he would be pleased to convey them to Mr. Holland. The Minister of Agriculture, Mr. E. L. Cullen, praised the work of the Kahungunu tribe, Mr. Cullen referred to the death recently of a notable leader in Nuhaka activities, Mr. Kahiutia Whaanga, who would have been a very proud man had he been present that day. With the other speakers. Mr. Cullen joined in extending congratulations to those who had been responsible for the erection of the meeting-house, which was one of the largest of its kind in the Dominion.

The Prime Minister expressed regret for the unavoidable absence of the Gov-ernor-General, Sir Bernard Freyberg, who had forwarded his good wishes to the residents of Nuhaka. Mr. Fraser joined with Mr. Cullen in extending his sympathy to those who had suffered bereavements, particularly the members of the Whaanga family.

HUI ATTENDEES:

February 10th, Kahungunu Marae, Nuhaka

April 6th, RSA Napier, Ahuriri

May 4th, Kahungunu Marae & Zoom, Nuhaka

To be completed