



Recorded Transcript

Te Kāinga Atawhai Housing Limited - Case Study

Content	
Te Kāinga Atawhai Housing – Case Study	Julian Wilcox, Christine Panapa and Anne Candy Te Kāinga Atawhai Housing Limited

The transcript below was captured at the live webinar and includes minor grammatical adjustments for the readability of the audience.

If you are iwi, marae, hapū or rōpū Māori interested in CHP registration and our resources, please contact us directly by emailing whakamohio@tematapihi.org.nz



TE MATAPIHI
HE TIROHANGA MO TE IWI TRUST

Introduction | Te Matapihi

Jen Deben

I pass over now to Te Mahurehure Marae, and I've been very lucky that I've been able to work with them over the last couple of months as they have been preparing their CHP application. They have done such a wonderful job where they've had a really strong team and they've been working together on it. I've really appreciated the way that they have really looked to their whānau for the talents that exist within them and also making sure they're bringing all the right expertise on board to support them through this process. Today we have an amazing line-up so you will be able to see that they put a lot of effort into their presentation today. It's going to be opened by Julian Wilcox who will introduce the kaupapa and mihi on behalf of Te Kāinga Atawhai and also be talking about Te Taumata as well. And then we have Christine Panapa coming back to join us and she will be sharing about the history of the marae and its housing aspirations which is where the birth of Te Kāinga Atawhai came from. Following that Anne Candy, many of you may know her, she will give insight into the application process and also, she's got some observations to share that hopefully you will all enjoy learning from. So kia ora, I will pass over to you Julian.

Case Study Presentations | Te Kāinga Atawhai Housing Limited

Julian Wilcox

Tēnā koe Jen, kia ora tātou. E kite ana au i a koe e kara, e Nia. Te tūmanako ia, e ora pai mai nā koe i te kāinga. Me taku mōhio, kei tō taha, ā Lynette, e tautiaki ana i a koe. Nō reira e kara, e te pāpā, e Nia. Ēnei kōrero e mōhio ana koe. Ehara i te kōrero tauhou ki ā koe, ngā kōrero e pā ana ki ā Te Māhurehure, nō roto tonu i ā Hokianga. Nō reira e kara, e te pāpā, tēnei ka mihi ake ki ā koe.

Kia ora tātou, my name is Julian Wilcox. I am the chief cup of tea maker at Te Mahurehure Marae. My bosses are Aunty Christine, Aunty Anne Candy and Tracey, and Johnny and Sonia and Uncle John. In other words, the Panapa whānau.

Te Mahurehure Marae has its foundations in the Hokianga. The name Te Mahurehure actually comes from Pa'i, it's a Hawaiki name. We had connections through Sir Apirana Ngāta, no reira uri Ngāti Porou tēnā koutou katoa. It was in fact Apirana Ngāta with the work of his very dear friend Te Rangi Hīroa (Sir Peter Buck) who named one of our marae in Te Mahurehure in

Hokianga. So, our connections go back thousands of years. We are as Hokianga as Hokianga can be aside from the fact that we're in Tāmaki Makaurau and our marae reflects the name of our hapū of Te Mahurehure. Te Mahurehure Marae is not just for descendants of Te Mahurehure. Te Mahurehure Marae exists for Māori of Tāmaki Makaurau, it is supported by mana whenua of Tāmaki Makaurau, and it welcomes people of Tāmaki Makaurau. That philosophical statement is crucial because it underpins the work of Te Kāinga Atawhai and I would like to hand over to Aunty Christine and Aunty Anne in a minute to talk through that. Because Te Mahurehure is a hapū, a whānau, that looks after and manaaki people. That is a Hokianga philosophy and as Lynette said she's with Matua Nia Wikaira. I don't think that even can be more encapsulated than the work that was done by Matua Nia, grand uncle, the late Harding Leaf who is an integral part of our marae at Te Mahurehure Marae and it is important I think to acknowledge that given the history of ANZAC Day in the seminal documentary 'Kia Mate A Ururoa' as featured on ANZAC Day just last week.

So that's Te Mahurehure Marae. It is located, for those who don't know, in Point Chevalier in Tāmaki Makaurau. The name of our whare hui is Kuia Wai. One cannot be Te Mahurehure if one does not descend from Kuia Wai. As with every good Ngāpuhi story there is some conjecture about who is the tuakana, and I can see my whanaunga Lynette laughing away because we are very closely related to two other hapū in Hokianga.

They are Ngāi Tū, the name of which is actually Ngāti Tū Tau and also the other hapū is Ngāti Pākai. We are the descendants of three tupuna – us, Kuiawai, Te Mahurehure. Our relations, Ngāti Pākai, descend from a female tupuna called Mahure, who is a sister and a brother called Kohuru or Kohatu. Now there's conjecture as to who the tuākana is and we've got our korero and Ngāi Tū's got their korero and Ngāti Pākai's got their korero. Suffice it is to say I think that we are family and so you will hear lots of those korero at Te Mahurehure Marae. So that's us. We've been around over 50 years now. You can see the whānau there in our slide.

The other thing that I'm going to do before I had over about Te Kāinga Atawhai is talk about our whare wānanga that will be opened later this year called Te Taumata o Kupe. I feel slightly insufficient talking about it given that my kaumatua Nia is on this call and if you want to hear more about Kupe you can talk to Matua Nia, but Te Taumata o Kupe is the dream of two people in particular – Emeritus Professor Patu Hohepa and Matua Rereata Makiha. This is their dream, to establish a truly Māori, truly Ngāpuhi, truly Hokianga whare wānanga, not just for the people of Hokianga or indeed the descendants of Te Mahurehure, but to re-instill, reinforce and reimplement the traditional wānanga learning environment that our Matua Patu Hohepa experienced as a five year old in what was called the blackouts of the whare wānanga in Te Mahurehure and what our Matua Rereata Makiha experienced as a mature learner in the 1970s. And you can see the fruits of that learning environment in the work that they have both done for Māoridom over the years and up to the present day. The whare Taumata o Kupe as you can see in that slide represents not just the contemporary style of learning, but also is reinforced by the traditional learning forum whereby, we teach our people at night without

light, and they are taught between 9pm and 6am once a week. That learning environment is a truly Hokianga, Ngāpuhi learning style. It was, as far as we can understand, began all the way back in the stages of Io, but was certainly reinforced by people like Papa Hurihia, Te Atua Wera, Apirana, Aperahama Taonui, Hone Tōia all the way down to the time of Matua Pat and Matua Rereata's parents under the tutelage of Wireko Wharerau, Lynette can talk more about that, and then in the time of Ranera. This whare, Te Taumata o Kupe, as I say will be open later this year. It specifically references our tupuna, Kupe Nuku, who is a truly Hokianga identity. But it also represents all the korero about Kupe around Aotearoa that as Matua Nia would say, mentions four different kupe personalities. Our focus though is our tupuna Kupe Nuku.

That's enough from me, I promised I wouldn't go on too long, it's now my privilege and honour to hand over to my Aunties, first of all to my Auntie Christine Panapa, truly the foundation of Te Mahurehure Marae, and I will leave you here, no reira tēnā koutou tēnā koutou tēnā, kia ora tātou katoa. Ngā mihi nui, ki e koe Julian.

Christine Panapa

Watching you recite your korero was just beautiful and up until yesterday I have to say to everybody that I thought I could be like Julian and recite 53 years of the history of this marae but I thought goodness me, 53 years is going to take a long time for me to get through, so 4 o'clock this morning I sat down and I thought I better put a pen to paper and write down what I'm actually going to say. But first of all kia ora to you Kelly and I want to say thank you Jen, Te Matapihi and everybody that is here today on this hui. Seeing everybody tell us who they are, yeah it's great, and thank you very, very much for the opportunity to be able to korero today.

Ko Whakatere te maunga, ko Hokianga-nui-a-kupe te moana, ko Ngā Tuke Matawhaurua te waka, ko Te Mahurehure te hapū, ko Ngāpuhi te iwi, ko Te Mahurehure te marae, Ko Kuiawai te whare, ko Christine Panapa tōku ingoa. Tehei mauri ora ki a tātou katoa.

Thank you very, very much Jen for giving Te Mahurehure Cultural Marae Society Incorporation the opportunity, but more importantly the privilege, for me to be able to tell the story about the humble beginnings of Te Mahurehure Cultural Marae. The opportunity came way back after the Second World War in 1969 to be able to purchase the land here at Te Mahurehure at Tāmaki Makaurau. My late mother, Kiri Tawhai King, and my father, the late Alan, he was a Pākeha, the late Alan King, along with my mum's brothers and sisters who were very active in the Māori Community Centre here in Auckland and two of my grandmother's sisters, their whakaaro was for us as Te Mahurehure to have our own marae here in Tāmaki. At the end of 1968, an opportunity arose when my Auntie Mary and my Uncle John Wilcox who lived behind our present marae here today at No. 1, 81 Premier Ave, rang my dad to say the Point Chevalier Rugby Club behind their home was being sold for \$29,000. A hui was held to discuss purchasing the four acres of land with the old tin shed which had a dirt floor and was used as the rugby club. It was a rugby club training shed. The whānau had to find a deposit of \$3,011 to secure the sale.

So, the whānau in Auckland got together and they made a koha and they found their \$3,011. A committee was formed, and my Pākeha father became the treasurer. A mortgage was taken out with the ASB Bank for the rest of the money which my dad and his committee were responsible for paying the mortgage. Every month my dad would say to my mum, come on Kiri the mortgage is due next month for \$500. My mum who was an excellent cake maker would bake her many cream puffs and her banana cakes, set up her stall outside the Panmure Post Office, and religiously sell her delicious cakes. Mum would arrive home and she'd say to my dad, Alan I made \$60 today and my dad would reply, we need a lot more than \$60 Kiri.

So, every week my mum would toil hard to do her baking. But I just want to take a moment out to reflect back on those days with my mum because the pressure that was on her to realise the money that was needed for the mortgage. And there were days when things just didn't go right for my mum with her baking but this particular day I do remember well. Something wasn't right with her batch. You could tell by the way the furrow of concern deepened along her brow. Was it the flour? Of course, they didn't make flour like the old Champion mills used to roll out. You could always rely on them to get it right. This new lot of flour makers, well she'd say, you can never tell what you're getting. Maybe I need a little bit more butter. Round and round she'd stir. She stopped to check her work every couple of minutes. This would be her last lot. A quick peek in the oven and her smile was back on again. The golden-brown cream puffs were almost ready to join the two dozen or so ready to cool on the wire cake tray on the table. This last batch was to be no different from the first golden brown morsel to the last. Every one had to be just perfect. No second-rate cooking for my mother. Her customers will be waiting outside the Panmure Post Office in the morning. You can't sell them anything but the best. This was her way, everything had to be just right. This wasn't just a one-off cake stall; it was a regular Friday ritual for her. This went on for two years. This was mother's way of helping out. It was hard work, but she never complained. Her cream puffs and sponge cakes were legendary because they were what brought the money in to pay the mortgage.

Then she used to organise and get all the whānau that were attached to the marae and by this time we had quite a big contingent of whānau that lived here in Tāmaki that had actually come from Waimatua. The 28th Māori Battalion, everyone was involved. And this was the fundraising of the sixties. The families would put together a box of goodies, the goodies were wrapped up so no-one could see what was inside, the boxes were then auctioned off to the highest bidder. But what my father could never understand was that my mum would always bid for her box, and she would be paying. My dad would say but you've already paid for it. She said oh you keep quiet, my money that I'm going to bid for this box is going to keep helping to pay the mortgage. They were great fun, and the money was always good. But then it wasn't quite enough. Then came the day in 1971 when John and I became involved. We were 21-year-olds at this time.

Then came the socials and we thought okay we'll become the mega money raisers and actually that helped to still the hearts and brought smiles to the faces of those that were struggling to keep up the mortgage payments. For \$3 entry you could have a free glass of alcohol or maybe

two or three, a great kai and a kanikani to the music of The Yandall Sisters, Prince Tui Teka, Bunny Walters, The Radars, The Impax and many more Māori entertainers. The Hi-Fives, they all whakapapa to this marae, because Charlotte who was the lead singer, she's a Tawhai and she married Kawana Pohe. So, the socials were so popular that the doors had to be shut at 9 o'clock, there was no more room in the hall. They were profitable too with all our raffles we did \$800 was raised from one social alone. John and I decided to do this every three months. Buses came from north and south, no-one wanted to miss out. Back then there was also housie. Aunty Eddy Smith and my cousin Veronica, that was their domain. It seemed that there was a lot of housie going on back in the sixties, but the thing is that it sure did bring in quite a bit of pūtea. The Sunday sports events at the marae also brought in much money and manpower. After four or five years of hard slogging, the mortgage was finally paid off.

Over the generation of time from 1969, our our marae. Colonel Kuta Awatere had taken part in writing up the Constitution with my dad and Uncle John, Uncle Sam and others. Over a period of 30 years, weddings, tangi, conferences, sport days, church and many, many kaupapa were held here at Te Mahurehure. In the year 1999 our marae looked very tired and needed a very, very bad makeover. I became the chairperson, and my husband led the charge to rebuild our whare and I wanted to say to you, Kelly, that Mike Parekōwhai, he also used the whare here at Te Mahurehure to do all his art works and that was great for us. Anyway, I move on. Te Mahurehure Marae had only received a small funding donation to renovate the toilets and that's all we had ever received because there was no funding back in those days.

Our income was made up of membership fees and fundraising. Plans were put in place to rebuild; budgets were created and my husband John became the project manager as he was the only one prepared to do the mahi for free. A whānau member, he was our architect, he drew up the plans, he said "okay guys you need to find \$1.5 million." So, this we went out and were very fortunate that we applied to the, it's just gone out of my head at the moment but never mind, kei te pai, we were very, very fortunate that we received that funding to redo our new marae. John gathered up all his whānau who were tradesmen and paid them for their services. April the 19th 2009, our new Te Mahurehure Marae was re-opened by our then Governor-General Sir Anand Satyanand and my whānau and Tumu Te Heuheu. It was a hard 10-year slog but we achieved and accomplished our rebuild.

Moving on we're now in our 40th year. Tracey had been nominated by our kaumatua kuia to be the manager as she was now showing that she had the business skills to take us to the next level. Back in 1999, before my late dad passed away, he and I had a discussion about the land at the marae as we had three titles. Dad said, Christine you make sure you use the land at the back of the marae which has a separate title wisely and he said, and I mean wisely, don't give it away. In and we wrote up a feasibility study and the building of papakāinga at the back of our marae came out on top. But the questions were: where is the money going to come from to build, who's going to be living in these houses? The land at the back of the marae needed to be sorted as it had an open space zoning. I set to for my next challenge. I was told by a lovely lady

at the Auckland City Council that the land at the back belonged to the Crown. I thought wow you and I are going to be having a big scrap.

The receipts from the purchase of the land were found in my late dad's boxes and I had great delight going to see this lovely lady to prove that the land belonged to Te Mahurehure Marae Cultural Society. Te Mahurerehure Marae made a decision we would do the exercise to see if we would be able to build papakāinga on our land. In 2014, the notification of the proposed Auckland Unitary Plan came into play. I personally attended all these meetings on behalf of our marae because I thought if I did not do this we could miss out. During this time the marae made submissions to build our papakāinga under the Māori Purposes Zoning Hui in Tāmaki, but we were very fortunate that having the Māori unit within the Auckland City Council. People like Shane Cook and all of them came to the marae to guide us and give us help and that was a big buzz for us because we achieved what we set out to do.

In August 2016 the marae was successful, and we achieved the green light to have our whenua change from an open space to residential. In November 2016, I was very fortunate to meet Robert Macbeth from Te Puni Kōkiri and I have been working with Robert from 2016 and I have to say I pay a tribute to Robert because he's the guy that's really worked beside Te Mahurehure Marae and guided us to where we are today. Also, John Larner, the Manager from Housing and Urban and Development, he came to the marae, he heard what we were doing, and he was the first gentleman that spoke to us about becoming a housing provider and we thought goodness me, he's going to help us to fulfil our housing aspirations. At this moment I would like to remember my mum and dad who after the War, especially in the 1950s and 60s, helped by many aunties and uncles, who had come from Waimā, Hokianga to now live in Auckland, mum and dad helped and I counted just yesterday 11 whānau to buy their own homes through the Māori Affairs scheme and the Family Benefit contribution as their deposits.

Receiving guidance and learning how to become a CHP from John Larner and especially Jen Deben, has been a tedious experience for our team but every day I see the results are more and more positive. The struggles of our aunties and uncles 40 years ago and the struggles our young ones are having today, housing is still the same. This marae has been through the Environment Court twice, we've jumped over many obstacles, but the main purpose for all of us here at Te Mahurehure is that we look forward to achieving a dream come true when we open our 14 new whare. So today as the Chairperson of Te Mahurehure Marae, I have to thank our business arm Te Kāinga Atawhai for the hundred percent support that we receive from them, the directors of Te Kāinga Atawhai. Te Puni Kōkiri especially who still support us to this day, Jen Deben and her team from Te Matapihi that still support us to this day, my loyal marae committee, I say a very big mihi to Aunty Anne Candy who I've been working with for the last worked hard through the policies to obtain our CHP status, my husband John who keeps my feet firmly grounded and keeps me sane. But also with my husband are my children, Tracey, John, Sonia, David, Dunn, Reremoana. Their children, my mokopuna, my mokopuna tuarua and as of September I will be

receiving a new mokopuna, it will be my mokopuna tuarua, his girlfriend's having a baby so we're looking forward to that arrival of another mokomoko.

So, Te Mahurehure Cultural Marae is proud of the fact that our tupuna had the hindsight and vision to foresee the economic stability this land would one day bring for Māori and eventually the community with their brave decision. So, we Te Mahurehure Marae are becoming a housing provider and we look forward to working with a team of professionals involved around governance, Housing New Zealand and everybody else that is going to make our housing dream come true. So, no reira, komuta na korero. Tēnā koutou tēnā koutou tēnā tātou katoa. Kia ora. So, as you can see here, I want to say thank you to my boy David Panapa, David is a great guy when it comes to visuals and as you can see on the screen a lot of our people here that have been a part of Te Mahurehure and still are. Yes, Te Mahurehure Marae is well-known throughout the motu. ANZAC Day as you can see here in front of us, it is a day we haven't been able to have it because of Covid, but we will resume our ANZAC Days.

So thank you very much Jen and your group and thank you for everything but more importantly thank you to everybody that's helped us to achieve and get to where we are today and we look forward to when our houses are opened, which is not going to be too far away, and every day I go over there and I take the workmen, we have Asians building from whare number from number 1 to number 7. So, like all of us here, as Māori we take them over kai, pears, apples, whatever, bread, but it's just going to be fabulous, so we look forward to the day when we can open our new Te Kāinga Atawhai and you're all welcome to be a part of it. Kia ora.

Jen Deben

Kia ora. Thank you, Christine. That was a lovely history on the marae and also the whakapapa about where you are today. Thank you for all the acknowledgements that you've given and congratulations on your mokomoko that is coming up. That was beautiful. I just wanted to acknowledge that Shane has left a chat for you just acknowledging the vision and materialisation of your mahi, which is a tribute to your whānau, your whanui, your hapū and those that have passed. Much respect, kia ora. I'll pass over to you now Anne.

Anne Candy

Morena, ki a koutou. I always get tearful when I hear the history of iwi because we know that struggles remain today, and I don't believe that there should be struggles today. So, thank you Christine for stirring up my tear reservoir and you have no need to acknowledge me Christine, I have huge respect for you and John, and all the whānau and I thank you for encompassing me as a whāngai into your family. Yes, right today, today I am talking about our journey in building the papakāinga and as you see on the screen, Te Puni Kōkiri were the first to put up their hands to give us a pūtea and then along with the shovel ready programme that came under the Honourable Shane Jones' watch gave us enough to have our dream to become more than a vision but to perhaps become a reality and with huge support from Auckland Council all the way through, all the way through with the resource consents, the building consents, guidance,

just a phone call away. It is all about relationships. If you are going to do anything, it's all about relationships and Māori know about relationships because relationships are the foundation stone of Māori.

And so, the relationships that have been built up that have fostered what we have been creating and then as we started our journey to have Robert Macbeth, he was at Te Puni Kōkiri in Wellington, to still sit alongside us on our project control group up to today, has been just an inspiration that realises our aspiration. And I'm pleased to see that Robert is on today because I haven't seen him for some time. Thank you, Robert. Jen, you have been a gem and we thank you so much for helping us through what has been a trial of getting things done at the level that is expected through a government ministry and agency, so thank you so much for all you have done for us. There will be people who have helped us that I've missed out, but I am just on the outskirts. The whole of the credit goes to the Te Mahurehure Marae Trust Board and to the Te Kāinga Atawhai directors and I acknowledge that, and it has been an absolute privilege to be sharing this amazing journey.

Right, here we see what is our vision for the completed site. Our aspiration has been to build 14 units of 1-bedroom, 2-bedroom, to know how infused every home is, the journey we have taken has been infused into everything so that when you go into any of these units you will feel the presence of te ao Māori and that is key in what has been developed here. We were challenged at the time with the mantra that was going around, not just Tāmaki Makaurau, but going around Aotearoa, and it was there's a critical shortage of affordable urban Māori housing. This mantra was on the airwaves, it was on the TV screens, it was on reports, it was everywhere you went, you know, there's a critical shortage of affordable urban Māori housing. And here is this iwi who are sitting on the boundary of the CBD of Auckland, how more urban can you get apart from Orakei. Ngāti Whatua ki Orakei. They're in the middle of the CBD and here is Te Mahurehure just on the border, next to the Zoo, next to MOTAT, they're in a prime tourism triangle. And urban shortage – there had to be a response. Orakei had already responded but there was this sense that came from the original constitution that the visionaries of the day had that there should be a papakāinga, there should be housing for Māori in the largest city in Aotearoa. And it kept pressing and pressing upon the hearts, the minds and the souls of the committee and the trustees and so that was the readiness to take the plunge.

So, here's a bird's eye view of what the complex will look like when it's finished and so you'll see it's not just one flat roof and it's not a long rectangular building. It has special characters that make it different, and it needed to be different. So, I'll just carry on now to the steps that Te Mahurehure took and Te Kāinga Atawhai directors took leading up to all of this. The first thing that had to be implemented and put into before the roofs were even put on was the essence of things Māori. So, every decision was made around tikanga and takepu of the Māori world.

And so, the very first thing that we did, apart from constituting a project control group, was to set up a taumata. Because we couldn't go ahead without a taumata and so our taumata

consisted of Julian Wilcox and Rereata Makiha, Christine Panapa, John Panapa, John Walters and they became the ones that were the kaitiaki of the whole project from the spiritual and cultural angle. Because you can get caught up in all the corporate requirements and you can lose yourself in the accountability and transparency and that of the reporting and all the policies and all the things that are part of the corporate development. We wouldn't allow that to happen, so our taumata helped us to retain tino rangatiratanga because we needed to ensure the retention of the mana of Te Mahurehure Marae and Te Kāinga Atawhai housing at top level decision-making and wherever possible we wanted Māori architects, Māori planners, Māori builders, Māori staff to include Māori cadets and Māori apprenticeships and Māori subcontractors and to select a Māori project manager to understudy the corporate project manager. Because we wanted the future to also be developed so that this vision would continue to bring about Māori housing into the future and that they would follow suit.

So, that was one of the things that we were insisting upon, and we have managed to do that, and it is wonderful that we have managed to do that. So, here's the ground being made ready for our build and then the start of the ground floors and so all the way along here you go along, and you have your karakia, you have your karakia if you go along there during the day and see any things that have been added to it, you'll hear about some other things as I speak further. But it's just infused, infused with wairuatanga, it's infused with te whakakoha rangatiratanga so that we constantly recognise the crucial input of our rangatira in their kaitiakitanga role of protecting our values, our practices, our mana. They must be involved in the application of relationships with kaupapa and people at social, cultural, intellectual, emotional, economic and spiritual levels. At every level, at every level there must be a footprint of our Rangatira. Because they are the protectors of the past, the enhancers of the present and the visionaries of the future and that was apparent today with Julian. Julian could have done this whole presentation on his own, but he has allowed the women to speak, and I appreciate that. And I mentioned the wairuatanga at every stage, there is never a time when you question - I feel like a karakia, we have the karakia. I feel like a stroll along memory lane as you walk past the build. You stroll along memory lane because memory lane is what brings you back to the foundation trustees and past history.

When you build a house, a papakāinga, when you build a papakāinga you're not building a house to house a family. You are building a contemporary chapter of a historic journey. That's the difference. Whoever are tenants in this papakāinga become part of the whakapapa of a journey that is Te Mahurehure's journey and that have opened the door so that you can step inside and share that journey. It is an all-encompassing vision that the original founders believed in and today it has come to life. It has come to life. And with the calibre of the taumata membership, the turning of the sod done by the Right Honourable Prime Minister Jacinda Adern, the powhiri that was held, the blessing, the hākari. The blessing was done by the Pīhopa Te Tai Tokerau, Pīhopa Te Kitohi Pikaahu, and the hakari and the fellowship that brought te ao Māori past, present and future into the same space.

And I want to acknowledge, I wrote down her name, Kowhai Olsen - Kowhai Olsen is on screen today - I want to acknowledge the picture that you have as your screen for your presence today. That's what it's all about Kowhai. You have your pēpi there and when I looked at it I thought how beautiful that today that pēpi becomes part of this korero and becomes part of this history. We are doing this for future generations. So, thank you Kowhai for having your pēpi on screen because it's not really about us. I regret it that I didn't have my mokos on screen.

So, then I mentioned the kaitiakitanga. We have thought right through taukumekume. You know, there's always challenges, there's always barriers, there's always walls to break down, there's always ways that you have to address these and navigate them and retain relationships. Now that is a skillful thing to learn, it's an art form and so we had to learn, okay we've got to jump this hurdle, how will we do it? Sit around with our taumata. They have the answers to everything because they don't speak themselves, they speak from their elders that have passed on generations ago and hear their elders speaking to them, and you can navigate your way through the most difficult times and a lot of hours were funding times, to get funding. You can navigate your way through and retain respectful relationships and that is really important for any of you that are thinking of building a complex, whether it's one or two units or whether it's 14 units like us, or whether it's a hundred units. The challenges might seem bigger but to a one- or two-bedroom complex, a small challenge is a big challenge at the time. And to a hundred unit complex the challenge is just a bigger wall but it's the same challenge and the navigation is just the same. You build up respectful relationships and when you have people who are challengers, to become supporters, the picture changes, the picture changes and you can sleep easy at night.

Okay, now we see the second level starting to get put on the top and this is really exciting because this actually reminded us that we are in an urban environment. Yet you don't hear traffic, you don't have signs everywhere, you don't have commercial shops putting up placards beside you, it is so peaceful, so peaceful. You have bush all around on the boundary, over on the border of a stream, and every unit will look out over the stream. Every unit will look over healing waters, every unit will have rongoā planted along the banks and every unit will have a balcony that looks out over the rongoā and over the stream. It is that sort of thing, you're not looking at a back yard that's looking out over a carpark, you're not looking in your neighbour's windows – you are looking out over an environment of peace, harmony and healing. And so, the papakāinga is built angled around the boundary of the stream and so it is a place where you'll get peace and healing.

We also looked at ata. We must develop respectful relationships in all that we do at all levels of dialogue and advocacy and have mutual journeys on common ground. This journey now isn't Te Mahurehure's journey alone. This journey is Te Puni Kōkiri's journey, this journey is Auckland City Council's journey, this journey is Matapihi's journey, this journey is HUD's journey, this journey is CHRA's journey, and this journey is everyone who visits this complex – it is their journey – and it is also a journey of a bygone era that we are retaining the mana and the

respect of. And it is beautiful to know that this urban complex is part of more people's journeys than just Te Mahurehure.

Here is the second floor being framed and it is just a powerful sense of honour, it's a sense of honour, it's not a sense of pride, it's a sense of honour that the women, the tūpuna fire that Christine mentioned, this is them. This is their vision, this is them, and it's such an honour to know that their vision is being captured in the here and now. Look you can see the first and second floors getting done, isn't it exciting? I hope you are excited because anyone can do this. And here we are going to make sure that the tenants learn to live by the maramataka te ao Māori, not by the Gregorian calendar. We want them to appreciate the maramataka so that we will be instilling that in them so that their seasons are according to the moons, the sun, the stars and Taumata o Kupe will be reinforcing that in the complex. See both these are being built at the same time. I mean a papakāinga is mammoth enough, but to do a digital navigation or indigenous kaupapa as well, that is just remarkable, just mind-blowing stuff. But they will be learning how to live, breathe and have faith in te maramatanga te ao Māori and that in itself is a healing and wellbeing connection that is really important.

We will ensure ahurutanga, we will ensure that we provide a safe space during the build and after it is completed. A korowai o manaaki was placed by Te Taumata upon all personnel involved in the build to protect, guide, advocate, restore, monitor, resolve, include, sustain and create a place of safety incorporating the spiritual, physical, environmental, emotional and cultural realms of each individual whether solitary or collective. We wanted every worker to know they were safe. Whether they were Māori or whether they were Pacific Island or whether they were Asian, we wanted to make sure that they felt safe. And just to save time I will actually go on to this one here.

At the front of it you'll wonder what that is. I just want to share something with you. In Te Mahurehure, Uenuku and his half-brother Kaharau fought and Rāhiri made peace between them. He instructed these two brothers to weave a flax rope long enough to go around Whiria maunga. The rope was attached to a kite which after being launched came to rest against a Puriri tree. Rāhiri named that place Whirinaki – to lean against a support. The kite was hoisted again and flew further eastward before landing on the banks of the Taumārere River. Blown by the easterly winds it then landed at Tahuna, near present day Kaikohe. Its path became the boundary that Rāhiri set between the Hokianga and Taumārere. He also decreed that the Hokianga lands would go to Kaharau's descendants and the eastern lands of Taumārere to Uenuku's descendants. So that's how he set the peace between the two brothers. The kite landed this side of where one brother is, that side would be another brother's. So that was to say that the people would have somewhere to live and reside and it would be peaceful. We have now flown that kite to Tāmaki Makaurau and there it is on the corner of the papakāinga. That's the kite that has now come to say that people through Te Mahurehure have a place where they can live and the kite is what will welcome every tenant and every person who visits the papakāinga, it's the kite of peace, it's the kite of Rāhiri that welcomes everybody. So, it is on

the first unit so that you can't help but see it, it's the gateway, the doorway, whatever you want to say. It's the welcome, and it's still hovering, it goes along the sides, and it goes on the roof, and it has landed to say you belong here, you belong here.

I think I'll end on that because I'll give some insights when CHRA do their presentation. Thank you so much for your time, thank you so much for listening, and fly high. Thank you.

Jen Deben

Tēnā koe Anne, that was beautiful. I think for me I could feel the wairua in everything that you were saying and as you were going through what you've been through, the journey of it, for me it reminded me of like the manawa lines that you would see in ta moko and really hit home about how mindful everybody was to retain the taumata and to retain making sure that Māori were present at every part of the journey. And it is very easy, I know it's easy for me, you know, I have a background in regulation, it's very easy to get caught up in process and paperwork and ticking boxes and I think you've really hit home in terms of how important it is that even while all of that busyness is going on, to never forget who we are, where we've come from and what it is that we're wanting to achieve in our aspirations. I really feel like you've summed it up so well in understanding our whakapapa, that where we are today is our contemporary chapter of what is a historical journey, and that's certainly something that I'm going to take away today, so thank you very much for your korero, Anne. I'm going to open it up. We are progressing on time, but we don't want for anyone to feel that that hinders you from asking any pātai. This is a moment of learning and sharing for all of us and so if there are any pātai out there we'll just stop for a couple of seconds to give you some time that if you do want to come in, if you have any whakaaro you would like to share, or any pātai you would like to ask, you're welcome to do that right now.

Irene Kereama-Royal

Kia ora koutou. Kia ora whaea Christine, Aunty Anne, Tracey, Johnny, David, koutou o Te Mahurehure, just wanted to congratulate you on all the hard work you've done to provide for the wider community in such really sort of innovative ways. I just had a question to you, I think whaea Christine probably, had you planned your papakāinga well in advance and then thought about registration as a CHP later on or in which kind of order did you decide to apply to become a CHP? Because it seems to me like you've had plans and then found the funding and then on the back end you applied to be a CHP, but I could be wrong, I'm just sort of asking that question.

Christine Panapa

Kia ora Irene. Goodness me, it seems to be such a long time ago. I'm trying to remember what the process was. Maybe Tracey can jump in here. Our whakaaro was always what were we going to build and who were these houses going to be for. For me personally I've been a landlord and I thought I was good at picking tenants because I'd worked for Housing New

Zealand for many years and I thought I was good at picking tenants for my own home, my own houses, but by crikey dick I went through a few debacles with all of that. We were very fortunate enough to have Robert Macbeth and John Lerner and I was a part of hui, I listened to these men talking about because their whakaaro at that time was about looking at helping Māori to build papakāinga on their whenua. So that was quite a while ago. That was probably process with those gentlemen. Because our whānau, and Tracey will remember this, our whānau from down where I also come from down in Tauranga, what is the name of that organisation that's got a big building housing down there, we went to many of their huis also and I think that's what did it for us, so it's been a long time in the making Irene, you know. We're 2022 now so it has taken, oh well probably not all that long, but it has taken a few years for us to get from that inception from then to here. So, I think yeah we had decided way back then that we were going to look and see if it was going to be easier for us. The biggest problem we had was the whenua at the back because it was in another zoning. So it took a long time for us to work through all of that to get it changed from an open zone to residential.

Robert Macbeth

Kia ora Christine, whaea whaea, I could probably add to this as well. When this one was going through for funding, it was modelled on the expectation that all 14 whānau would be getting the income-related subsidy. Obviously, it would have required a lot more government subsidy if the income-related rent subsidy wasn't part of it. So right from the very start for this one there was an expectation, actually a requirement in the funding agreement, that the properties would be managed by a registered community housing provider and that access to IRRS hence the link with John Lerner and HUD was quite critical, was always a part of the planning. And as Te Puni Kōkiri was organisationally neutral as to what that registered CHP would be, it could have at the early stages we toyed with the idea that maybe Te Mahurehure Marae would partner with one of the Auckland registered CHPs to get that requirement across. But then it became pretty obvious that it made sense for the marae itself to go down the path and manage its own tenancies, hence the creation of Te Kāinga Atawhai and then the process of going through registration in its own right. So, there is a funding element there that required a CHP to be involved. Ka pai.

Anne Candy

Te Kāinga Atawhai Housing Limited is a subsidiary company of Te Mahurehure Cultural Marae Society Incorporated so they are a separate entity and Te Kāinga Atawhai are the ones that will be the CHP holder, the licensee.

Shane Cook

I was just going to add to the conversation. I had a discussion with Christine in 2014, iterative process. So probably they made that decision to do the housing quite a while back and it was just these opportunities became available through legislation, it changes the legislation, then I had a discussion with her that there's a thing called a Community Housing Provider, they might

want to explore that, so it's almost been an organic process this one you could argue. It's got a lot of formality around it but it's because legislation has changed along the way then more opportunities have become available. It's like Anne pointed to, it's been a journey for a whole lot of people and things have changed along the way and so decisions are being made on those changes. So possibly there was the decision for the housing and looking at how that would be done first and then these other opportunities became available, hence the journey with the CHP registration process. Tautoko Aunty.

Jen Deben

Kia ora Shane, you're right, it is a journey and it's a similar journey for many but there are also many differences along the way so we're very pleased that over tomorrow we will be hearing from another rōpū in Auckland who will share the difference in their journey.