

TE KARORO

Mana Ahuriri Trust Quarterly Pānui



June 2026 Pānui

Firewood for Our Whānau

As winter sets in across Hawke's Bay, Mana Ahuriri Trust was fortunate to have available a lot of freshly cut firewood for our membership – a practical way to make good use of timber from the felled trees at our Te Roropipi, Wharerangi Road development in Greenmeadows, Napier.

It's no secret that times are tough right now. The cost of living continues to squeeze household budgets, and with power bills climbing through the winter months, heating a home has become a real concern for many families.

We know a number of our whānau are feeling the pinch, and sometimes it's the small, practical things that make a genuine difference to people's day-to-day lives.

Over two Sundays, whānau came out to load up trailers and take home enough wood to keep their homes warm through the colder months ahead. It was good to see kaumātua, parents, and tamariki all pitching in together. A few trailer loads later and people were heading home with something real and useful.

Ngā mihi nui to everyone who came out and got stuck in over those two weekends. We hope it keeps your whānau warm this winter.

Whanau at Te Roropipi



Ko Te Moana, Ko Te Rangī, Ko Tātou — Blessing and Naming of Te Reti Kahurangi

Researchers and whānau come together in Ahuriri to launch a landmark ocean science voyage in Te Matau-a-Māui

A gathering of scientists, kaitiaki, and whānau recently came together here in Te Matau-a-Māui to mark the beginning of a significant research voyage exploring how our moana naturally stores carbon from the atmosphere.

The kaupapa, led by Earth Sciences New Zealand (ESNZ) alongside researchers from Dalhousie University in Canada, has deep connections to the awa, the moana, and the taiao of Hawke Bay — and Ngāti Kahungunu were right at the heart of it from the very beginning.

Te Kaupapa — The Research

The project, known as RaGAS (Riverine and Groundwater Alkalinity Sources), asks a deceptively simple question: how much do our rivers and groundwater contribute to the ocean's natural ability to absorb and store carbon dioxide?

Across the globe, around 40% of ocean alkalinity — the chemical capacity of seawater to absorb CO₂ — comes from rivers and groundwater carrying minerals from land to sea. Yet very little is known about this process here in Aotearoa. When limestone and other minerals dissolve in freshwater and flow to the coast, they add alkalinity to seawater, allowing the ocean to draw down more carbon and store it safely as bicarbonate. It is one of nature's own tools for managing the atmosphere — and our tāonga awa are part of it.

This voyage sets out to investigate that relationship right here in Hawke Bay. Over a three-week period aboard R/V Tangaroa, ESNZ's largest research vessel, the team will map offshore groundwater, track freshwater flows across Te Matau-a-



Māui, measure how much alkalinity rivers and groundwater supply, and study the impact of that alkalinity on CO₂ uptake, phytoplankton, and sediments.

Alongside Tangaroa, the team from Dalhousie University have been working aboard NIWA's R/V Kimiora, carrying out near-shore mapping of the Waiohinanga-Esk River plume — the freshwater flow as it meets and mingles with the salt water of the bay. Their focus area extends from the river mouth out to sea, tracking the chemistry and biology of that precious boundary zone where awa meets moana.

Te Wānanga — The Evening Hui

Before a single sensor was deployed or a water sample collected, the team sought connection with the people of this place. A wānanga and mihi whakatau was held to welcome the manuhiri — the visiting scientists and crew from ESNZ and Dalhousie University — and to share the kaupapa with whānau.

The evening provided space to walk through the research together, to hear from the scientists about their work, and to exchange whakaaro about our awa, our moana, and the taiao we all hold responsibility for. The researchers came not simply to study our coastline, but to listen and learn — from the science, yes, but also from the people who have observed, depended on, and cared for these waters for generations. It was the kind of conversation this kaupapa deserves: grounded, generous, and oriented toward the future of our taiao.

Te Karakia — The Blessing at Ahuriri

The following morning, the team gathered at Ahuriri for a blessing — a proper, fitting send-off for the work ahead. Standing before the water under a clear winter sky, researchers, crew, and whānau came together to acknowledge the moana they were about to enter and to set their intentions in the right way.

Among those gathered were the crew of R/V Kimiora, proudly bearing the NIWA emblem, alongside scientists who had travelled from Canada to work alongside their New Zealand colleagues. It was a meeting of knowledge systems and a shared commitment to understanding and protecting the ocean.

Te Ingoa Hou — The Naming of Te Reti Kahurangi

One of the most meaningful moments of the blessing was the naming of the Blueboat — a small autonomous surface craft that will play a key role in the research. Controlled remotely from Kimiora, this vessel will measure alkalinity, dissolved carbon dioxide, pH, temperature, and salinity across the surface of the Waiohinanga-Esk river plume, gathering data no crewed vessel could collect as precisely or as persistently.

On this day, the Blueboat was given a name befitting its role and its home waters:

Te Reti Kahurangi

Te Reti — the net, the catching, the gathering. Kahurangi — a treasured thing, a precious blue. Together, a name that speaks to the purpose of this small vessel: to cast wide across the blue waters of Te Matau-a-Māui and gather what is there — not fish, but knowledge. The chemistry of our coast. The story our awa tells as it meets the sea.

It is a name that honours the connection between this research and the people of this rohe, and it carries the mana of that connection with it as Te Reti Kahurangi takes to the water.

We look forward to sharing the outcomes of this project when the research has been completed.

Ngā Mihi

Welcoming three new faces to the Mana Ahuriri team

Nau mai, haere mai

Mana Ahuriri Trust is pleased to introduce three new members joining our kaupapa. We extend a warm welcome to Aroha Luke, John Sproat and Chan, who each bring a wealth of experience to the mahi ahead.

Aroha Luke – Office Administrator/
Kaiwhakahare Tari



Mana Ahuriri Trust is pleased to welcome Aroha Luke as our new Office Administrator.

Aroha has whakapapa connections to many of the hapū of Ahuriri. Through her husband, children and mokopuna, her whānau ties reach across all seven hapū of Ahuriri.

She joins us with extensive experience in governance, administration and community leadership, having served in trustee and leadership roles across marae, whānau trusts and Māori land entities. In her role as Office Administrator, Aroha is committed to providing professional, responsive support to whānau and stakeholders, while contributing to the aspirations of Mana Ahuriri.

“He waka eke noa. Together we can achieve more.”



John Sproat – Independent Member, Mana Ahuriri Audit and Risk Committee

We are also pleased to welcome John Sproat as an Independent Member of the Mana Ahuriri Audit and Risk Committee.

John brings more than 30 years in banking and finance law, capital markets and corporate finance, including 23 years as a partner at Chapman Tripp before retiring in 2014. Over that time he was involved in some of the most significant corporate finance transactions undertaken in Aotearoa, working alongside a diverse range of people across large entities.

We look forward to the perspective he brings to our mahi.



Chan Collin – Project Manager Taiao – Kaiwhakahaere Kaupapa Taiao

We are equally pleased to welcome Chan, who joined Mana Ahuriri Trust in May 2026. Chan brings significant experience working alongside iwi, Māori landowners, whānau, councils and government agencies throughout Heretaunga and Te Taihū o te Waka-ā-Māui.

Chan’s values strongly align with Mana Ahuriri’s commitment to kaitiakitanga, rangatiratanga, whanaungatanga and manaakitanga. Guided by her Ngāi Tūhoe whakapapa, she is committed to strengthening connections between people, culture and the natural environment while supporting positive outcomes for whānau, hapū and iwi.

Nau mai, haere mai ki a koutou.

We are grateful to have Aroha, John and Chan join us, and we look forward to the contributions they will each make alongside whānau, hapū and the wider Ahuriri community.



Ka Uruora Te Matau a Māui

Ka Uruora Te Matau a Māui is building strong momentum with many whānau completing our course Te Uru Ahupūtea over the last three months.

Te Uru Ahupūtea is our first step – a financial literacy course to build knowledge about budgeting, saving, debt management, and long-term planning.

The course helps build confidence and supports access into our housing pathways. The next course in Ahuriri, starts 5 August, to register please visit our website Financial Education – Ka Uruora.

We are also organising a Kaumātua course for 24 July to prepare for the Kaumātua kāinga opportunities at both Pukemokimoki and Te Roropipi.

Across Ahuriri, the Mana Ahuriri/Hāpai housing developments are progressing well with Pukemokimoki, our community rental complex due to be ready in September.

We are creating an intergenerational community, hoping to have all ages from kaumātua to rangatahi – reach out, if you have whānau who are looking for a one to two bed apartment in a great location. Te Roropipi is also well underway with the first homes available in November 2026.



If you would like to know more – contact us and we can talk about what we offer and the range of housing opportunities coming up. Get ready by registering with us at kauruora.nz.

Do you know someone who whakapapa’s to Ahuriri Hapū and isn’t a member of Mana Ahuriri?

Our membership drive is always underway, urging all whānau to join or update their details with Mana Ahuriri. Enrolment ensures you can vote in hapū and iwi elections, access resources, and stay connected to our kaupapa.

Sign up or check your status at manaahuriri.org/register.



Pereri King - Whiti Ana Te Rā

Pereri King — Singer, Storyteller, Teacher, and Carrier of Love

Pereri King describes himself simply as a spiritual being having a unique human experience. Born in Te Whanganui-a-Orotu and raised between Maraenui and Clive, his life has been shaped by contrasts.

Growing up in the 1980s, he experienced both the racism of small-town New Zealand and the challenges of a community navigating hardship and change. In both places, he often felt like an outsider. It was music that changed that.

“Music made us visible,” he says. Music has surrounded Pereri since before he was born. Family stories tell of him entering the world to the sound of his parents performing music. His mother and father operated a community music school through the JM Trust, teaching young Māori, Pasifika and Pākehā students who often struggled within mainstream learning environments.

His childhood was filled with church singing, kapa haka, brass bands, country music clubs, family bands and community performances.

For Pereri, singing is not simply something he does. It is who he is.

“I am a singer. That’s what my body was born to do. I am a storyteller because that’s what my heart captures. I am a teacher because whakapapa requires me to pass on what I’ve been given.”

That commitment to passing knowledge forward has become central to his work. Whether facilitating wānanga, teaching waiata, mentoring rangatahi or performing on stage, he views music as a vessel carrying stories between generations.

His connection to Te Whanganui-a-Orotu sits at the centre of that work. Beyond its historical significance, he sees the estuary as an extension of himself. The rivers, springs, lakes and ocean that converge there are not merely geographical features; they are part of his whakapapa.

“I am Te Whanganui-a-Orotu because of my whakapapa. I am Te Whanganui-a-Orotu because of where I live. I will always be Te Whanganui-a-Orotu because I am a storyteller and I sing the stories of this place.”

That understanding of identity informs his philosophy of music. While many people see music as entertainment, Pereri views it as something much deeper. To him, music is vibration, energy and memory. It can heal, challenge, inspire and connect. Most importantly, it can preserve knowledge.

He hopes one day Māori waiata will fully reclaim their traditional role as time capsules, capturing observations, experiences and wisdom for future generations.

This philosophy found expression through Whiti Ana Te Rā, a waiata developed through the Waiata Anthems Song Hubs initiative. Co-written alongside Dr Jeremy Tātere MacLeod and Hukarere Greening, the song draws directly from ancestral letters written by Māori in the nineteenth century.

For Pereri, the power of those letters was not found in any single line, but in the feeling they carried.

“What I heard was: You are loved. You are supported. Keep going. Do your very best.”

Working alongside Tātere’s expertise in language and Devon Abrams’ contemporary production skills, Pereri helped transform those historical words into a modern waiata that remains grounded in the values of the ancestors who first wrote them.

Yet he rejects the idea that he is merely carrying the voices of his tīpuna.

“They are my voice. I’m their voice. I’m an ancestral gift from them to the future.”

That perspective shapes how he sees both his music and his role within his community. He believes every person is born with everything they need to flourish, much like a seed contains all it requires to become a tree.

The challenge is ensuring people remain connected to the sources that nourish

them — love, identity, whakapapa, community, language and culture.

Today, some of his greatest joy comes from hearing that children are dancing to Whiti Ana Te Rā and learning its lyrics. For him, that is success.

Looking ahead, Pereri hopes to create bilingual albums that help people learn te reo Māori through music. Inspired by the way kaumātua once learned language through side-by-side translations, he wants to create songs that support future generations on their own reo journeys.

At the heart of all his work is a belief that waiata is fundamentally about reflection. He often reflects on the word itself: wai meaning water, and ata meaning reflection. Just as water reflects the world around it, waiata reflects our experiences, our communities and our memories.

For Pereri, those memories ultimately lead back to one source.

“Waiata is a repository of love. Every culture’s songs carry the same ancient code. When you go deep enough, what you find is love.”

That is the message he hopes listeners carry with them when they hear his music: that they are loved, that they belong, and that brighter days remain ahead.

Whiti ana te rā. The sun shines brightly over yonder.



Pereri King



Ahuriri Waka Hub : A win for Whānau, Mana Whenua and the Community

Napier's Ahuriri Waka Hub is moving ahead as a kaupapa that brings together culture, education, community pride and long-term opportunity for the inner harbour. With Napier City Council backing the concept design and progressing the project, the vision is now becoming a real place where whānau, schools and visitors can connect with the history and future of Ahuriri.

At the heart of the project is Ātea a Rangi Educational Trust, whose involvement has shaped the waka hub through a co-design process with mana whenua and the wider community.

The trust says the hub will provide a dedicated base for waka hourua and Pacific communities, create a safe place for schools and whānau to learn, and promote mātauranga, marine stewardship and Māori and Pacific culture.

Te Kaha Hawaikirangi, chairperson of Mana Ahuriri Trust, has also played an important leadership role in the kaupapa. His involvement matters because it helps ensure the project stays grounded in the aspirations of mana whenua and Ahuriri hapū, while reflecting the cultural

authority and responsibility that belong to this place.

A place shaped by Mana Whenua

This project is not being imposed on the community from outside. It has been developed through wānanga and shared decision-making, with mana whenua, Ngā Mānukanuka o te Iwi, Napier City Council and the Napier Sailing Club all contributing to the design process. The council report says a Mana Whenua Design Lead has been engaged specifically to ensure Ātea a Rangi's kaupapa and aspirations are woven through every stage of design.

That means the waka hub is being built in a way that respects the people of the place, rather than simply occupying the land. For mana whenua and Ahuriri hapū, that is important because it strengthens kaitiakitanga, visibility and authority in the heart of the inner harbour.

Why it matters for whānau

For whānau, the waka hub offers a living space for learning and connection. Ātea a Rangi says the project will support education programmes, celestial navigation, marine stewardship and access for schools, whānau and the public. It will also provide a secure berth for Te Matau a Māui and future visiting

waka, keeping waka traditions active and visible in Ahuriri.

This is the kind of project that helps tamariki and rangatahi see their culture in action, not just in books or at ceremonies. It creates a place where learning can happen through experience, where stories can be shared, and where pride in whakapapa can grow naturally.

A benefit for the whole city

The waka hub is also a win for the wider community because it will add something unique to Napier's inner harbour and strengthen the city as a destination. The project is intended to transform underused land into a vibrant public space that supports education, tourism, culture and environmental awareness.

It also brings practical value. The hub will include a purpose-built berth, education space, maintenance areas and public amenities, helping to activate the northern gateway into Ahuriri while creating a shared space that many people can use and enjoy.

A positive step forward

Napier City Council's decision to support the waka hub concept design shows confidence in a project that is cultural, community-minded and future-focused. The project has now moved beyond the idea stage and into a pathway where design, partnerships and funding can turn it into something lasting.

For Ahuriri, this is more than infrastructure. It is a chance to honour mana whenua, uplift Ahuriri hapū, support learning for whānau, and create a place the whole community can be proud of.

Napier's Ahuriri Waka Hub is shaping up as a shared victory – one that celebrates identity, strengthens connection and leaves a legacy for future generations.



School Holiday Awhi Packs

Last holidays we gifted some Awhi packs to whanau, these are 3 of the colour in pages we got back, ka rawe!!



Special General Meeting 2026

Kia ora e te whānau,

Members will vote on a focused Trust Deed amendment about trustee election timing at this hui.

To be clear — the 2025 election was carried out correctly. This amendment confirms that result and resets the election cycle for the future.

The amendment will confirm the 2025 election result, reset the future election cycle, clarify vacancies and by-elections, and allow the Trust to keep moving forward with confidence.

Who can vote: Registered Adult Members of Mana Ahuriri Trust.

Not registered, or want to attend online? Get in touch before the hui via info@manaahuriri.org.

He pātai āu? Send questions to the same address, or bring them on the night.

Ngā mihi nui,

Mana Ahuriri.



Te Hononga ki Taiao

Nā te Rōpū Taiao, Mana Ahuriri Trust

E ngā mana, e ngā reo, e ngā karangatanga maha o te wā, tēnā koutou katoa.

Kua huri te wā—kua mahue ake te ngahuru me āna hua i hauhakengia, kua tau mai ko takurua ki runga i a tātou. Ko te wā tēnei e mātao ai te ao, e whakangā ai te whenua, ā, e hoki ai ngā whakaaro ki te manaaki i a tātou anō me ō tātou whānau.

Ahakoā kua mutu te kotinga, ka noho tonu ngā hua o te mahi ki roto i a tātou—ngā pārekareka, ngā akoranga, me ngā hononga i whakapakarihia i te wā o te hauhake. I tēnei wā o takurua, ka whakarite anō tātou mō ngā mahi kei te heke mai, me te tiaki tonu i te mauri o tō tātou taiao.

Nā reira, ka tuku mihi mahana atu ki a koutou katoa i tēnei wā makariri o te tau.

Strengthening Mana Whenua Connections to Taiao

This quarter, the Mana Ahuriri Trust Taiao Team has continued to lead and support a wide range of kaupapa that strengthen the connection between mana whenua and the taiao. Our mahi reflects a shared commitment to kaitiakitanga—protecting and enhancing our whenua, wai, and

ecosystems for future generations.

Mana Whenua Leadership and Vision

A significant milestone this quarter has been Napier City Council's endorsement to progress the Ahuriri Inner Harbour Waka Hub. This kaupapa will create a dedicated educational space grounded in mātauranga Māori, enabling the sharing of knowledge, history, and ancestral connections to the moana for generations to come, it was a privilege to tautoko Mana Whenua taking another step forward in this significant kaupapa.



Further strengthening mana whenua leadership, wānanga held at Ōmahu Marae—led by Tipene and The Pā—focussing on Te Tāhuhu o Te Ika a Māui - brought together whakaaro on a collective, mana whenua-led approach to pest control across Ngā Kaweka and the Ruahine ranges. This signals an important shift toward coordinated, landscape-scale environmental management grounded in whakapapa and tikanga.



on the strong foundation laid by Tipene and dedicated volunteers. This work is critical for protecting native species and restoring ecological balance.

More broadly, there is strong momentum in the restoration space, with ongoing planning for the Ahuriri Regional Park, development of a regional Predator Free strategy, and inanga spawning habitat enhancement. Alongside this, innovative approaches within MAHLP developments are being explored to enhance environmental outcomes and ensure future land use reflects our responsibilities to the taiao.

National Context and Ongoing Challenges

While progress continues locally, we remain mindful of increasing pressures at a national level. Proposed reforms from the coalition government—including changes to resource management and conservation legislation, local government restructuring, and ongoing threats to Te Tiriti rights—create uncertainty for our communities and our environment.

These challenges reinforce the importance of maintaining a strong, unified mana whenua voice to protect our rights, uphold our responsibilities, and advocate for the wellbeing of our taiao.

He Whakakapi – Matariki

As we enter the season of Matariki, we are reminded of our enduring role as kaitiaki of the taiao—honouring those who have come before us, caring for what we have today, and preparing a strong pathway for those who will follow.

This is a time to reflect, to reconnect, and to give thanks for the natural world that sustains us. The whenua, the wai, and the ngahere continue to provide, and it is our shared responsibility to ensure their mauri remains strong.

Embedding Cultural Values in Infrastructure

Our engagement alongside Napier City Council continues across critical Three Waters infrastructure projects, particularly the Mataruahou Water Reservoirs and Te Awa stormwater upgrades. Through this work, we ensure that cultural values and environmental considerations are meaningfully embedded into planning and delivery.

The Hawke's Bay Expressway project has also progressed, with Ngāti Pārau providing strong cultural support to ensure the protection and recognition of cultural landscapes throughout development.

With Hastings DC, we continue to work alongside the Moteo/Timi Kara/Wharerangi Mana Whenua Rōpū on road recovery efforts. This includes the upcoming opening of the Pekapeka/Rissington bridge, cultural and ecological monitoring. We have also had recent support from Petane whānau on slip remediation at Bayview—with HDC and contractors valuing the inout from whānau and the guidance they bring to this project.

Restoration and Biodiversity Protection

At Ball's Clearing/Puketitiri Reserve, our mahi alongside DOC continues to achieve positive outcomes. The deer fence is nearing completion, vegetation surveys have been finalised, and an expansion of the trapping network is underway, building

From all of us in the Mana Ahuriri Trust Taiao Team, we wish our whānau a safe, abundant, and meaningful Matariki season. May this time bring renewal, strength, and connection.

We look forward to seeing many of you at the kaupapa and events ahead as we continue this important mahi together for our taiao.

Ngā manaakitanga ki a koutou katoa.



He Pakihi Māori koe? Are you a Māori business?

We're building a register of pakihī Māori across Te Matau-a-Māui so we can connect our whānau in business with opportunities — procurement, contracts, and mahi as they come up through the Trust and our partners.

It's a simple registration form and takes just a few minutes, register today:

<https://manaahuriri.org/wp-content/uploads/2026/06/Contractor-Registration-Form.docx>



It's election year whānau, it's time to think about the roll you want to be on for the general election!

You can choose to be on either the Māori roll or the general roll.

You can change rolls whenever you want, except in the 3 months before an election.

If you're already enrolled and want to change rolls before the election, you need to do it by midnight, 6 August 2026.

It's easy to check the roll you're on, change rolls or enrol online at

<https://vote.nz/enrolling/enrol-or-update/enrol-or-update-online>

you just need a NZ driver licence, NZ passport or RealMe verified identity. Or you can call free at any time on 0800 36 76 56.

Find out more about what your choice means at

<https://vote.nz/2026-general-election/about/overview/>

Mauri ora!
The Mana Ahuriri Team



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