

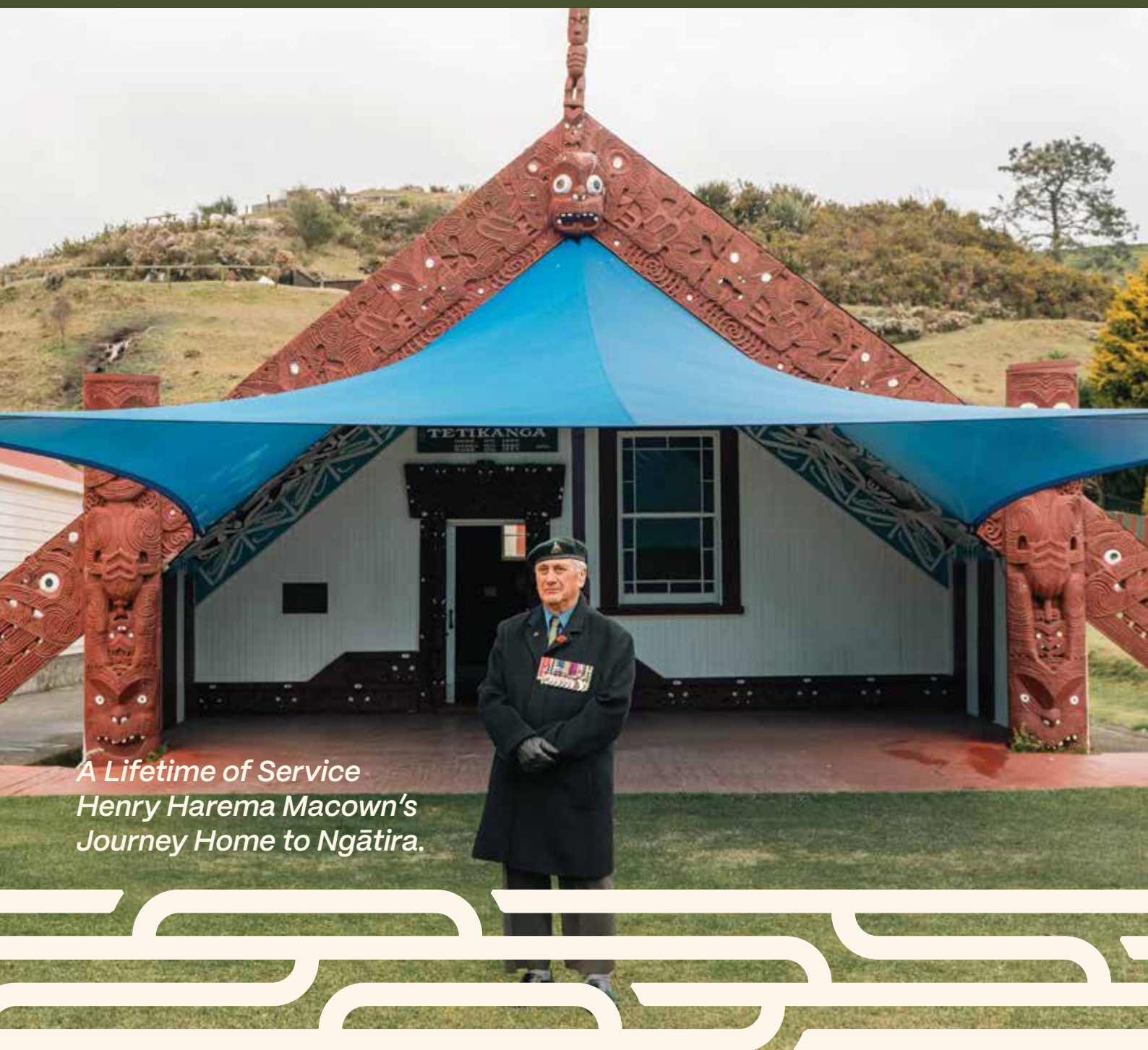
Your Raukawa Iwi Newsletter
Issue 65

Te Kakara

Te Koha Opens

Road to Kapa Haka
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Growing Iwi Wealth



*A Lifetime of Service
Henry Harema Macown's
Journey Home to Ngātira.*



RST Chair Message

Tangihia rā ngā mate o te wā kua kawea ki ngā rekereke o Te Arikinui Kuīni Nga wai hono i te po, pai mārire. Hoki mai ki a tātou te hunga ora, e whakarei tonu nei i te kakara o tō tātou tupuna, o tō tātou iwi, tēnā tātou katoa.

As we welcome the spring edition of Te Kakara, we are reminded of the many ways our people continue to give life to the kaupapa of Raukawa. Across our rohe, our uri, marae, kaimahi and partners continue to build, care, learn, serve and plan for the future of our iwi.

In this issue, we share stories that reflect on that mahi.

In August, we celebrated the formal opening of Te Koha a Raukawa, a significant milestone in our ongoing commitment to housing and whānau wellbeing. Te Koha represents many years of planning, partnership and determination. It is a kaupapa that speaks directly to the needs of our people and to our responsibility to create pathways that support uri and whānau to build strong foundations for the future.

We also share the story of Ranginui Station and the role of our commercial investment arm. While the Raukawa Charitable Trust is often the most visible part of the Raukawa Group through its services, programmes and grants, Raukawa Iwi Development Ltd has a different responsibility: to grow the collective wealth of the iwi. Our investment arm has grown our Trust fund from \$50m in 2012 to over \$280m today. Through investments such as Ranginui Station, we are reminded that building commercial strength is an important part of securing opportunities and prosperity for future generations.

This edition highlights service reflected in the story of Henry Harema Macown of Ngāti Āhuru. From his years in teaching and military service to his ongoing care for Ngātira Marae, Henry reminds us that service to people and place can take many forms across a lifetime.

We also acknowledge the journey of Te Kapa Haka o Te Wharekura o Te Kaokaoroa o Pātetere as they prepared for the national secondary schools kapa haka stage. Their kaupapa, guided by Mana Māori Motuhake, speaks to the power of kapa haka to grow confidence, discipline, identity and leadership among our rangatahi.

Together, these stories show the many layers of iwi life. We are building homes, growing our commercial foundations, supporting education, caring for kaumātua, nurturing rangatahi and strengthening the kaupapa that connect us to who we are.

As Chair, I want to acknowledge everyone who continues to contribute to this work. Whether you are on the marae, in the office, on the whenua, in the classroom, around the decision-making table, or supporting from home, your contribution matters.

May this season bring renewed energy to our people and our kaupapa.

Nā Kataraina Hodge
Raukawa Chairperson

**"KA PAITĒNEI
RAORAO
HEI KĀINGA MŌKU"
– KĪNGI TĀWHIAO**



Te Koha a Raukawa

First Homes Now Open!



First new homes along Koroukore Street, Te Koha a Raukawa, Tokoroa.

On Friday 14 August, our iwi marked a significant milestone with the opening of the first six whare at Te Koha – turning a long-held aspiration into a living, breathing community for our people.

Kaumātua, whānau, trustees, project partners, local tradies and stakeholders gathered at the new Te Koha site in Tokoroa to bless and celebrate the completed whare, which are now ready for whānau to call home.

Koroukore and Kurungaituku were the two new street names unveiled that day, a nod to our kuia of days gone by.

The opening is the latest milestone in a journey spanning more than a decade. Raukawa Tāhuhu Rangapū Maria Te Kanawa said the kaupapa began nearly 12 years ago, with significant work required to return the whenua, navigate consenting and planning requirements, and ultimately prepare the site for development.

“Te Koha shows what can happen when we hold fast to the aspirations of our people and bring together the right people to make them happen,” Maria said. “For us, this has always been more than building houses. It is about creating warm, healthy and safe homes where our whānau can put down roots, strengthen their connections and build a future with our takiwā.”

That journey has been marked by a series of deliberate steps. Ground was broken and the site blessed in February 2025, followed by a Trades Evening in October that brought local tradespeople together to explore opportunities to participate in the development. Te Koha was then officially launched to uri at Papa o te Aroha Marae in February this year.

A key principle throughout the development has been collaboration – bringing together iwi entities, housing and financial capability partners, construction

companies, contractors and local trades around a shared kaupapa.

For our Raukawa Chair Kataraina Hodge, the opening demonstrates what can be achieved when commercial decisions remain firmly connected to the needs of uri.

“We have worked hard to find ways to deliver quality homes while keeping costs down and passing those benefits on to our whānau,” Kataraina said. “That has required strong partnerships, careful decisions and everyone understanding the bigger purpose. Ultimately, our success is measured by seeing Raukawa whānau supported into homes and building their lives here in our rohe.”

That collaborative approach has also created opportunities beyond home ownership.

Local contractors have worked across the development, supporting employment and helping keep investment within the local economy. Jason Hepi who hails from Mōkai Marae operates Tautoko Construction. Jason talks about how his five-person crew has been involved in building the homes while also supporting apprentices, including uri, to develop their skills and employment opportunities.

He also spoke about the spirit of cooperation between Māori crews working on site, with teams supporting one another to keep the development moving and meet construction schedules.

For Tā Henry van der Heyden, Chair of Raukawa Iwi Development Ltd, Te Koha reflects the importance of taking a long-term view. He spoke of the pride in seeing quality homes being built for whānau and encouraged uri to bring their tamariki and mokopuna to Te Koha because, ultimately, the kaupapa is about their future.



Alongside the whare themselves are pathways designed to help whānau see home ownership as achievable. Through our partner Ka Uruora, whānau can access financial literacy support and guidance to help address debt, build savings and prepare for the journey towards owning a home.

The six whare opened in August are only the beginning. Approximately every two weeks, another cluster of completed homes is expected to become available, with all 33 homes scheduled for completion by December.

From an aspiration held for more than a decade to streets where tamariki and mokopuna will soon play, Te Koha is becoming what our people always intended it to be – a place for whānau to come home.

Te Koha offers many pathways for uri to explore home ownership, from affordable rentals, progressive home ownership, direct purchase or building your own whare – if you are interested then contact Stevie on kiaora@tekoha-tokoroa.nz



Raukawa Tāhuhu Rangapū Maria Te Kanawa



(Left) Chair of Raukawa Iwi Development Ltd Tā Henry van der Heyden, and Raukawa Chair Kataraina Hodge



Former Raukawa Chair Vanessa Eparaima





Pā Harakeke ki Mangakāretu

*Learning, Reconnecting and
Sharing Knowledge*



Mangakāretu Marae recently hosted one instalment of the Pā Harakeke Wānanga Series, bringing whānau together to learn, reconnect, and strengthen their relationship with one of our most treasured taonga species — tuna.

The wānanga was facilitated by members of the Raukawa team, including Tūroa Tepana and Aiden Riki-Te Kanawa, who guided participants through the tikanga, mātauranga, and practical skills associated with tuna. Throughout the day, whānau explored the cultural significance of tuna within our traditions, as well as the knowledge required to harvest and care for this resource responsibly.

While kōrero and learning formed an important part of the kaupapa, the wānanga was firmly grounded in experience. Participants ventured into the taiao, where they had the opportunity to put their learning into practice and engage directly with the environments that sustain tuna populations.

"Tuna are more than a food source," said Raukawa Kaimahi, Aiden Riki-Te Kanawa. "They connect us to our waterways, to our tūpuna, and to generations of knowledge that have been passed down through our people. Getting out into the taiao is one of the best ways to bring those teachings to life."

The Pā Harakeke series has become a valuable platform for reconnecting whānau with the unique environments surrounding our marae. Over recent months, wānanga have been hosted at Mōkai, Rāwhitiroa, Ruapeka, and Mangakāretu, each drawing on the local knowledge, history, and taiao of the host marae.

For Raukawa, the kaupapa recognises that the wellbeing of our people is closely linked to the wellbeing of our pā and the landscapes that surround

them. By learning traditional skills, understanding local ecosystems, and spending time together on the whenua, participants are strengthening the foundations that support future generations.

Raukawa Kaimahi, Tūroa Tepana said the value of the wānanga goes beyond the wānanga shared on the day.

"These kaupapa create space for whānau to learn from each other, spend time together, and learn the kōrero about our own whenua. Every marae has its own kōrero, tikanga, and its own relationship with the taiao."

Pā Harakeke is a reminder that some of our greatest classrooms are found on the whenua, alongside our waterways, and within our own rohe.



**Scan the QR code to watch the video
and learn more about the kaupapa.**





Uri of Te Kaokaoroa o Pātetere, Pōkaiwhenua River



A Lifetime of Service

Coming Home to Ngātira

For Henry Harema Macown of Ngāti Āhuru, serving others has been a lifelong commitment. As a recipient of the Kuia and Koroua Wellbeing Grant, Henry continues to dedicate his time to his whānau and Ngātira Marae.

Born in the Mamaku Range in January 1942, Henry spent much of his childhood at Ngātira before his whānau returned to the Mamaku Range in 1948. After graduating from Hamilton Teachers College in 1961, he began his teaching career before enlisting in the New Zealand Army two years later. During his 26 years of service, Henry was posted to Malaya, Borneo and Vietnam, with later assignments taking him to Fiji, Australia, England and Hawai'i. Following his military career, he worked for Māori Affairs before returning to the classroom, where he remained until retiring in 2007.

Eight years ago, that lifetime of service brought Henry and his wife, Rehupo, back home to Ngātira, along with their dog, Snowbelle.

"After losing our daughter, Waitangi, to cancer at the age of 34, we laid her to rest beside her kuia, Pani Tariu, in the urupā. We found ourselves travelling home more often, and before long we realised it was time to stay for good. I think Snowbelle made the decision too," Henry laughs. *"Coming home to Ngātira was one of the best decisions we made."*

Before long, Henry was helping wherever he was needed. He worked alongside his cousin, Wilfred O'Brien, caring for the marae, while Hori Deane carried much of the responsibility on the pae. When they both passed away, Henry carried on the mahi alongside others, supporting the day-to-day care of the marae.

"Looking after the marae is a daily venture. There's always something that needs doing."

Whether it's helping with a tangihanga, preparing for Poukai, repairing fences or checking the plumbing and electrical systems, Henry keeps himself busy. He also looks after the kaumātua flats and regularly cares for the urupā alongside his whanaunga, Sid Murray.

Today, Henry leads the annual ANZAC Day commemoration at Ngātira Marae, where he shares his own experiences of military service.

For Henry, looking after the marae is also about supporting those who will carry its traditions into the future.

"I'm happy to see our younger ones taking their place on the pae. It means I can continue serving our marae in other ways. My memory's not quite as sharp these days," Henry laughs, *"but there's still plenty of mahi I can do."*

At home, Henry's greatest priority is caring for his wife, Rehupo, who lives with advanced dementia. Henry says the support from the Kuia and Koroua Wellbeing Grant has helped with medical and personal care items, allowing him to focus on what matters most, caring for Rehupo.

"I'm very thankful for the support from my iwi. It's not just the financial help, it's the whakaaro behind it that means the most. I also appreciate how straightforward the process is now. Years ago, you had to provide receipts for everything, but now it's much simpler."

"As long as I'm able, I'll keep doing my part."

"E Ngā iwi o Raukawa noho mai tō marae maha. Korōria i te Atua."

For more information on our grants please contact:

Te Rameka Waldon
grants@raukawa.org.nz
0800 RAUKAWA



**Scan the code or visit
raukawa.info/grants**



Ranginui Station

A Story of Long-Term Development



For many uri, the most visible side of Raukawa is the services, programmes, grants, events and kaupapa that support our whānau, marae and communities.

Behind that sits another important part of our mahi: growing the commercial assets of the iwi.

Raukawa Iwi Development Ltd (RIDL) is the commercial investment arm of Raukawa. Its purpose is to grow iwi wealth and strengthen our ability to support the long-term needs and aspirations of our people.

One example of that mahi is Ranginui Station, near Mangakino.

RIDL invested in Ranginui Station alongside Pouakani around 10 years ago. Today, the station has around 3,300 cows and produces approximately one million kilograms of milksolids through three dairy units and a drystock unit.

The development of Ranginui has taken time.

Over the past decade, the focus has been on improving the condition of the farm, reducing production costs and lifting performance. More recently, those efforts have begun to come together.

Milk production has been tracking ahead of both the three-year average and the previous season, supported by good farm management and favourable summer conditions. Strong beef prices have also contributed to the result, with the station forecast to deliver a double-digit return to RIDL for the year.

Consistency remains a key focus.

Commodity prices will move up and down, so the long-term approach at Ranginui is centred on a disciplined, low-cost, grass-based production system that can perform through both stronger and more difficult market conditions.

Investment back into the farm has also continued.

One recent project at Dairy 1 has seen the installation of a new dairy effluent system, including new ponds and a weeping wall. The system separates solids from liquid, allowing effluent to be applied more efficiently and in line with compliance requirements.

These upgrades form part of caring properly for the whenua and the asset while ensuring the operation remains productive over the long term.

RIDL representative on the Ranginui Station board, Brad Tatere, says the progress reflects years of work across governance, management and the day-to-day running of the farm.

"We need to stay disciplined, keep improving the operation and continue investing in Ranginui Station so it performs consistently in both the good years and the tougher ones."

Ranginui Station is one part of RIDL's wider investment portfolio, with each investment contributing towards the same long-term goal: growing iwi wealth in a way that supports Raukawa and remains aligned with our values.

Ngā Mangainga o Raukawa

Future-Facing Uri Decisions



Uri of Te Pae o Raukawa at Mōkai Marae

In June, uri from across Te Pae o Raukawa gathered at Mōkai Marae for the latest gathering of Ngā Mangainga o Raukawa, a kaupapa designed to bring our people together to reconnect, share whakaaro and contribute to the future direction of our iwi.

The hui followed the first gathering held earlier this year at Aotearoa Marae. Together, these wānanga have created space for uri to come together, strengthen relationships across marae and hapū, and reflect on what it means to carry Raukawa identity, responsibility and aspiration into the years ahead.

Throughout the day, participants explored a wide range of kaupapa. Kōrero moved from Koroneihana and Kīngitanga, to reo revitalisation, tikanga, kapa haka, leadership development, creative expression, and the role of rangatahi within our communities. Each kaupapa returned to the same foundation: keeping our people connected to each other, to our marae, and to the kaupapa that strengthen our iwi.

The discussions also acknowledged the significant mahi already happening across our marae and hapū. Many of our communities continue to lead kaupapa in their own spaces, supporting whānau, maintaining tikanga, revitalising reo, and creating opportunities for the next generation. Ngā Mangainga o Raukawa builds on that strength by creating an iwi-wide space where those efforts can be shared, connected and carried forward.

Ideas raised during the hui included future Raukawa-wide gatherings, kaupapa centred on toi and creative expression, continued support for initiatives such as Te Kura Reo o Raukawa and Mōtai, and more opportunities for uri to engage with questions of identity, belonging and service.

A strong focus was also placed on rangatahi and the importance of ensuring they have meaningful pathways to contribute. Their voices, creativity and leadership will be vital as Raukawa continues to look toward the future.

Ngā Mangainga o Raukawa is a reminder that our uri continue to operate in their mana as uri of Raukawa. It is also another opportunity for our people to collectively shape the identity, direction and future of our iwi.



Road to Nationals

Guided by Mana Māori Motuhake



Keihana Kingi-Takoko, kaiako of Te Kapa Haka o Te Wharekura o Te Kaokaoroa o Pātetere, shares their journey to Ngā Kapa Haka Kura Tuarua o Aotearoa 2026.

If you know our kura, you'll know we're rarely sitting still. We're always out supporting kaupapa in our rohe, standing with our iwi, welcoming manuwhiri or preparing for whatever comes next. Kapa haka isn't separate from those things. It's part of who we are.

When people ask where the inspiration for our bracket came from, they're usually looking for one defining moment. The truth is, it's always different. Every year we begin with ideas, but we don't always know what the bracket will become until we're well into the campaign. Somehow, the wairua always takes us where we're meant to go. This year, it brought us back to one question: *"What does Mana Māori Motuhake mean to us here at Te Wharekura o Te Kaokaoroa o Pātetere in little old Putāruru?"* Every waiata, every movement and every transition had to answer that question. If it didn't, then we knew we hadn't found the heart of our bracket yet.

I knew early on that I wanted to acknowledge the kōrero of Ō-Rākau. We just had to find the right way to tell that story. That's why we opened with Tēnei Ka Noho Ka Rau Maharatanga. It was important for us to tautoko our local kapa, Mōtai Tangata Rau, while also acknowledging the return of Ō-Rākau. It felt like the right place to begin.

As the bracket began to take shape, each item naturally led into the next. The mōteatea carried the words of Kingi Tāwhiao, expressing his deep love for the whenua while mourning everything that had been taken. In his composition, he likens the whenua to a wahine, celebrating her beauty, the curves of her body and the way she sways.

From there, we moved into our waiata-ā-ringā. With Te Matatini just around the corner, we knew people would soon be making their way from every corner of Aotearoa. Our haka pōwhiri became our way of

welcoming all those waka into our rohe as they journey through Hauraki, Maniapoto, Raukawa and Waikato before reaching Hopuhopu.

For me, that's another expression of Mana Māori Motuhake.

That's where our poi, Kahurangiariki, found its place. The story naturally led us to our wāhine. It kept bringing me back to one question: *"How do we create queens amongst ourselves in our hapori?"*

That question stayed with me throughout the campaign. Every practice became a chance to have those conversations. I wanted our kōtiro to see strength, humility and grace in Kahurangiariki, but more importantly, to see those same qualities in themselves. If they leave our kura knowing who they are and the mana they carry, then we've done something right.

The haka carried another lesson.

A lot of people see the haka and think it's about aggression. For us, it was about resilience. It was about healing, overcoming hardship and standing united.

"I believe the haka helps us shape what we don't want in our tāne and our tama."

I wanted our tama to become protectors and role models. That's what I hoped they'd take away from the haka. I wanted them to know that one day they'll be the ones standing on their marae. They'll be the fathers, the uncles, the brothers and the leaders our people look to. If this kaupapa can help prepare them for that, then that's what Mana Māori Motuhake looks like in our kura.

People also asked a lot about our kākahu. Some recognised the Hawaiian influence straight away. For me, that inspiration came from a place of genuine admiration and respect.

Te Wharekura o Te Kaokaoroa o Pātetere performing at Ngā Kapa Haka Kura Tuarua o Aotearoa in Mount Maunganui

I was fortunate enough to perform at Merrie Monarch and learn about the Hawaiian concept of mōhai—the willingness to sacrifice yourself in service of something greater. Not sacrifice in a literal sense, but giving your time, your energy and everything you have so your culture continues to flourish.

Listening to that whakaaro, I realised we'd been living it all along. That's exactly what kapa haka asks of us.

As kaiako, we sacrifice weekends with our whānau. We give up time, energy and sleep because that's what this kaupapa asks of us.

Our taura do the same. You practise until your knees buckle. You sweat until there's a puddle on the floor. That's mōhai. It's the sacrifice you make for your people, your kaupapa and the generations coming through behind you.

That whakaaro found its way into our kākahu. We wanted them to move like Waikato herself—flowing, graceful, powerful and welcoming.

"Every single step, every single action, every single thing had a purpose."

We weren't trying to be different for the sake of standing out. We trusted our kaupapa and stayed true to it.

None of this happens because of one person.

I'm fortunate to work within a kura that moves together. Our board, senior leadership, kaiako, whānau and wider community stand behind our kapa every step of the way. When we need help, people show up. During competition week, our principals are backstage doing whatever needs doing. Whether it's adjusting kākahu, calming nerves or helping wherever they're needed, they're there. That's not something I take for granted.

Of course, there are challenges. Time always disappears faster than we'd like. Funding is a constant pressure, and campaigns like this require an enormous

commitment from everyone involved. But those challenges never belong to one person. We carry them together.

When our students eventually leave us, I don't expect them to remember every lyric, every action or every note.

I hope they remember how kapa haka made them feel.

I hope they can stand with confidence to lead a karakia, support their whānau through tangihanga, perform a haka for someone they love, or simply carry themselves with pride wherever life takes them.

For me, seeing little old Putāruru stand on that national stage was enough. That's something our taura, our whānau and our hāpori will carry with them for years to come.

"Winning is not the measure of success for us. Them coming out of that campaign as better people, better students, better sons and daughters—that is the measure for us."

Now, that is the true essence of Mana Māori Motuhake.





Sports Grant Recipient Wharehuia Te Tokoihi

Raukawa Grants and Key Dates



Education Grants

Depending on your studies, registered iwi members are able to apply for up to \$1,500 in education related support.

Study Type	Period that this grant covers	Applications Open	Applications Close	Applications considered
Round 2	1 Jul 2026 – 31 Jan 2027	1 Jul 2026	31 Jan 2027	Feb 2027
Round 1	01 Feb 2027 – 30 Jun 2027	01 Feb 2027	30 Jun 2027	Jul 2027



Sports Grants

Registered iwi members can apply for a contribution towards costs incurred while competing as an amateur sportsperson at a local, regional or national representative level. It is open to amateur competitors such as athletes, coaches, managers and officials (umpire, referee, judge).

Type	Period that this grant covers	Applications Open	Applications Close	Applications considered
Winter Sports	01 Apr 2026 – 30 Sep 2026	01 Apr 2026	30 Sep 2026	Oct 2026
Summer Sports	01 Oct 26 – 31 Mar 2027	01 Oct 2026	31 Mar 2027	Apr 2027

Kuia and Koroua Wellbeing Grants

Registered kaumātua can apply for a contribution towards costs incurred or needing assistance with their wellbeing.

We have streamlined the process to make this service more accessible for our kaumātua. There is no longer a need to hold your receipts for this grant.

Type	Period that this grant covers	Applications Open	Applications Close	Applications considered
Kuia and Koroua Wellbeing grants	Annual	01 Jun 2026	31 May 2027	Jun 2027

Want to Register with Raukawa or Need Help?

To register as a member of Raukawa follow the link below. If you have any questions about our grants process call 0800 RAUKAWA and ask for our grants team.



Scan the code or visit
rauakawa.info/grants

Matariki at Papa o Te Aroha

A Celebration for our Kaumātua



Kaumātua celebrating Matariki at Papa o Te Aroha Marae, Tokoroa

Kaumātua gathered at Papa o Te Aroha for a special Matariki celebration, bringing together whānau from across the rohe and wider community for a day of connection, laughter, movement and shared kai.

Held during the New Year period, the celebration created space for kaumātua to come together in the spirit of Matariki, to remember those who have passed, acknowledge the present, and look with hope toward the year ahead.

The day was full of warmth and energy. Our dancing queens and kings did not hold back, hitting the kopikopi and filling the whare with a wonderful wairua. The music, competition and laughter set the tone for the day.

Raukawa kaimahi worked collaboratively with community partners to support activities and games for kaumātua throughout the day. These moments gave kaumātua the chance to take part, share in a bit of friendly competition, and enjoy time together in a relaxed and welcoming setting.

A prizegiving was also held, taking time to acknowledge kaumātua in front of their peers. It was a simple and meaningful part of the day, recognising their participation, humour, and energy during the day.

The celebration continued with a hākari, where kaumātua and whānau were able to sit together, share kai and enjoy entertainment provided by some of our local oldies. Their waiata added to the entertainment of the day as they welcomed their whanaunga from across the rohe and community.

Raukawa kaimahi Wendy Clair said the kaupapa was a reminder of why kaumātua services remain such an important part of the mahi.

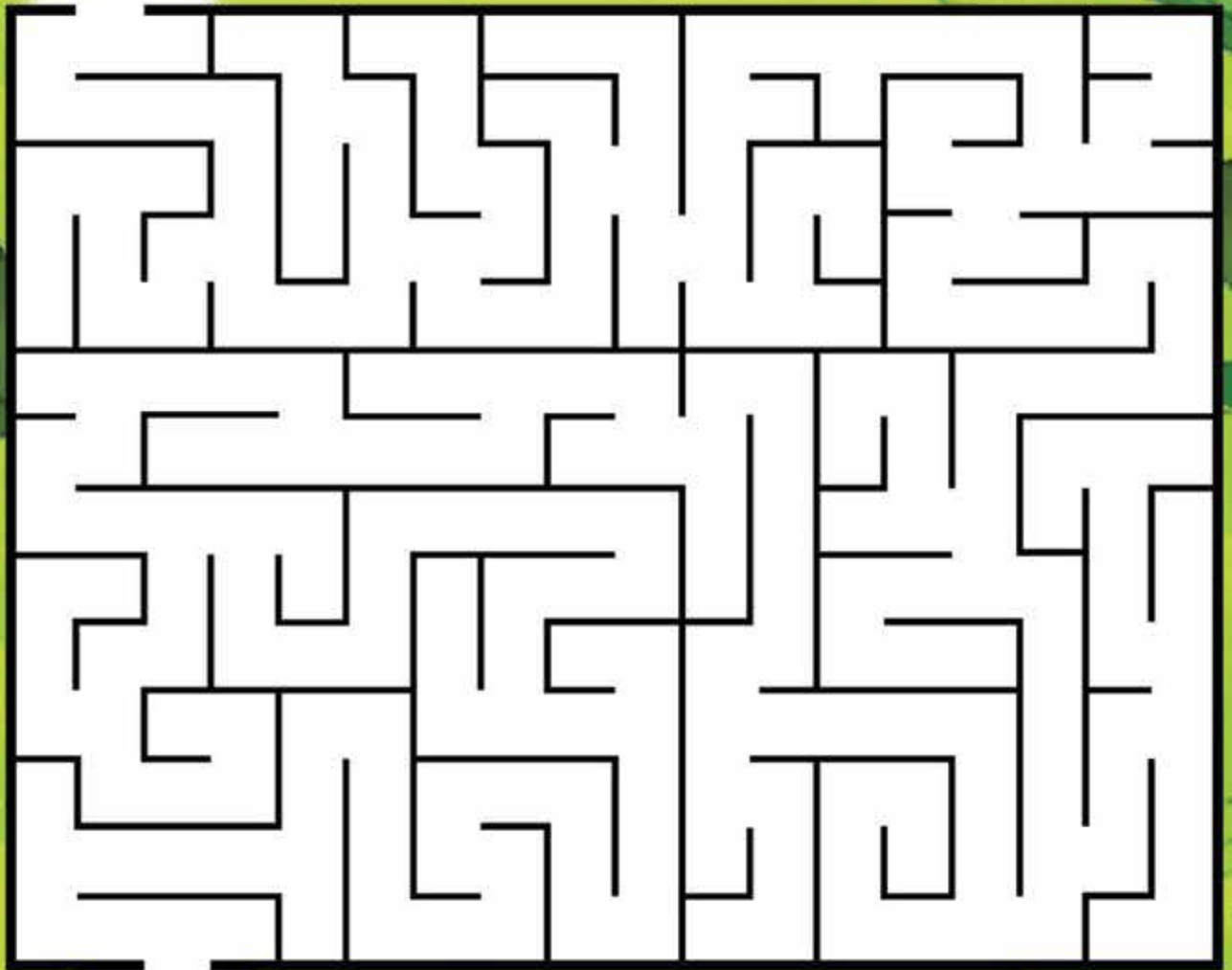
"These days are about giving our kaumātua a space where they can be celebrated, cared for and connected with one another. It is always beautiful to see them laughing, dancing, playing games and simply enjoying the company of their whānau and friends. Our kaumātua give so much to our marae, our whānau and our iwi, so it is important that we continue to create kaupapa that honour and uplift them."

Papa o Te Aroha provided a fitting place for the celebration. As a marae and gathering space held with deep affection across our iwi, it offered a warm setting for kaumātua to reconnect, share kōrero and welcome in the new year together.

The Matariki celebration is part of the ongoing kaupapa supported through Raukawa kaumātua services and the wonderful team who continue to care for, connect and uplift our kaumātua throughout the year.



Āwhinatia a Raukawa me Waitete kia piki ki
runga i te Pā o Rangiātea, ki a Tūrongo rāua ko
Māhinarangi.



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