



Cronecle

Newsletter of the Lower Hutt Women's Centre

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Viewpoint

By Gina T Solomon

Timatatanga

On 19 Wednesday, Hereturikōka (August) 2009, Aunty Rahui Katene, the Member of Parliament for Te Tai Tōnga and the best German chocolate cake maker I personally know, read the Te Rā o Matariki Bill in the debate chamber of Parliament.

As a result, ALL residents of these shaky isles now have a national holiday, which uniquely represents us as a nation.

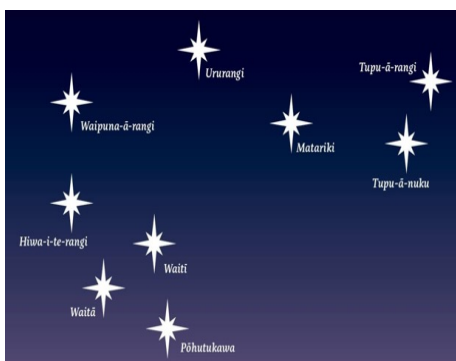
For me though, these last two risings of Matariki have been poignant. You see, along with all the celebrations there is also a huge element of sadness in acknowledging the rising of Matariki each year.

Last year, I farewelled the wairua of my Mokopuna (Grandchild) Ahurangi, and this year I must farewell the wairua of my dearest Dad, Ratapu Nelson Leigh.

Matariki

"Traditionally, Matariki was a time to acknowledge the dead and to release their spirits to become stars. It was also a time to reflect, to be thankful to the gods for the harvest, to feast, and to share the bounty of the harvest with family and friends." (<https://teara.govt.nz/en/matariki-maori-new-year>)

So even though we celebrate the ending of the Māori Maramataka/ Lunar calendar, and make plans and set our intentions for the coming maramataka, for those of us whose



loved ones have recently departed this mortal coil, Matariki signifies the time when their wairua begins their final ascent to their final resting place amongst the stars.

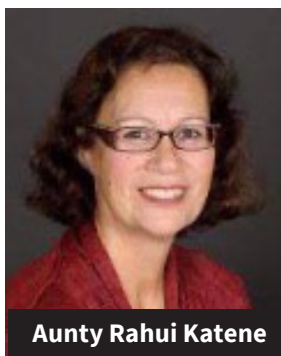
According to the knowledge passed down to me via my Dad, once a person's wairua has left the tīnana (physical body), it remains with the tūpāpaku (deceased body) until sunrise of the day of burial, at which time the wairua ascends to the clouds to wait for Matariki and their final ride to Rarohenga/the Māori afterlife amongst the stars.

Other Iwi around Aotearoa maintain different traditions where the wairua travels to Te Rerenga Wairua (the leaping place of spirits) before descending to

Rarohenga or even Hawaiki (the ancestral homeland of Māori).

"The personification of death is Aituā. Aituā carries the deceased away in a waka. This is referred to in oratory as te waka o Aituā, which is called Karamurauriki and has a bailer known as Tatataeore. The white albatross feathers fastened to the bow-piece and also used to fashion streamers attached to the

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Aunty Rahui Katene

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Women's Centre opening hours

Mon-Tues 10am-2pm
Wednesday to Friday 9:30-3:30pm

Contact us

186 Knights Road, Waterloo

Lower Hutt 5011

Phone: 04 920 1009

Email: info@lhwc.org.nz

Web: www.lhwc.org.nz

Viewpoint: Matariki

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stern-piece of certain waka allude to Karamauriki". (<https://teara.govt.nz/en/tangihanga-death-customs/page-2>)

Whakamutunga

In 2021, we here at the Lower Hutt Women's Centre held the inaugural Matariki celebration here at 186 Knights Road, which was a lovely evening of Wāhine gathering to eat, drink, sing, celebrate, and commiserate around an open fire together.

We held another gathering last year, and this year's gathering will be held 21 July. I personally am looking forward to spending time with the Sisterhood who are such a support to me during this period of profound sadness for me.

The Centre has always been a place of solace, joy, support, comfort, and inspiration for me, and I know for others as well.

As I sit here in the LHWC library typing this, I am reminded of all the Aunties who founded the Women's Centre, who helped to grow and develop the resources and support available here at LHWC. I would like us all to take a moment this Matariki to give thanks for their foresight in establishing such a place of refuge for ALL wāhine.

This is not my finest piece of writing; there have been many attempts at beginning this, but every time I began to write, my tears would start falling and my wairua would grow weary.

I miss my Dad so much it actually physically hurts sometimes, so much so that I have decided to receive my Moko Kauae (Māori chin tattoo), which is another form of the grieving process.

That's a story for another day.

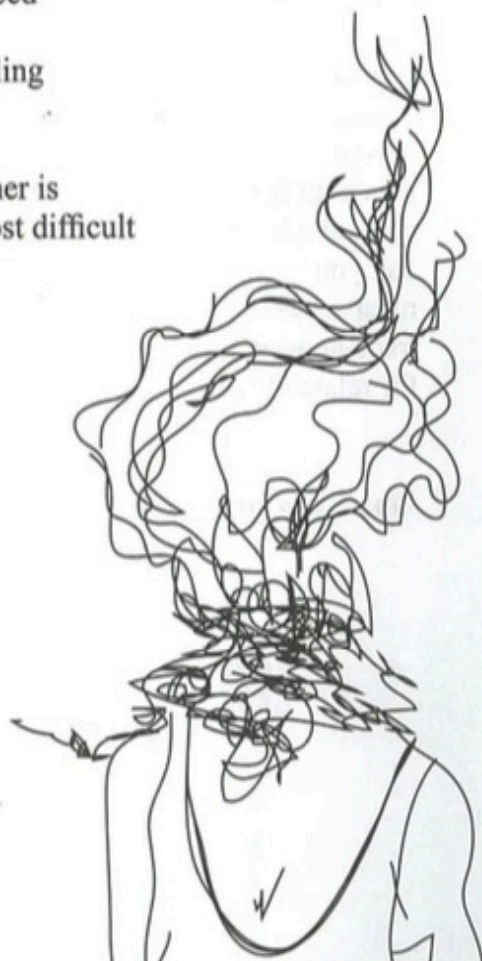
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Poem

what terrifies me most is how we
foam at the mouth with envy
when others succeed
but sigh in relief
when they are failing

our struggle to
celebrate each other is
what's proven most difficult
in being human



A poem from Rupi Kaur's new anthology.

Whakatauki

He taonga rongonui te aroha kit e tangata

Goodwill towards others is a precious treasure

He aha te kai o te rangatira? He korero He korero He korero

What is the food of a leader? It is knowledge, it is communication

Ko te ahurei o te tamaiti aroha o tātou mahi

Let the uniqueness of the child guide our work

He maurea kai whiria!

Ignore small matters and direct effort toward important projects

E hohiotia ana a waho kei roto he aha

One cannot know from the outside what is contained within

What is Matariki?

Everything you need to know about the star and its cluster, when it rises, what it means, and how to pronounce it

Article Source: <https://www.tepapa.govt.nz/discover-collections/read-watch-play/matariki-maori-new-year/what-and-who-matariki/what-matariki>

Mānawa maiea te putanga o Matariki
Mānawa maiea te ariki o te rangi
Mānawa maiea te mātahi o te tau

Hail the rise of Matariki
Hail the lord of the sky
Hail the New Year

Matariki is the star cluster most commonly known across the world as Pleiades. This cluster is part of a larger constellation of stars called Taurus. It is one of the earliest recorded groups of stars in human history, with a record that dates back some 17,000 years.

Around the world there are many names for this group of stars. In Japan, it is called Subaru, which means 'to come together'. In China it is Mao, the hairy head of the white tiger, and in India it is known as Krittika. In Greek mythology they are known as the seven sisters, and in Norse mythology the Vikings knew

them as Freyja's hens.

For many cultures, these stars are connected to celebration, planting, harvesting, weather, and life. For Māori, the rising of Matariki signals te Mātahi o te Tau, the Māori New Year. The appearance of Matariki in the morning sky is a sign for people to gather, to honour the dead, celebrate the present, and plan for the future.

In 2022 Matariki became an official public holiday in Aotearoa New Zealand. Te Ture mō te Hararei Tūmatanui o te Kāhui o Matariki 2022 | Te Kāhui o Matariki Public Holiday Act 2022 came into effect in April 2022. It is the first public holiday in Aotearoa to recognise te ao Māori.

When is Matariki?

Matariki sets on the western horizon in the evening around the beginning of winter during the lunar period of Takurua. It is at this time that Matariki

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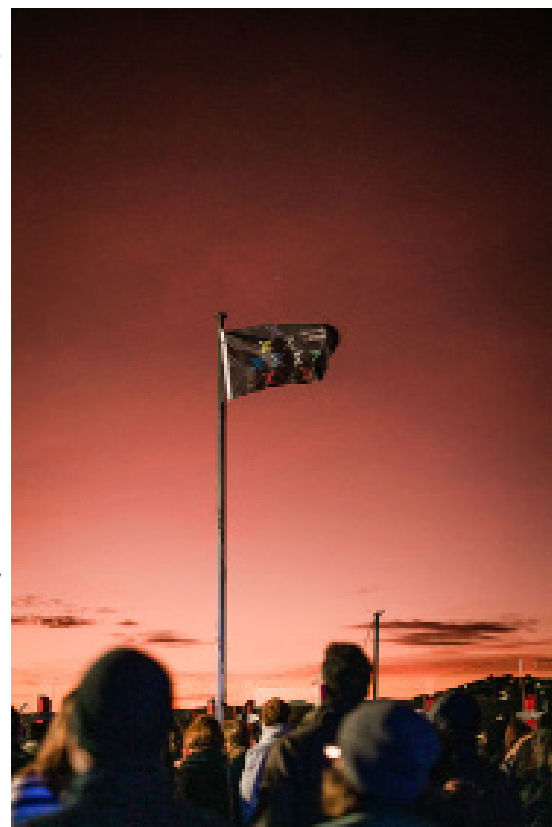


Photo Credit: Te Papa

The Mānawatia a Matariki flag flies during the 2022 hāutapu at Te Papa, 24 Jun 2022.

Support at LHWC

A & D Wellbeing Support Group

Facilitator: Janet Matehe
Enrolment: Not necessary, you can just turn up
Cost: No Charge
Day: Friday afternoons every week in 2023
Time: 1pm–2:30pm

Crèche: Is available at no charge. Please make enquiries about babies because they need more attention and we have a limited number of crèche workers.

This is a weekly support group for women that want ongoing support with drug and alcohol misuse.

This weekly group is open to all women.

If you have experienced difficulties in the past or present with alcohol and drug misuse and would like some support then this may be the group for you.

The aim of the group is to promote well-being at whatever stage an individual may be. Well-being can be achieved with education, therapy, along with

going out into the community and enjoying experiences without the use of drugs and alcohol.

“If you want something different you need to do something different.”

“To understand a woman you must understand where she comes from.”

Facilitator: Janet Matehe is a DAPAANZ Registered Alcohol and Drug Practitioner and NZAC Generic Counsellor and currently studying psychotherapy. She has completed Te Reo Māori me tikanga courses and has a Certificate in Supervision.

Janet comes from a recovery background and she has been in recovery for 16 years. She is passionate about her work and she lives and breathes recovery in her personal life. The underlying principles she works with are Tika (correct), Pono (honest), and Aroha (love). She practices these principles on a daily basis, both professionally and personally.

Other Groups Meeting at LHWC

Continued Recovery is a support group for women living in recovery from disordered eating. We welcome women of all ages with a history of anorexia, bulimia, binge eating, or any other form of disordered eating who are looking to continue strengthening their recovery journey.

We meet monthly to celebrate our successes, discuss challenges/on-going issues in our recovery, and gain support from others with their own experiences of both illness and recovery.

Please note: To ensure everyone's safety and wellbeing we require participants to be committed to their own recovery. If you're unsure if Continued Recovery is right for you, or if you have any questions, please contact us.

When:

Second Monday of each month

Meeting time: 6–7:15pm

Facilitator:

Kimberley Bignell

Cost: FREE

Remaining dates for 2023:

Monday, 10 July

Monday, 14 August

Monday, 11 September

Monday, 9 October

Monday, 13 November

Monday, 11 December

Enrolment not necessary; just turn up

Contact:

Kimberley Bignell

027 327 4466 or

kimberley@bignell.co.nz

About our ongoing events

This is our weekly ongoing programme. We have regular workshops and groups that provide for a range of different needs. These are free or low cost.

All courses are held at the Women's Centre.

Monday

1:00 – 2:00pm	Yin Yoga
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Tuesday

6:30 – 8:30pm	Self Esteem
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Wednesday

9:30am–3:30 pm	Computer lessons (by appointment)
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Friday

9:45am–12pm	Self Esteem
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1–2:30pm	A & D Wellbeing Group
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Second Monday of the month

6–7:15pm	Support group for women living in recovery from disordered eating.
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Computer Lessons

Our computer lessons cater to a range of abilities, starting from complete beginners. Bring your questions to your lesson and our tutor Gina Solomon will help you out.

Want to learn how to:

- Surf the net?
- Find useful websites for news, shopping, books, timetables, health info, maps, online travel sites, social media, online radio
- Use your laptop? (bring it along to your lesson)
- Use your phone — android
- Use your tablet or ipad
- Use email and/or set up an email account?
- Become proficient in Microsoft Word, Excel or Powerpoint?
- Use Facebook, Skype, TradeMe, DropBox, or YouTube?
- Scan documents and photos?
- Manage and edit your photos
- Upgrading or downloading apps

We run with two computers; both run Windows 10 and Microsoft Office 2016. One is a standard desktop and the other is touch-screen.

Day: Wednesdays

Time: 9:30am–3:30pm

Appointments with our tutor Gina Solomon are 30 or 60 minutes

Bookings: Bookings are essential and you must book in advance. You can book for 3 sessions at a time (usually 2 or 3 weeks in advance)
Call 04 920 1009 to make an appointment

Free computer access

The Women's Centre has two public access computers available for all women to use during our opening hours.

Our computers

- Both computers run on Windows 10 and one is touchscreen

Other facilities

- Printing 20¢ per black and white page (*free during lessons*)
- Scanner
- Free internet access

Booking

Phone us on 04 920 1009 to book your time. You can book up to two hours for each session.



Self Esteem for Women

Our self esteem develops and evolves throughout our lives as we build an image of ourselves through our experiences with different people and activities.

Experiences during our childhood play a particularly large role in the shaping of our basic self esteem. When we were growing up, our successes (and failures), and how we were treated by the members of our immediate family, by our teachers, sports coaches, religious authorities, and by our peers, all contributed to the creation of our basic self esteem. The course is designed to give women the opportunity to develop awareness of how they live in the world, the influences on them, and how they have the ability and power to make changes in their lives.

Women will be given the opportunity to:

- develop skills to recognise the strengths in themselves
- look at the areas of self responsibility and self reflection
- be encouraged to develop awareness around how beliefs about self develop and grow
- build their emotional connection with themselves and develop a greater awareness of their own feelings and emotions
- feel a sense of personal power and belonging
- celebrate positive aspects of being a woman.

Self esteem workshops are run on Tuesday evenings and Friday mornings. Each workshop is separate. You may attend one or as many as you like. Self esteem runs on a 20-topic basis. Once the 20 topics have been completed, the cycle begins again.

Tuesday evening workshops

Time: 6:30–8:30pm

Cost: \$5

Facilitator: Diana Rickman

Booking: You don't need to book; just turn up

Friday morning workshops

Time: 9:45am–12 noon

** This workshop starts at 10am and latecomers won't be admitted **

Cost: \$2

Facilitator: Naomi Millane

Booking: You don't need to book; you can just turn up

Creche: Creche is provided for pre-school children only without extra charge only on Friday morning. If you want to bring your children please turn up earlier, with time to settle your children in and bring some food for their morning tea. Please make enquiries about babies because they need a lot of attention and we only have one creche worker.

Tuesday evenings in 2023

4 July	Putting yourself in neutral
11 July	Having the courage to be imperfect
18 July	Developing courage
25 July	Willpower
1 August	Anger as a strength
8 August	Developing self knowledge
15 August	Self love
22 August	Acknowledging self
29 August	Enhancing self in terms of awareness
5 Sept.	Acceptance and use of strengths
12 Sept.	Positive thought and talk
19 Sept.	Messages about self
26 Sept.	Accepting responsibility for self
3 Oct.	Coming to grips with feelings
10 Oct.	Talking about ourselves
17 Oct	Beliefs about self
24 Oct	Expressing pride in self
31 Oct	Letting go of the past
7 Nov	Respecting self and others
14 Nov	Striving for pure motives

Friday mornings in 2023

7 July	Enhancing self in terms of awareness
14 July	MATARIKI (no workshop)
21 July	Acceptance and use of strengths
28 July	Positive thought and talk
4 August	Messages about self
11 August	Accepting responsibility for self
18 August	Coming to grips with feelings
25 August	Talking about ourselves
1 Sept.	Beliefs about self
8 Sept.	Expressing pride in self
15 Sept.	Letting go of the past
22 Sept.	Respecting self and others
29 Sept.	Striving for pure motives
6 Oct.	Putting yourself in neutral
13 Oct.	Having the courage to imperfect
20 Oct.	Developing courage
27 Oct	Willpower
3 Nov	Anger as a strength
10 Nov	Developing self knowledge
17 Nov	Self love
24 Nov	Acknowledging self

About our workshops

The following workshops are designed around the group process where in the making and functioning of a group the participants learn from each other, from the group activities, and from the facilitator.

All group participants learn different things, depending on their own life journey and what they are needing at the time.

We welcome you to experience something new in yourself.

All courses are held at the Lower Hutt Women's Centre—186 Knights Road, Waterloo, Lower Hutt. Courses must be paid in full to confirm your enrolment.

For enquiries or to book, call us on 04 920 1009

Workshop Topics for July—September 2023

Self Defence for Women and Girls	p 8
Self Esteem for Teens	p 8
Being Well (with anxiety & depression)	p 9
Assertiveness for Women	p 9
Resilience	p 10
Anger as a Strength	p 10
Circle of Security® Parenting™ Course	p 11

Now is the time for all good women to stand up and say who we will be.

Register for Workshops and Other Activities Through the LHWC Website

Now, you can register for workshops, activities, or courses online using the LHWC website.

To register for a workshop through the website, follow these steps:

1. First go to the LHWC's homepage: <http://lhwc.org.nz/>.
2. Next, click on the "Workshops/Groups" tab at the top of the
3. page. When you click on the "Workshops/Groups" tab, select
4. "Workshops/Activities/Courses" from the small drop-down menu.
5. A page listing upcoming dates will appear.
6. When you find the Workshop/Activity/Course you would like to attend, click on the purple "Enrol and Pay" button on the lower left-hand side of each workshop listing.



Self Defence for Women and Girls Including Gender Diverse People (who feel comfortable in women-centric spaces)

This is a strength and empowerment based workshop for tamariki (8+) and the women (16+) in their lives to learn together how to defend themselves with physical and mental skills and have fun!

It includes a mix of action, discussion, and practice. It is suitable for all abilities.

You must be available for both workshops as the workshops build on each other. Please bring kai to share for lunch.

When enrolling please notify us of the age of the children attending and how many children you intend to bring. Children 8-15 attend at no extra charge but must be accompanied by a caregiver.

Dates:

Sunday, 9 July 2023 (Session 1)
Sunday, 23 July 2023 (Session 2)

Times:

Cost:

Phone to register interest

Enrolment:

Enrol by payment or deposit to Lower Hutt Women's Centre. Phone 04 920 1009 for deposit details.

Facilitator: Naomi Millane

Self Esteem for Teens



A eight-week self-esteem course for girls aged 13 to 17 years.

Do you want:

- to learn more about yourself
- to have fun?
- to be more confident?
- to grow in self respect
- to grow in self worth?
- to grow in self esteem?
- to accept yourself as you are?
- to develop an understanding and respect of yourself and others?

We're all different. Who are, what we like and don't like, our cultures, and our backgrounds. There is no one else quite like you. Once you accept yourself, there is no reason to hold anything back. This is your world. Honour it as your own and enjoy its gifts.

Facilitator's Bio: Naomi is a qualified counsellor and addictions practitioner, experienced self defence teacher and a Mum. She has been involved with the Centre for 7 years and has a passion for working with women and girls. In her spare time she loves to play music and paint..

Dates:

Eight weeks on Thursdays, beginning 27 July–14 September 2023

Times: 4pm–6pm

Cost: \$20

Phone to register interest

Enrolment:

Enrol by payment or deposit to Lower Hutt Women's Centre. Phone 04 920 1009 for deposit details.

Facilitator: Naomi Millane

BEing Well (with anxiety & depression)

This six week course is about finding new skills to move through Depression and Anxiety. With connection, support and gentle encouragement you can find a way out of Depression and Anxiety. This group is a structured educational group. Free creche available

Is the group for me?

If you have felt hopeless, panicky, tired, fearful or stuck this group may support you to see new possibilities.

This group may also be for you if you have experienced depression and anxiety in your life and you want to break the cycle.

The topics we may cover are;

- positivity
- sleep
- respecting your body
- being friendly with feelings
- making a plan for healing
- relaxation
- assertiveness and relationships.

Please note: Four minimum for course to commence and 10 maximum

Facilitator Bio: Kay Riddler is a registered social worker, mother and nanny. She is passionate about working with women and has been involved with Women's Centre and with groups for more than 15 years, as both a participant and facilitator.

Dates: Six weeks daytime course beginning, Thursdays, 3 August–7 September 2023

Times: 12 (noon)–2pm

Cost: \$40 waged/\$20 low or unwaged

Enrolment:

Enrol by payment or deposit to Lower Hutt Women's Centre. Phone 04 920 1009 for deposit details.

Facilitator: Kay Riddler

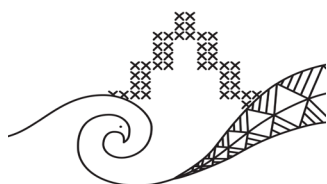
Assertiveness for Women



Assertiveness is the ability to express yourself and your rights without violating the rights of others.

It is appropriately direct, open, and honest communication that is self-enhancing and expressive. Acting assertively will give you the opportunity to feel self-confident and will generally gain you the respect of yourself and your peers and friends.

Assertiveness can increase your chances for honest relationships, and help you to feel better about yourself and yourself in everyday situations.



Dates: Six weeks beginning Mondays, 21 August–25 September 2023

Times: 7pm–9pm

Cost: \$40 waged/\$20 low or unwaged

Enrolment:

Enrol by payment or deposit to Lower Hutt Women's Centre. Phone 04 920 1009 for deposit details.

Facilitator: Stephanie Brockman

Resilience

Resilience is the ability to have difficult feelings, experiences, mistakes, disappointments or loss and to be able to move through them in constructive ways that allows us to maintain our authenticity and grow from the experience.

Resilience is a crucial ingredient in what determines how high we rise above what threatens to wear us down, from battling an illness, to relationship breakup, to carrying on after a national crisis. Resilience can be defined as the capacity to cope and bounce back, in this course participants will identify strategies and techniques to recognise unhelpful ways of being and replace them with a mindset that enhances resilience.

We are all resilient in many ways, and this course will assist in participants connecting with their capacity for resilience. A person connected to their capacity for resilient person will return to equilibrium after a disturbance.

It does not matter how strong your gravity is, we were always meant to fly.”

— Sarah Kay

“Through suffering, comes wisdom. Through surrender, comes strength. Through resilience, comes hope. Keep going.”

Dates: Six weeks beginning Mondays, 9 October–20 November 2023

Times: 7pm–9pm

Cost: \$40 waged/\$20 low or unwaged

Enrolment:

Enrol by payment or deposit to Lower Hutt Women's Centre. Phone 04 920 1009 for deposit details.

Facilitator: Stephanie Brockman

Anger as a Strength



Anger is a misunderstood emotion and energy. This training is skill based on providing opportunities and techniques to express anger using tools of assertiveness. Anger is necessary for survival, but through the ways many women have learned to express anger or not express anger issues have been created.

Through these unhelpful learned methods of handling anger personal and relationship issues have been created. When problems arise around how to deal with conflict, or times when you want to speak up about a problem—people haven't learned constructive or helpful ways of dealing with these issues.

This course will be an opportunity to explore the use and misuse of anger, and explore ways to express anger in constructive ways.

Dates: Six weeks beginning Wednesdays, 1 November–6 December 2023

Times: 12:30pm–2:30pm

Cost and enrolment: \$40 waged/\$20 low or unwaged. Phone to register interest. Enrol by payment or deposit to Lower Hutt Women's Centre.

Facilitator: Kay Riddler



Circle of Security® Parenting™ Course

For Mothers of Pre-School Children

Facilitator: Kay Riddler

Course Duration: 8 weeks beginning Thursdays, 12 October–30 November 2023

Time: 10am–12 noon

Cost: \$40 waged/\$20 unwaged or low waged

Creche: We provide creche, but you will need to register that with us on enrolment.

About the Course:

Over the course of eight sessions the focus moves from discussing secure attachment and children's needs to reflecting on self and developing new skills and resources for relating to your children.

Video clips of parents and children are used to introduce you to attachment theory in an accessible manner—while enhancing observational skills, and engaging in reflective dialogue regarding your strengths and struggles in parenting.

“We spoke about filling her child’s cup, finding multiple times every day to snuggle her, cuddle her, talk with her, hold your arms open, make eye contact, delight in her, hug her, protect her. To consistently be available to her. Because in filling your child’s cup, it just may be that her forever empty will also feel a little less lonely.” —www.circleofsecurity.com

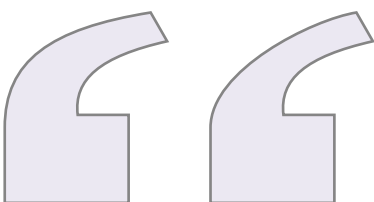
At times we all feel lost about what our child might need from us. Imagine what it might feel like if you were able to make sense of what your child was really asking from you.

This course emphasises the importance for parents in maintaining a balance between being “wise and kind”, able to follow the child’s needs whenever possible and being “bigger and stronger” than the child—able to take charge when necessary.

Circle of Security® PDF: <https://lhwc.org.nz/wp-content/uploads/2018/03/full-circle-new-small.pdf>

Facilitator Bio:

Kay is a certified Circle of Security® Parenting™ program facilitator and is a mellow parenting practitioner with over 15 years social work experience working with parents/families and individuals. She is a mother, grandmother, and registered social worker. Kay is passionate about minimising the blame and shame game while supporting parents to build strengths without ignoring their struggles.



Each time a woman stands up for herself, she stands up for all women.

—*Maya Angelou*

Free Legal Advice

The Women's Centre has free 30-minute consultations available during the first week of each month.

The primary objective of a consultation is to advise you if you have a legal problem, and whether you need to see a solicitor. If you do need to see a solicitor the lawyer can advise you about your eligibility for Legal Aid and give you some idea of the legal procedures involved in solving your particular problem.

If you don't have a legal problem the lawyer is sure she can give you some sound practical advice anyway.

The lawyer can also advise you about facilities available to help you solve your own problems, such as the Disputes Tribunal, Family Court Counselling, etc. All consultations are held in private and are strictly confidential.

When:

First week of the month

How to book: Please do not contact the lawyers without first booking with the Women's Centre.

Phone the Women's Centre at any time during the month to register your interest in an appointment. We'll phone you at the beginning of the month to check if you still require an appointment, and if you do, we'll give you the phone number to make an appointment directly with the lawyers.

Where:

Thomas Dewar Sziranyi Letts
Level 6, Queensgate Tower, 45 Knights Road, Lower Hutt

About www.zero.govt.nz

**No data?
No problem.**

Zero.govt.nz has you covered.



If the cost of mobile data stops you from accessing health and wellbeing information and digital health services, go to the

www.zero.govt.nz website and you can access ACC, Ministry of Education, Te Whatu Ora, Kainga Ora, Internal Affairs, Ministry of Justice and MSD websites without using up your mobile data.

It is for anyone using the Spark, Skinny, Vodafone, 2degrees, Warehouse Mobile, Slingshot or Orcon mobile networks. Make sure your mobile data is on.

Volunteer Opportunities

We're looking for new volunteers to help create and maintain our space to support the growth/tupu of the amazing wāhine toa in our communities.

We are a community resource Centre for Women, Teenage Girls and Children, working towards and with, education, empowerment, the promotion of mental health, healing, and recovery for all women and families in the community.

We seek to empower, support, educate, and resource women to lead full and meaningful lives and to work toward social justice and equity.

If our goals resonate with you, and you would like to volunteer, then get in touch on 04 920 1009 or email info@lhwc.org.nz to make a time to come in to see us.

What is Matariki? Everything you need to know the cluster

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disappears from view because of the light of the sun.

About a month after it disappears, Matariki is seen again on the eastern horizon just before sunrise. Its reappearance coincides with mid-winter and marks the beginning of the Māori New Year. Many Māori communities would wait for the lunar period of Tangaroa to observe Matariki and to begin their celebrations.

Matariki happens during the coldest time of year. For the ancestors of Māori it was a time when the major work activities had come to an end:

the harvest was over and food from the gardens had been gathered and stored away in pits and pātaka in preparation for winter.

When the Matariki stars rose, it was a time to come together to farewell the dead, spend time with loved ones, share kai, stories, waiata, and celebrate the New Year.

A black flag with the logo of the Matariki public holiday, consisting of nine stylised stars, flies in the early morning Wellington breeze, with an orange sunrise behind it (image p.3).

What does 'Matariki' mean?

The well-known ethnologist Elsdon Best translated Matariki as 'little eyes' or 'small eyes' (mata = eye, riki = small). However, the name comes from the phrase 'Ngā mata o te ariki Tāwhirimātea', 'the eyes of the god Tāwhirimātea'.

This name finds its origins in the separation of Ranginui and Papatūānuku. After Tāne separated the sky from the earth, Tāwhirimātea waged war against him and the other gods, for he wanted his parents to remain together. He battled with all of his brothers until he was defeated

by Tūmataunga, the Māori god of warfare and mankind.

In a display of rage against his brothers and a sign of love for his father, Tāwhirimātea plucked out his eyes, crushed them in his hands, and threw them into the sky where they stuck to his father's chest and became the stars of Matariki.

Who is Matariki?

Matariki the name of the entire cluster as well as its brightest star (also known as Alcyone). Māori

believe that this individual star is the mother of the other eight visible stars in the group, and she has a strong

connection to health and well-being.

The Matariki star cluster – are there seven or nine stars?

The following has been edited down from <https://www.tepapa.govt.nz/matariki-star-cluster-are-there-seven-or-nine-stars>:

For some, the Matariki star cluster is made up of seven stars, while for others it's nine. So which is it? Both. The information will differ because different iwi share different kōrero regarding Matariki.

Some iwi are unable to see Matariki from their rohe, while some iwi herald the new year with a star named Puanga—kōrero tuku iho

passed down will differ between iwi, hapū and whānau.

Traditionally, Māori observe a maramataka guided by the phases of the moon and our natural world. Because of this, the dates to celebrate the Matariki period will also differ from year to year and will be dependent on where in Aotearoa you live.

What the stars mean

Matariki is the star that signifies reflection, hope, our connection to the environment, and the gathering of people. Matariki is also connected to the health and wellbeing of people.

Waiti is associated with all fresh water bodies and the food sources that are sustained by those waters.

Waitā is associated with the ocean, and food sources within it.

Waipuna-ā-rangi is associated with the rain.

Tupūānuku is the star associated with everything that grows within the soil to be harvested or gathered for food.

Tupūārangi is associated with everything that grows up in the trees: fruits, berries, and birds.

Ururangi is the star associated with the winds.

Pōhutukawa is the star associated with those that have passed on.

Hiwa-i-te-rangi is the star associated with granting our wishes, and realising our aspirations for the coming year.

"The name [Matariki] comes from the phrase 'Ngā mata o te ariki Tāwhirimātea', 'the eyes of the god Tāwhirimātea.'"

TE IWA O MATARIKI THE NINE STARS OF MATARIKI



Free Exhibition: Kurawaka

Reaching into the red clay: Shaping gender justice in Aotearoa

Article Source: Scoop

A new exhibition exploring the shaping of gender justice in Aotearoa has opened at the National Library in Wellington.

Kurawaka – Reaching into the red clay: Shaping Gender Justice in Aotearoa, features the works of artists Jessica Newton, Karla Marie and Maraea Gourlay who have responded to the creation story of the first woman, Hineahuone, using natural fibres, clay, and illustration.

Tāne called out, “We are seeking the path to woman. This is what we are doing.” They replied, “Go to the soil at Kurawaka, there to go about your work. There the woman can be found, untouched, select and sacred, for she possesses the essence of humankind.” So, they went and arrived at the soil of Kurawaka. The bones took shape and then the head. The arms, the body, the limbs, the thighs, these all took shape and the skeleton was complete.

The exhibition tells the stories of how people in Aotearoa New Zealand have come together to push for gender equality in areas of mental health, cultural health, reproductive and sexual health. It examines the links between gender, and health, highlighting work to address gender-related barriers to healthcare, advance gender equality, and the empowerment of women and girls in all their diversity, and achieve better health for all.

Exhibit runs until Friday, 14 July 2023
Te Puna Foundation Gallery,
National Library Wellington
Admission free

Kurawaka showcases some amazing textile works, highlighting the power of collective action resulting in change. It explores examples of collective civic action in the specific areas of mental health, cultural health, reproductive health and sexual health.

Stories of campaigners such as Mary O’Hagan, Dr Irihapeti Ramsden, Phillida Bunkle, Sandra Coney, Ettie Rout, Fanny McHugh and Dr Margaret Sparrow, among others, feature.

The exhibition is in the Te Puna Foundation Gallery on the ground floor of the National Library from 1 March to 14 July 2023. Entry is free.

Please note that this exhibition contains accurate descriptions and images of the female anatomy.

COVID-19 restrictions will apply at all alert levels. Please visit natlib.govt.nz for the latest information to help plan your visit.



The Kurawaka exhibition at the National Library, Wellington.

Photo Credit: Mark Beatty/National Library of New Zealand

Treaty of Waitangi:

Question 49

What was the foreshore and seabed legislation about?

The origins of the foreshore and seabed legislation date back to the nineteenth century, when the Crown suspended the jurisdiction of the Native Land Court to investigate customary rights to the foreshore and seabed. This resulted in Māori being prevented from having legal recognition of their interests and rights in those areas.

The immediate impetus was the sequence of events which began with legal action taken during the 1990s by the eight iwi of the Marlborough Sounds. They were responding to the Marlborough District Council's refusal to approve any of their applications for marine farming, even though similar applications by non-Māori applicants had been approved. From 1997, their case wound through the courts.

Then in June 2003, the Court of Appeal ruled that the nature and extent of Māori customary rights and title in foreshore and seabed areas could be considered by the Māori Land Court as they had never been legally extinguished.

This was the first step towards correcting a longstanding historical injustice. The government responded to the Court of Appeal ruling by announcing they would override the legal process and introduce legislation to vest ownership of the foreshore and seabed in the people of New Zealand. They alleged this was needed to ensure open access to and use of the foreshore and seabed for all New Zealanders.

There was widespread opposition to the government's foreshore and seabed proposals from Māori, and from many non-Māori. It was obvious from the first that what the government was intending to do would involve multiple breaches of the Treaty of Waitangi, the NZ Bill of Rights Act, the Human Rights Act, and international human rights instruments.

In January 2004, the Waitangi Tribunal held Urgent Hearings into the Crown's Foreshore and Seabed Policy (WAI 1071), and in March 2004 released their report on the policy framework. The Tribunal stated that the policy breached the Treaty of Waitangi in "fundamental and serious" ways that give rise to "serious prejudice" to Māori.

Their primary and strong recommendation was that the government should "go back to the drawing board and engage in proper negotiations [with Māori] about the way forward."

Ignoring this, as well as the widespread protest against the policy, the government introduced the Foreshore and Seabed Bill and related legislation in April 2004. It had its first reading on 6 May—the day after the foreshore and seabed hīkoi of more than 30,000 people arrived at parliament.

The Attorney General's analysis of whether the legislation was consistent with the NZ Bill of Rights Act said that the Bill likely breached the Act in relation to the right to be free from discrimination.

Regardless, the government pushed on with the legislative process. From August to October, the Fisheries and Other Sea-related Legislation Select Committee considered the legislation—almost 4,000 submissions were received; almost all opposed to it. During the second and third readings of the legislation, done under urgency in just two days, the government introduced 67 pages of amendments—



none of which reduced its confiscatory provisions. The Foreshore and Seabed Bill and related legislation was passed on 18 November 2004, and came into effect on 17 January 2005.

Following the 2008 election, the government announced a Ministerial Review of the Foreshore and Seabed Act. The Review Panel reported back

in June 2009 and recommended repeal of the Act, and a longer conversation with Māori to find ways forward that respected the guarantees of the Treaty, as well as domestic human rights legislation and international human rights instruments.

In response, in 2010, the government issued a consultation document, "Reviewing the Foreshore and Seabed Act 2004," and held public consultation meetings, including a limited number with Māori, on its proposals for replacement legislation.

Despite hapū and iwi representatives clearly rejecting the government's proposals, on the grounds that the replacement legislation was not markedly different from the Act, the government nevertheless introduced the legislation, the Marine and Coastal Area (Takutai Moana) Bill, in September 2010.

Of the 72 submissions that came from marae, hapū, iwi and other Māori organisations to the Select Committee considering the Bill, only one supported it. In addition, the Hokotehi Moriori Trust, on behalf of the Moriori people of Rekohu (Chatham Islands), supported the Bill only in so far as it repealed the Foreshore and Seabed Act and removed Te Whaanga lagoon from the common coastal marine area.

Regardless of the fact that hapū and iwi did not generally support the Bill, it was enacted as the Marine and Coastal Area (Takutai Moana) Act 2011 and came into effect in March 2011.

Under the 2011 Act, hapū and iwi can apply for recognition of limited 'customary title' or 'customary rights' by either: i) lodging an application directly with the government (with applications accepted at the discretion of the Office of Treaty Settlements, and "nothing requir[ing] the Crown to enter into the agreement, or to enter into negotiations for the agreement: in both cases this is at the discretion of the Crown"); or ii) application to the High Court (not to the Māori Land Court which has specialist knowledge of Treaty matters). In both cases, any application must be lodged before 3 April 2017.

The test of "exclusive use and occupation" of foreshore areas since 1840 required to establish limited 'customary title' or 'customary rights' is problematic because many foreshore areas belonging to hapū and iwi were unlawfully taken or confiscated from the mid-nineteenth century until the present day—this provision represents a double injustice for those affected by such actions.

Source: Network Waitangi (2016). Treaty of Waitangi: Questions and Answers. Christchurch: Network Waitangi. Web: <http://nwo.org.nz/files/QandA.pdf>

LHWC givealittle page

We have a page where you can make a donation to the Lower Hutt Womens Centre.

Please help us to help women.

To find us, go to the givealittle website and search for Lower Hutt Womens Centre.

Donations

We welcome donations of:

- Clean women's and children's clothes
- Books and toys
- Small household items

Drop off items to the Women's Centre.

Note: We cannot accept any large items such as furniture.

Lower Hutt Women's Centre philosophy

The Women's Centre:

1. recognises and works in the spirit of the Tiriti O Waitangi
2. confronts women's oppression and empowers women to take control of their own lives
3. opposes discrimination by those who have power against those who do not. This includes discrimination against women who identify and live as women, including Māori women, Pacific Island women, women of colour, lesbians, transwomen, those who are differently abled, young, old, working class and those with different spiritual beliefs
4. promotes a safe supportive environment for all women and children
5. promotes the sharing of power and resources
6. acts as a resource and information centre for the community

Contribute to Cronecle

We welcome your input into the next edition of Cronecle—due out in September 2023.

If you have articles, ideas for articles, drawings you've done, or services please email your ideas to: info@lhwc.org.nz

The Women's Centre reserves the right to withhold publication of information which conflicts with the Centre's philosophy.

Thanks to all the women who helped out with this edition, and to the women who donate graphics to Isis International Manilla.

Become a member

Benefits

As a member of the Women's Centre you get free access to our library and can borrow books for up to a month. You also get sent a colour copy of our quarterly newsletter—by post or email.

Annual cost

Waged: \$27
Low or unwaged: \$15
Teenager: \$10
Child: \$5

Payment

Cash: pay at the Women's Centre
Online banking: Account number 03 0531 0528525 03
Reference: your name and 'join'.

Your fees go towards the running and ongoing maintenance of the Women's Centre.

We thank you for your support. Join us!