Tena tatou Ngati Porou. Tena tatou i o tatou mate huhua e whakangaro atu nei ki te po. Kei te tangi atu ki te pou o Te Ataarangi, ki a Kahurangi Dr Katerina Mataira me te tokomaha o ratou kua huri ki tua o te arai. Haere atu koutou. Tatou nga wahiotanga iho o ratou ma, tena tatou.

Change is certainly in the air. The days are getting warmer and longer. Certainly nothing like the cold snap a couple of weeks ago that turned Ruatoria in to a ‘Winter Wonderland’. We are hoping the torrential rains which caused a flooded Kopuaroa river to wash out the bailey bridge at Makarika, are also gone. Spring signals new life and new beginnings and it, appropriately so, coincides with the inaugural elections for our new iwi authority, Te Runanganui o Ngati Porou. In this issue we farewell a Dame and we meet a Diplomat. Dame Dr Katerina Te Heikoko Mataira was a soldier of te reo Maori who lost her battle with cancer in July. She is an inspiration for Ngati Porou women like the Deputy High Commissioner of South Africa, Georgina Roberts. And as the whole nation begin getting in to the vibe that comes with the Rugby World Cup and hosting teams from all over the world, on the home front, Ngati Porou are savouring a pretty good season (so far) for the Sky blues - Ngati Porou East Coast. We’re also celebrating Ngati Porou domination in the Gisborne and East Coast Club Rugby finals. We take a retrospective look at Ngati Porou economic development from the 1920’s and then fast track to 2011 to the work we are doing in fisheries with other iwi. On the cultural front, we’ve started the first of many te reo ake o Ngati Porou revitalisation initiatives. Toku Reo Toku Ohooho is a dvd which show cases five Ngati Porou kiwaha and five whakatauki and using dramatisations, how to use them in a conversation. This issue has something for everyone.

Nga Kohinga is proudly brought to you by Radio Ngati Porou, Te Runanga o Ngati Porou, Ngati Porou Hauora Ngati Porou Forests Ltd, Pakihiroa Farms Ltd and Ngati Porou Seafoods Group, because engaging with and keeping our people informed is important to us. We welcome any feedback or story ideas which we will look to publish in the next issue. So, enjoy your copy of Nga Kohinga!

Please email: manager@radiongatiporou.co.nz


The Editorial Team would also like to thank our designer Craig Willson from Double U Design Ltd for his great mahi helping us with this issue.
Uawa Rugby Ruckus

In Ngati Porou we love rugby and we love to manaaki. Our club and Coast rugby games are major events – fun filled cultural spectacles combining the fiercest of supporters, physical prowess, a good laugh and capable of bringing communities together. Te Aitanga a Houiti and the Tolaga Bay community plan to showcase this to Rugby World Cup visitors when they hold rugbyRUCKus on September 17 in Tolaga Bay.

rugbyRUCKus is an all day festival showcasing ki-o-rah, kapa haka, local food, local history and Ngati Porou East Coast rugby. National Ki-o-Rahi secondary school champions Gisborne Girls and Boys High will play runners up Uawa. There’ll be a market featuring local food and entertainment, historical tours to Upoko o te Ika (aka Cooks Cove), the BIG screen on which will be featured locally made productions as well as the All Blacks vs Fiji rugby world cup match. The annual Ngati Porou East Coast vs Poverty Bay game will also kick off at Uawa Domain at 1 pm.

One of the organizers, Anne McGuire, a Tolaga Bay-based tour operator has seen the impact of Ngati Porou rugby on international visitors when she brought Lions supporters to a Coast club rugby final one year. “They were impressed by the atmosphere, the passion and blown away by the fact that people travel up to 2 hours to play and watch a rugby game!” says Anne.

So she was keen that Tolaga Bay jumped on-board the Real New Zealand Festival kaupapa which is a chance for New Zealand communities to show off their own take on celebrating rugby. Every ticket holder to the rugby world cup receives information on the Real NZ Festival events happening around the country and Anne is expecting at least two international tour groups as well as independent travellers keen on experiencing real Nati hospitality to come along.

Tolaga Bay sees it as an opportunity to show off the best of Ngati Porou manaakitanga as well as forging some genuine international connections with overseas travel agencies, to international promotion of ki-o-rah as a traditional Maori game.

Nau mai haere mai ki Uawa a te Hatarei 17 o Hepetema, ka timata a te 1 pm.
Te Aitanga a Hauiti and the Uawa community are preparing for the Transit of Venus on Wednesday 6th June 2012. In the first of a series of articles, Stephen Donald explains what the Transit is, Tolaga Bay involvement over past centuries, and how Tolaga Bay Area School are a key part of this dual heritage and shared future. Both Stephen and Victor Walker, are co-chairmen of the Transit of Venus steering group.

What is a Transit of Venus?
This occurs when the planet Venus passes directly between the Sun and Earth, obscuring a small portion of the solar disk. During a Transit, Venus can be seen from Earth as a small black disk moving across the face of the Sun. A transit is similar to a solar eclipse by the moon and usually lasts about six hours. Transits occur in pairs, 8 years apart, but each pair of Transits is separated by over a century. The last transit on 8 June 2004 was not visible here. The second Transit of this pair on 6 June 2012 will be best observed from the southwest Pacific, including New Zealand. None of us will be alive to see the pair in 2117 and 2125. Observations of the Transit of Venus by 17th century European astronomers defined the cycle of transits. This led to keen interest in the transit pair of 1761 and 1769 in order to determine the precise value of the astronomical unit using parallax, and thereby accurately measuring distance within the solar system.

How did Tolaga Bay get involved with the Transit of Venus?
The observation of the Transit of Venus from Tahiti in June 1769 was one of the purposes for the expedition...
led by James Cook on the ship Endeavour. Cook’s other instructions included looking for Terra Australis, the fabled southern continent. In early October, one of Cook’s crew sighted this coast near present day Gisborne, and made landfall. Following two weeks exploring further south, the Endeavour, by this time running short of water and firewood, anchored at Anaura on 20th October 1769.

When the sea became too rough to continue provisioning, Te Whakatatare-o-te-Rangi, grandfather of Te Kani-a-Takirau, escorted the ship south to Opoutama, the place now also known as Cook’s Cove. Scientists and artists on board the Endeavour collected flora and fauna, and recorded the landscape. The Raiatean chief, Tupaia, a tohunga and artist, facilitated relations with Te Aitanga-a-Hauiti, and a brisk trade in food, technology and tāonga ensued. These encounters between Te Aitanga-a-Hauiti and the British visitors mark the first significant exchange between Māori and Pākehā, and begin the dual heritage and shared future of present residents of Uawa Tolaga Bay.

Transits of Venus in 1874 and 1882 further advanced scientific knowledge; overseas and local scientists were involved in the New Zealand observations. No transits occurred in the 20th century.

What was Tolaga Bay involvement in 2004?
Building on this rich heritage, three students from Tolaga Bay Area School produced a short video on the Transit of Venus for a national competition jointly run by the Royal Society of New Zealand and the Freemasons. Their video ‘Te Ara Tapu o Ngā Tipuna – Footsteps of our Ancestors’ was among three chosen, and they joined teams from the other schools who travelled to England in June 2004 to observe the Transit. Two Tolaga Bay students also travelled to Tahiti under UNESCO sponsorship to mark the occasion.

How are Tolaga Bay Area School and Kuranui involved this time?
Four students will travel to England next month to reconnect with our partners in London, and invite students in Whitby to next year’s commemorations. The school also will play a key role in hosting events in 2012. (More about this visit is featured on following pages).
What is planned for June 2012?
A series of events will lead up to next year’s Transit; culminating in a festival over Queen’s Birthday Weekend; hosting of national and international scientific, cultural and academic partners on the observation day on 6th June; and a Futures forum in Gisborne hosted by local iwi, the Royal Society of New Zealand, Victoria University of Wellington and the MacDiarmid Institute for Advanced Materials and Nanotechnology. More about this in future issues of Nga Kohinga...

Transit of Venus Study Tour To England

The following korero has been contributed by Tolaga Bay Area School and Kuranui.

Four excited students will be representing our school, community and Te Atanga a Hauiti on a Transit of Venus study tour to England at the end of this term. A senior school competition was held and students were asked to prepare and deliver a formal presentation on ‘Uawa is a special place’, perform a waiata or haka of choice, and be interviewed by a panel on the events leading up to next year’s TOV celebrations. Matthew Turner, Hinemaia Takurua, Te Aotaihi Kutia-Ngata and Malik Priestley were outstanding entries in the competition and have been selected to be our 2012 Transit of Venus team.

Background
In 2004 our school and community became focused on the Transit of Venus, a rare astronomical event, after a team of students won a Royal Society of NZ competition for secondary schools. As a result we sent a team of three students (Dexter Waru, Sarah Pethybridge & Hana Paratia-Walker) and their
teacher (Eileen Harrison) to England on a three week intensive tour of discovery into parts of our history and dual heritage. They visited a range of places and organisations, meeting many people and forging new relationships. Another team (Rawinia Tuapawa, Puawai Ngata-Gibson & Matua Darryl Crawford) travelled to Tahiti as part of the 2004 celebrations. Both teams engaged in a steep learning curve that was to influence the future of our school curriculum.

On their return we hosted a ‘homecoming’ celebration involving many organisations, schools and people from throughout Aotearoa New Zealand who had supported the TOV2004 tour. It was a fantastic event that sealed our ongoing commitment and led to this 2011 study tour.

The objectives for this year’s expedition team are:-

• To renew and establish relationships with British organisations and individuals associated with the TOV;
• To make presentations to these organisations on our plans for TOV 2012;
• To encourage participation and involvement in the projects leading up to the TOV and beyond;
• To develop a relationship with at least two English schools, inviting them to send students to Uawa next year.
• To invite Teubingin University to exhibit the Hinematioro Pou at Tairawhiti Museum;
• To develop new learning that will deepen our understanding of our dual heritage;

• To extend invitations to these organisations to join us here in Uawa to observe the TOV 2012.
  - Royal Society of London
  - Royal Navy
  - Portsmouth Naval Base
  - London Museum of Natural History
  - Kew Gardens
  - Greenwich Village
  - Whitby Council
  - Whitby Community College
  - British Hydrological Society
  - British Council
  - Freemasons of London

Puawai Ngata-Gibson & Rawinia Tuapawa, with teacher Darryl Crawford in Tahiti 2004

Titirangi and the Uawa river, as seen from Tatarahake.
Kopuaroa Bridge Wash Out

In the minds of many East Coasters the most famous bridge in the world isn’t the Golden Gate in San Francisco or even the Sydney Harbour Bridge. As a result of heavy rainfall back in July, the community of Kopuaroa and Makarika could lay claim to having their Bailey bridge as the most well-known crossing within Ngati Porou.

On the evening of Friday the 22nd of July access along State Highway 35 was cut off between Ruatoria and Gisborne, when one of the approaches to the bridge was washed away. The Bailey bridge was a temporary measure, while a new two lane bridge across the Kopuaroa stream is being constructed. This new bridge replaces the old timber single lane bridge which was built in 1936.

State Highway 35 provides a vital transport and communication link for many on the Coast, however this disruption did not deter Coasties from going about their business as per normal during the four days the road was closed off to traffic. The following korero comes from two wahine who have provided eyewitness accounts of what happened next after the big wash out. The first korero comes from Nicola Tuala who lives right next door to the Bailey bridge. The second korero comes from Hiruharama resident Bobbi Morice who was the last person to cross the bridge on the Friday evening.
Nicola Tuala
It was raining quite heavily that Friday night, but I think most of the damage was done on the Thursday night because we kept going out and having a look at the river because it just kept on coming up. On the Friday night we had a power cut about 9.30pm. The only reason I knew the bridge had gone out was because I could see a light shining out my window. And I thought that was a bit strange, because there was no power. But then I could see it was a police light flashing from across the other side of the bridge. So I woke my husband up and said, “You need to go and see what’s happening.”

So he went down and saw that the abutment had come away. The next morning we both went down to have a look at about 5am, and we saw Henry Rasmussen and also the Bread truck had arrived on the other side of the bridge. Now that was a big thing because he didn’t know how he was going to get this bread across. So Henry rang ahead to one of his workers [at the Hikurangi Foodmarket] and they walked the bread across.

On the Monday the bridge was going to be shut down to foot traffic, but they [NZTA] realised they couldn’t do that because people still needed to get across, so they placed a few ladders on either side of the bridge. If you were coming from Ruatoria what you had to do was climb down the bank, climb up the ladder, and walk across the bridge.

The bridge closure did inconvenience people, but to me people on the Coast are survivors. There were forestry people who lived on the southern side of the bridge, but they still needed to get to work at Whakangangi. They just parked up their cars on the other side, and got picked up on this side. People who were going to Gisborne asked to park their cars up at our house, so they could cross to the other side. People just managed and were determined to do whatever they needed to do to get home or get to work.

Our home is fifty years old, and I was born and bred in it. I’ve probably lived in the house for around thirty of those fifty years, and I’ve never seen the river like the way it was that night. But they say during Bola the creek did come right up. Also I’ve never known the original bridge to go out like how that Bailey Bridge did. We had community hui when they talked about replacing the bridge and we asked them, “Why are you building a bridge in the winter time?” But they told us it had to be done.

Bobbi Morice
That Friday my family and I had travelled from Wellington. We actually were coming home from our holiday in the South Island. On Thursday morning we left Balclutha at 5am and drove to Picton. We crossed over to Wellington at 6pm, and stayed the night before travelling back home on Friday. From Napier onwards the weather was rough. We got to Gisborne about 7.30pm and had kai at the Charcoal Chicken. The owner was telling us the road between Napier and Waima had just been closed, so we were lucky to get through there.

I drove us from Tolaga Bay back home. The road and the weather was rough so I took my time. We approached the Kopuaroa Bridge about 10pm and I slowed down on the bridge because I could see the road looked like it had dropped. At that moment I knew we could just fit over, so I went for it. We stopped on the other side of the bridge, grabbed the road cones and blocked the bridge off. We couldn’t get reception out there so we drove to our house five minutes down the road and rang 111.
Ruatoria became a winter wonderland when snowdrops fell on the township and surrounding districts on Monday the 16th of August. Snow on Hikurangi and the low lying hills around Ruatoria is common, but a sprinkling of the white stuff in and around the township was a wonder to behold.

Many of our pakeke in their late 80s and 90s say this special meteorological event is something they had never witnessed before in their life-times. Could climate change be held responsible for this phenomena? Or perhaps it may have been he tohu rangatira. During this period the nation was also mourning the passing of Tā Paul Reeves, a former Bishop of Waiapu. Whatever the cause local Nātis were inspired to recall the saying “Hikurangi has been ‘resplendent in Te Rangitawaea’s stately robes of white linen’. But snow in Ruatoria?

“Ka rukuruku a Te Rangitawaea i ona pueru e”

“Many of our pakeke in their late 80s and 90s say this special meteorological event is something they had never witnessed before in their life-times”.

Hiruharama School grounds were covered in the flakey white stuff. (Photo by Koka Sue Ngaimu-Goldsmith).
Fushia with her little brother Matua enjoying an icy cold treat. (Photo by Suzy Morete).

The day afterwards Hiruharama students made the most of the left over remnants by building a snow man. (L-R): Zyon Collins, Rangi Douglas, Ted Reedy and Kauri Ben. (Photo by Chris Milham).

Koka Chris Milham & Koka Keriana Tawhai from Hiruharama School having fun in the snow. (Photo by Koka Sue Ngarimu-Goldsmith).

Koka Chris Milham & Koka Keriana Tawhai from Hiruharama School having fun in the snow. (Photo by Koka Sue Ngarimu-Goldsmith).

Snow flakes just beginning to fall late afternoon at Ngata Memorial College. (Photo by Suzy Morete).

Here comes the snow! The Principal of Ngata Memorial College Karen McClutchie with her daughter Fushia. (Photo by Suzy Morete).

Fushia with her little brother Matua enjoying an icy cold treat. (Photo by Suzy Morete).
Building A Bridge For Apopo

Kaitiakitanga is a kaupapa which has great significance to Ngati Porou, especially as we head into the future. Over the past eighteen months the rangatahi of Makarika School have been involved in a project where they are not only learning how to look after our environment, but also developing skills to help contribute to the scientific skill base of the tribe.

The construction of the new bridge at Kopuaroa Stream has provided the opportunity for students at Makarika School to collaborate with the whanau of Rongo i te Kai (Penu) marae, and environmental scientist, Murray Palmer. As work progresses on the building project the students are helping to monitor the water quality of the stream, and the natural habitat of the area. Since the beginning of 2010 the senior students of the kura have visited the stream on a regular basis to carry out a series of scientific tests. Using equipment from the school’s SHMAK kit (Stream Health Monitoring and Assessment Kit) the students monitor the pH, temperature, clarity, conductivity and stream velocity, as well as any changes to the river’s form and habitat.

They also identify the community of creatures who make the stream their home, and provide indicators of overall stream health. These include the long fin eel and various invertebrate life forms. Results from this field work are tallied up by the students and the data is used to help provide environmental risk assessments while the bridge construction work is taking place.

Thom Clark from Opus spent a day with the students to demonstrate the basic principles of Bailey Bridge construction.
The students have learned not only new scientific skills, but also the basic principles of engineering. Thom Clark from Opus Consultants spent time with the Makarika School students and introduced them to the Bailey bridge concept and design. Thom and the tamariki put together a model Bailey Bridge to see how it worked and what the final product would look like. He also visited the school after the July wash out of the Kopuaroa Bailey Bridge, and debriefed the students about what factors caused the abutment to fall away.

The rangatahi have also discovered more about the tikanga, whakapapa and history of the area from being based at Penu marae when they go to carry out their scientific assessments. This connection to the marae has also provided a strong cultural framework for their scientific mahi to be based within. “All these diverse relationships”, says Principal Beris Brew, “have helped enhance the students’ educational experiences. The children have gained so much through this integrated approach to learning - science, technology and the local curriculum. It was made even more evident to me recently when they made their Nati Awards documentary about the Kopuaroa Stream. You could see they had amassed a large amount of knowledge which was reflected in the video.”

Some of the students who helped create the documentary say they are now more aware of their environment and especially what happens to the stream every time they go to and from school. “When I’m on the bus going over the bridge, says twelve year old Sharla-Rose Maaka, “I look out for any cattle who could be contaminating the stream, or might be crushing the critters who live under the bank. I also notice if the water is dirty after it’s been raining.” Ten year old Caelyn Pere believes the stream needs protecting for the future. “We need to keep it clean and healthy, so we shouldn’t dump rubbish or leave stock out.” Twelve year old Sarsha Tibble also agrees, “For generations our ancestors have been looking after it, so we need to carry on that tradition. We need to protect the living things like the fish, eels and water, so there will be a food source for us.”

Although the Kopuaroa No. 3 Bridge replacement is scheduled to finish by the end of this year, the tamariki of Makarika will hopefully continue to practise their kaitiaki roles and become our informed leaders and decision makers of tomorrow.

Makarika School would like to thank Penu marae, Murray Palmer, Karen Pewhairangi from E Tipu E Rea and Opus Consultants for helping to support this great project.
If you have whanau who are yet to register or nominate their rohenga tipuna please ask them to contact us on 0800 67 67 68 or register online at www.ngatiporou.iwi.nz before 28 September 2011.

The following are important dates:

29 August 2011: every registered Ngati Porou over 18 will be sent their voting papers. Voting takes place by post and electronic online voting. There will also be voting help and polling stations at Ngati Porou events during September.

28 September: Voting will close at noon on Wed 28 September.

30 September: Results are announced for inaugural Te Runanganui o Ngati Porou representatives for a 4 year term.

There will be more information on the elections process available at the following events:

September 17:
RugbyRUCKus
(Celebration of Coast rugby, kai and ki-o-rahi)
Ngati Porou East Coast vs Poverty Bay
Uawa Domain, TOLAGA BAY

September 24:
Ngati Porou East Coast vs Horowhenua OTAKI

• Radio Ngati Porou will also provide regular interviews and updates on air (585AM and 90.5FM in Uawa, 98.5FM in Ruatoria, 106.5FM in Tokomaru Bay, 105.3FM in Matakaoa) and online at www.irirangi.net

• There is more information available online at www.ngatiporou.com and/or by joining Te Runanga o Ngati Porou page on Facebook.

Please contact Hiria Shaw and the elections support team at TRONP if you have any other ideas about encouraging full participation or require more information about these very important elections. Your support of this important kaupapa would be very much appreciated.

IMPORTANT PANUI:
It’s not too late to register or vote!

If you haven’t received your voting pack, but still want to participate in the election process
OR If you have received your voting pack, but your details are incorrect please contact Hiria Shaw at Te Runanga o Ngati Porou
0800 NPOROU (0800 676768) hshaw@tronp.org.nz
The confirmed candidates for each Rohenga Tipuna are:

**Rohenga Tipuna 1 - Potikirua ki Whangaokena**
- **BROOKING** Richard (Kei Te Whenua)
- **CLARKE** John Te Kauru (Kei Te Whenua)
- **HOUKAMAU** Amohaere (Kei Te Whenua)
- **HOUKAMAU** Kingi (Noho Kaenga)
- **KOHERE** Rei (Noho Kaenga)
- **PAHURU-HURIWAI** Ani (Noho Kaenga)
- **WANOA** W. Whi (Noho Kaenga)

**Rohenga Tipuna 2 - Whangaokena ki Waiapu**
- **GOLDSMITH** Victor (Kei Te Whenua)
- **GUNN** Tony (Kei Te Whenua)
- **JOHNSTON** David Roha (Kei Te Whenua)
- **MAHUIKA** Apirana Tuahae (Noho Kaenga)
- **PAPUNI** April (Noho Kaenga)
- **ROWLANDS** Tangaroa (Noho Kaenga)

**Rohenga Tipuna 3 - Pohautea ki Te Onepoto**
- **IHAKA** Ned (Noho Kaenga)
- **TANGAERE BALDWIN** Lilian (Noho Kaenga)
- **TE KOHA** Herewini Muturangi (Kei Te Whenua)
- **WALKER** Ngarangi “Miss Ngā” (Kei Te Whenua)

**Rohenga Tipuna 4 - Te Onepoto ki Rahuimanuka**
- **BURDETT** Bill (Noho Kaenga)
- **RICKARD** Raewyn (Noho Kaenga)
- **WARMENHOVEN** Marijke (Noho Kaenga)
- **WARMENHOVEN** Tui (Noho Kaenga)

**Rohenga Tipuna 5 - Rahuimanuka ki Mataahu**
- **KUPENGA** Donette (Noho Kaenga)
- **PARATA** Selwyn Tanetoa (Noho Kaenga)
- **REEDY** Eruera T (Kei Te Whenua)
- **SOUTAR** Barry (Kei Te Whenua)
- **WALKER** Agnes (Noho Kaenga)

**Rohenga Tipuna 6 - Mataahu ki Kokoronui**
- **ALBERT** Jacky (Kei Te Whenua)
- **ARAGO-KEMP** Aroha Gaynor Hokirua (Kei Te Whenua)
- **ARAGO-KEMP** Gwen (Kei Te Whenua)
- **CHAMBERS** Jack (Noho Kaenga)
- **FITZGERALD** Tangihoro (Kei Te Whenua)
- **PEWHAIRANGI** Koroumatai Kody (Noho Kaenga)
- **POROU** Tina Tangi Whaiora (Kei Te Whenua)

There are TWO (2) Trustees required for each Rohenga Tipuna. As there were more nominations received than vacancies for the above positions, elections will be held by postal and internet voting to confirm the Trustees.

**Voting papers will be posted from Monday 29 August 2011. Voting will close at noon on Wednesday 28 September 2011.**

Each eligible member registered with their Rohenga Tipuna will receive a voting paper and a candidate sheet listing the names and profiles of the candidates standing in their nominated Rohenga Tipuna. They may vote for up to two candidates. The Trust Deed states that at least one of the successful candidates for each hapu cluster must be Noho Kaenga (resident in the Ngāti Porou rohe).

Warwick Lampp
Returning Officer - Te Runanganui o Ngati Porou - 2011 Trustee Election
PO Box 3138, Christchurch 0508 666 886
elections@electionz.com
**Game on**

Every Saturday, from 7.30am to 11am, Ken Eruera presents “Game On”, a very popular morning sports show on Radio Ngati Porou. However Ken’s audience isn’t just made up of Natis’. Loyal listeners from around the Motu and the world also tune in regularly for their weekend sports fix, via the station’s website. When he’s not in the studio Ken works as an administrator at Hatea-A-Rangi School, and is also involved at the upper echelons of NZ Rugby League. Over the next two months Ken will be providing lively commentary for all the home based Ngati Porou East Coast games, alongside RNP announcer Kahu Waitoa. In this profile Nga Kohinga spins the microphone around and gets to ask the veteran interviewer some curly questions such as, “Do you think our Coast team will return to their glory days” and “Did Graham Henry get it wrong?”

**NK: Where were you raised?**
**KE:** I grew up in Ruatoria and went to Hinuara & Manutahi Schools. My mother Tuts Eruera nee Whitehead, was a teacher and my father Harry Eruera was a civil servant. Back then it certainly wasn’t cool having your mother as a teacher! I whakapapa to Ngati Porou through my Mum’s hapu Te Awe Mapara, and also to Te Whanau a Apanui through my Dad who is from Te Whanau a Maruhaeremuri in Raukokore.

**NK: Were you sporty as a kid?**
**KE:** If you were a young boy back in the day living in Ruatoria all you could do was play rugby, and if you were a girl you played netball. There wasn’t much more here on the Coast, so on Saturday mornings everyone went to Ngata College to watch Junior Netball and to Whakarua Park for JAB rugby. After lunch you could stay on at Ngata and watch your Mum play netball, or go down to Whakarua to see your Dad run around the rugby field. Those were the days when it was about whanau. However once we moved to Upper Hutt it was a different kettle of fish. There was every sport you could imagine, even some I hadn’t heard of. Today my children share the same interest in sport. My son Ayden is in Rotorua at the Rugby & Rugby League Academy, while my other son Kenny lives in Brisbane and is playing good Rugby League at the moment. My daughters Stacy & Kelly both played netball, both making rep teams for the Hutt Valley. All of them have also played softball for Tokomaru Bay. One of my mokopuna Sidney now plays netball and softball in the Wairarapa, and another moko Rakaia plays rugby and softball in the Hutt Valley.
NK: Apart from your radio show in what other ways are you involved with sport?
KE: I am a current Board Member of the New Zealand Rugby League Upper Central Zone, and I have also coached Women’s Rugby League, in the Gisborne Competition for the past 4 years. I have coached up and coming junior players in both Rugby & Rugby League, as well as junior, college and senior softball.

I have also been involved with the game of Ki-o-rahi. A couple of years ago Whetu Rangihaeta and I started talking about how no one from the Coast, or even Aotearoa actually knew anything about the game of Ki-o-rahi, even though it was invented right here in Ngati Porou for the 28th Maori Battalion, and well over 250,000 people play the sport overseas.

NK: Who are some of your favourite regular guests who appear on the show?
KE: Well there’s my bloody good mate Peter Leitch, more commonly known as The Mad Butcher. Also Noeline Taurua & Bemice Mene former Silver Ferns. One of my regular guests John Morrison has a huge following up here on the Coast, because he’s so honest in his analysis of sports and sports people. He’s just started up his own ad campaign in opposition to Telecom’s “Abstain for the Game.” It’s called, “Rooting for the All Blacks” - now that’s funny.

There’s also all our locals who make a great contribution to the Saturday Sports Show. Nanny Bea Roberts is one of them. She is quite an expert on Rugby League, especially now as we get down to the business end of the season.

NK: What kaupapa does your audience like listening about?
KE: I cover such a diverse range of sports on the show; it really depends on whether the audience is interested in the person I’m speaking to, or what kaupapa that person is talking about. People don’t want to listen to me; they just want to listen to the korero from whom ever I’m interviewing. I just let them talk, and as an interviewer that’s where your credibility comes from. Anyone can talk sport and give their opinion. However if you’ve never been to the heights of your given sport then that’s all it is, just an opinion.

NK: Do you agree with the All Black selection panel’s choices for our World Cup team?
KE: Hell no! I believe Hosea has been ripped off, just like his brother Rico and other Maori who didn’t manage to make the Rugby World cup teams. I believe they should’ve gotten rid of Graham Henry and his cronies after the last World Cup. He’s supposed to lead us into the future? You have got to be kidding! Now that the Tri-nations has gone to Australia, maybe it’s as good a time as any for Maori to come out from under the shadow of the NZRFU. But not just rugby, let’s look at all sports that Maori are involved in. Let’s just get it out into the open and go for it!

NK: Do you think it’s possible to recapture the period a decade ago when there was “Sky Blue Fever” amongst most Ngati Porou?
KE: What can you say? The boys are doing okay at the moment, the team have lacked leadership in all facets of the game for a while now but this year with the inclusion of Ngarimu Simpkins & Rua Tipoki as coaches the boys have started back on the road to the glory days. Just like a phoenix rising from the ashes. It’s not going to come overnight, but it will come. As long as we take our opportunities, and play smart Rugby, we can get back to the golden days of Ngati Porou East Coast Rugby, where everyone was proud to have a connection.

I can still remember a Waikato kaumatua saying to Albie and I at a Foreshore and Seabed hui in Marlborough. We were both in Marlborough at the time to commentate a game between NPEC and Marlborough during the days of former coach Joe McClutchie. This kaumatua said to us, “Boy, when Ngati Porou is doing well, Maoridom is doing well.” So if we play hard, stay on the paddock, and play sensible rugby then there’s no reason why we can’t get back to those glory days.

NK: Finally, is there any obscure sport you’d like to learn more about?
KE: Petanque has always intrigued me. I had a French person try to teach me the rules and the finer points of the game once, but she failed miserably. Petanque is the French version of bowls or boules as they call it, where the boule is thrown backwards in a circle to get closest to the cochonnet or jack.
Te Urunga Tū – Tomorrow People Concert

Nā Robert Ruha, māngai mō Te Urunga Tū.

E whai ake nei ko te haka i karawhiua e Tā Apirana Ngata ki te rae o te Minita i te whare paremata i te tau 1938.

“...Kaore hoki te rongo o te ture Paohinu e, Tukituki ana i te Rāwhiti! A ha ha!
I topea mai i roto o Poneke, i topea mai i roto o Poneke,
Ka noho au ka ngetengête, Ka tū au ka tiroto,
E kī te Pirima kuputaka o Niu Tirenī, I aue . . . I kei whea?...”

Ahakoa kua hipa te whitu tekau mā toru tau mai i tāua wā, e rongo tonu ana te ngau o te taniwha ‘Paohinu’ a te Kawanatanga e ngā iwi nui o te Tairāwhiti.

I te pō o te tuawhitu o Mei, i te paunga o tētahi porotēhī i Tūranga, ka hui wētahi o waku whanaunga ki te rāpa huarahi anō mā mātau i roto i te kaupapa whakarhārīha nei a te Paohinu me te karikari i te papa moana o te Raukūmara. Ka karangangia tō mātau rōpu ko ‘Te Urunga Tū’ i te mea, ka rongo te tangata i tāua ingoa ka mōhio, ā, nō te Tairāwhiti te iwi rā. Ko te kaupapa tuatahi i whirihiria hui mahinga mā mātau ko tētahi konehete. Anei hoki ngā kaupapa i whirihiria hui tāhūhū mō tāua konehete.

1. Hai waka whakapāoho i ngā kōrero tika mō ngā kino o te karikari i te papa moana o Te Raukūmara ki ngā whānau o Te Tairāwhiti.

2. Hai whakaratarata, hai whakapaopoia i ngā iwi o te Tairāwhiti, mai i Turanganui-nui-Kiwa ki roto o Ngāti Parou whānui, huri noa ki Te Whānau a Apanui kia tū kōtahi ki te whakahē i ngā mahi tūkino nei.

3. Hai whakakatoko i wētahi ara e mutu ai tō tātau whakamahia i te penehēni me te hini.

Kotahi noa iho tā mātau hui, kāretahi nei hoki o mātau moni hai whakahaere konehete, erangi kai roto tonu i a mātau te tāhia me te kaikā ki te whakahaere i te kaupapa nei.

I tū te konehete i te 17th o Hurae, 2011 ki te hōro a Mātāpuna Trainig Centre. E toru ngā kōrero i haramai ki te hukaputaha kōrero mō te tāke ‘Paohinu.’ Tuatahi ko Darryl Monteith, he Pākeha i haramai ki te kōrero mō te kaupapa e kiia nei ko Transition Communities. He kaupapa e whakahaere ana
Radio Ngati Porou

Ki te ao whakanui, e aro nuitia ana ki te whakarite ara e mutu ai te whakamahia i te penehēni me te hinu, e hoki ai ki te whakatō kai, me te whakamahia i te ‘Solar Energy’ me te hau hai oranga mō ngā whare. Ko Dayle Takitimu hoki tērā i haramai ki te whakamōhio atu ki te iwi i te tū a Te Whānau a Apanui me tēneki take. Nā, ko te kaikōrero whakamutunga ko John Fisher nō te kamupene a Pukeawa Biofuels (http://pukeawabiofuel.co.nz/). Nāna i homai te ara pūmāu hai oranga mō mātau o te Tairāwhiti i ngā take penehēni i te mea ko ia tētahi kua roa e mahi ‘Bio-diesel’ ana ki rito o Tūranganui-a-Kiwa hai kai mō ngā waka.

Ko ngā tangata i tū ki whakangahau ko Dan Walker, ko wētahi pēne whakatangihangi nō Tūranganui-a-Kiwa a ‘Ethnic Roots’ me ‘Jum-E’. Ko Tama Waipara nō Rongowhakaata, ko Ria Hall nō Te Whānau a Tūwaha kia i te Whānau a Apanui, ko Te Kura o Waikirikiri me ngā kaiwhakataki o te whakaaturanga tamariki a PŪKANA. Ko te taonga o te konehēte ko Maisey Rika. Ka haruru tika te whare i tōna waiata takirua me tōna māmā a ‘Aunty Honey.’ Kātahi te reo anahera i puta i a rāua!

I whakapāohotia te konehēte nei i runga i te reo irirangi o Ngāti Porou me tō rātau taunga ipurangi: ka pāohotia atu ki te motu me te ao whānui.

Ka mihī te ngākau ki te ngā rōpu i tautoko i te kaupapa nei, mei kore ko rātau, kua kore rawa atu tēneki kaupapa.

Ngā Rōpu Tautoko

Radio Ngati Porou - P.A System, Advertising, Live Broadcast
Te Runanga o Tūranganui-a-Kiwa – Travel for performers
Te Runanga o Ngāti Porou - Travel for performers
Turanga Health - $1000
Captain Morgans – Kai & Refreshments
Early Bird Organics - Fruit for artists, guest speakers and kaumatua
Olio Organics - Jam, preserves and oranges for artists, guest speakers and kaumatua
London Street Butchers - $200
Tipukura Cultural Consultants Ltd - $500
Turanga FM - Advertising
WickedFX Productions - Design of Advertising Material
Kāti Bakery - Rewena and Cakes for Kaumatua
Dexter Waru - Sound Equipment
Auahi Kore - Give aways

Pūkana - Give aways
Tairawhiti Environmental Center – Promotion
Manu Caddie – Promotion

Ngā Kaikorero Me Te Hunga Ngahau

Maisey Rika
Ria Hall
Tama Waipara
Daryl Monteith
Dayle Takitimu
John Fisher - Pukeawa Biofuels
PŪKANA
J URNE
Ethnic Roots
Te Kura Reo Rua o Waikirikiri
Dan Walker (The Accoustic Assasin!)

Tēnā kotou katoa!
Our traditional tribal vernacular has been brought into contemporary everyday life courtesy of a new resource produced by Radio Ngati Porou, Tōku reo Tōku ohooho is a bi-lingual DVD funded by Mā Te Reo, which uses dramatisations and humour to demonstrate Ngāti Porou Whakataukī and Kīwaha.

An impressive line-up of established and up and coming Ngāti Porou talent is behind the making of the resource. Experienced television maker Cushla Tangaere-Manuel wrote and directed the scenes featured in the DVD, while film-maker Trudy Lewis shot and edited the footage. Two of the students Trudy tutors at Matapuna Training Centre also helped out with the production. Elliot Waikari assisted with sound, and Ebony Tuhaka played one of the acting roles.

The cast included Turanga FM Producer Tia Takarangi-Chan and Te Kura Kaupapa o Te Waiu students Manu Papuni-Iles and Jurgen Kururangi. Ngata Memorial College alumni Tyler Wilson, also managed to fit in acting duties before heading off to Denmark as an exchange student.

Cushla says the DVD is intended as an educational resource but also believes if something is not entertaining the audience won’t watch it. “I’ve incorporated a lot of humour in the dramatisations to portray the korero. I also consulted rangatahi in my whānau to make sure the scenarios were realistic to them. This ensures our local flavour is kept, as opposed to a lot of the “urban inspired” drama we see on television.”

Cushla researched many of the whakataukī and kīwaha used in the DVD by consulting Reweti Kohere’s book, He Konae Aronui, and asking whanau for their advice. “Selecting them was interesting because it was not just about the validity of the whakataukī and its message, but I had to be also able to dramatise it in a way rangatahi could relate to, and in rangatahi speak. I’m really happy to have been able to use “Ka kō ngā kōpara a Rongomaitāpui” and think the dramatisation is something we can all relate to.”

Filming occurred over a three day period in Rangitukia and Tikitiki, and Cushla is grateful for all the support the project received. “Our whole cast and crew, including the extra’s, were all amazing! You can definitely see the impact of the Nāti Awards in our rangatahi, and the Nāti drama queen in us all! Further to their talent, their professional attitudes shone through. As an example of how dedicated they were, our horse race scene was shot on the day the Makarika bridge got washed away. There we were in the paddock hovering over the camera to prevent water getting into it, while waiting for a break in the weather to get all the shots we required. Everyone
Radio Ngati Porou was drenched and freezing, but no-one complained. Then after all our shooting for the day, two of our riders went all the way back up to the Haha.”

The DVD will eventually be distributed to all kura and available through the Radio Ngati Porou website. Cushla believes Ngati Porou are fortunate to also have access to living repositories of te reo ake o Ngati Porou. “I think we are still very rich in terms of the amount of Pakeke around who are first language speakers, and would love to capture more of their korero.”

Te Rārangi Take o Tōkū Reo Tōkū Ohooho
Anei nga whakataukī:
• Kei runga te kōrero kei raro te rahurahu.
• Tohea ko te tohe o te kai.
• Ka kō ngā kōpara a Rongomaitāpui
• He tā kākaho e kitea, he tā ngākau e kore e kitea.
• Kia mate ururao kei mate wheke.

Waiata Maori Awards 2011 – here we come!!!

As this issue of Nga Kohinga goes to print, a small deputation from Ngati Porou is winging its way to Hastings for the 2011 Waiata Maori Awards.

The ‘Nga Waiata a Henare Waitoa’ CD produced by his mokopuna Kahu Waitoa and launched by Radio Ngati Porou in February, is a finalist in the Best Traditional Reo Album category. It is a double-whammy for the Waitoa family. Sheree Waitoa, another mokopuna of Henare’s, is a finalist in the same category for her album Kokopu.

There is no doubt that musical genes run in the Waitoa family. The late Henare Waitoa composed over thirty songs in his life time and many have become Ngati Porou anthems, like Tomo Mai, a song written in 1946 to welcome the Maori Battalion. His mokopuna Kahu Waitoa is an accomplished song writer and performer, as is his first cousin Sheree Waitoa. Kahu re-produced twelve of Henare’s songs for the CD, with the guidance of his dad, Wi Waitoa. But the whanau isn’t making too much of a fuss about the achievement. “We’re all very proud and happy Papa’s songs have made it to the finals. When I told Dad he just laughed. We are really very humbled by this and we’re looking forward to being at the Awards,” said Kahu.

Kahu, his brother David who does vocals on the CD, his dad Wi Waitoa, will be joined by Wi’s brother Togi and his wife Mary, and Rutene, Sheree’s dad,

Anei ngā kiwaha:
• Ākuni koe i a au ākuni.
• Hei au tonu koe waru arii?
• Tiro atu ki te taurekareka ra. Moumou te whiti o te rā ki runga i a ia.
• Kai toa!
• Parahutihuti ana te haere!

Radio Ngati Porou would like to make special thanks to Taperenui-i-Whatonga, Waiapu RSA and Dalboyz Take-aways for allowing their locations to be used for filming. And also congratulate the awesome cast on a job well done, including our ‘extra’s’ Nanny Ma Manuel, Tessa Rangihuna, Trevney Tangaere, Waipaare Tangaere, as well as Tihei Turei and Wiremu Haenga who helped make our horse race scene possible.

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Whanau Ora Assessment Pilot Site

In May 2011 Ngati Porou Hauora agreed to be a pilot site for the National Hauora Coalition to participate in completing assessments with whanau.

The Ruatoria Clinic was chosen as the pilot site. The focus of the pilot was on Oranga ki Tua (long term chronic conditions) and Mama and Tamariki (mothers and children). The pilot involved an assessment which required agreement from the whanau. It involved a comprehensive questionnaire (23 pages) of 15 sections and 56 questions, which Te Miringa Huriwai (RN) assisted the whanau to complete.

Following this assessment stage selected whanau will set goals for themselves. This will result in Whanau Ora plans being developed. This part of the pilot is still in the planning stages.

There are many models of collaborative care e.g. Whanau Whanake i te Whanau Development, (Developing Strategies for Practitioners Working With Whanau) explores the types of interventions possible, the reasons and the focus with a clear concept of whanau self management. (Massey University June 2011)

In July the Evaluators Antony Raymont & Stella Black accompanied by Barry Bublitz and Valerie Williams from the Coalition visited the Ruatoria site to begin the evaluation process. The hui was about clarifying the process of evaluation to analyse the forms and agree to the next steps. The evaluators next visit is planned for end of September October.

Te Miringa acknowledges the support and input from those whanau and colleagues involved in the initial stage of the pilot.

Nga mihi mai ki a koutou mo a Koutou Manaaki ki tenei kaupapa.
Na Te Miringa
Visit by Cape York Health Service District, Queensland, Australia

Ngati Porou Hauora hosted staff from the Queensland Health’s Cape York Health Service District at a hui at Rawhoro Marae, Tolaga Bay on 21 June 2011.

Cape York’s visit to Ngati Porou Hauora was part of their study tour of Iwi and Maori organisations whom they felt are excellent examples of indigenous care, family centred policy frameworks and service models.

The purpose of the study tour was to assist Cape York transform their services to remote, mainly indigenous communities in far north Queensland, Australia to become an integrated family centred indigenous responsive care system.

NPH Residents Enjoy Hatea-a Rangi School Kapa Haka performance

On their second visit to Te Whare Hauora o Ngati Porou on 2 June 2011, the children from the Hatea A Rangi School in Tokomaru Bay entertained the residents at Te Whare Hauora O Ngati Porou. The elderly residents were delighted with the wonderful kapa haka performance by the children. Hatea a Rangi School are planning to entertain the residents with a variety show in Term 3 and a Christmas Show in Term 4.
Community Support Services

William Henry is the Ngati Porou Hauora Community Support Services Co-ordinator.

His role is to assist those who are on ACC who have been assessed as having a physical, intellectual, sensory or age related disability (or a combination of these), and who want to remain in their own home or accommodation for as long as possible.

If the disability is likely to continue for 6 months or more and has reduced a person’s independence they are eligible for home help and/or personal care. William can arrange for someone to do the vacuuming, tidying up, washing and ironing, and in some instances, grocery shopping, provided the person is living alone and has a community services card.

A community services card is not needed to qualify for personal care which includes assistance with bathing, toileting, dressing, mobility and assistance with feeding. Anyone can make written or verbal referrals to William, however the consent of the person being referred must be obtained beforehand.

William is also able to assist with post discharge personal health and occupational therapy. Post discharge personal health is a 6 week service offered for those discharged from hospital after major surgery and who are unable to support themselves at home. Clinical assessment approval is necessary to receive this service.

Occupational therapy is available to assist maintain or increase independent living skills following trauma, surgery or medical conditions. Assistance available includes cognitive retraining, hand therapy, wheelchairs, seating equipment, retraining, work simplification techniques, energy conservation techniques and stress management.

If you know anyone who may qualify for these services offered by Ngati Porou Hauora, please contact William Henry at Te Puia Springs on 864 6803

Chronic Care

Chronic illness refers to ongoing illness that people live with everyday such as diabetes, congestive heart failure, hypertension, depression and respiratory illnesses such as asthma, emphysema or bronchitis.

Maori experience high levels of these types of illness at an earlier stage in life than other people - Gisborne/East Coast has high numbers of people who suffer from diabetes and cardiovascular disease. By adopting preventative measures in the early stages, chronic illness can be prevented or at least delayed. However, people often do not do anything about their illness unless they have a family history or until a friend or whanau member dies from one of these conditions.

For those with chronic illness, achieving normal daily activities can require an enormous effort. However with the assistance of the Chronic Care Nurse and the Care Plus Programme patients and their whanau are empowered to manage their health and plan to stay healthy. Shirley Green is Ngati Porou Hauora’s Chronic Care Nurse based at Te Puia Springs servicing the Coast.

Through the Care Plus Programme, Shirley supports chronic care patients by following up with them on a regular basis through screen checks, assessments, annual reviews, etc. Shirley helps patients understand their health problem so that they can take responsibility for their own health, recognize any change in their condition and attend follow up clinics. The support of health professionals allows patients to focus on maintenance and betterment of their health.

Shirley has observed many positive outcomes for her patients and has found it very rewarding to assist them take responsibility for their own health and well being. The Care Plus consultation is free and is available to Ngati Porou Hauora patients with two or more chronic conditions who have consulted their doctor at least six times prior to being referred to the Chronic Care Nurse.

Patients can either refer themselves to the Chronic Care Nurse or be referred by their doctor or nurse. Information about the importance of taking medication, regular exercise and eating the right foods can improve health and lead to positive outcomes.

If you would like to know more please call Shirley in Te Puia on 864 6803, Extn 808.
**Relationship Agreement Between Ngati Porou Hauora and Royal Plunket Society (INC)**

On 14 June 2011 Ngati Porou Hauora and the Royal Plunket Society (Inc) signed a 12 month relationship agreement. Their partnership is committed to working together in partnership to improve the health and wellbeing for tamariki and their whanau.

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No one knows what causes prostate cancer but risk factors include family history, diet, obesity and age.

If you are aged over 40 years and needing to urinate more often Ngati Porou Hauora would encourage you to see your doctor.

Whilst urinating more often does not mean you have prostate cancer, you should see your doctor to rule out the possibility, because if discovered early it can be successfully treated.

Manage your health better – if in doubt check it out! Call your clinic and make an appointment now.

**Ngati Porou Hauora** – the East Coast Health Provider – caring for the well being of our people.

[www.blueseptember.org.nz](http://www.blueseptember.org.nz)
Whānau Ora to expand with nationwide coverage

The Government will invest an additional $30 million in Whānau Ora over the next four years, including $11.25 million in the coming year, Whānau Ora Minister Tariana Turia says. Budget 2011 invested an additional $30 million over top of the $134 million invested in 2010.

“The funding will maintain the momentum created by the Whānau Ora approach, with opportunities to extend coverage across the country,” Mrs Turia says.

“Currently, 25 provider collectives involving 158 health and social service providers are beginning to deliver Whānau Ora and are working collaboratively to deliver this innovative approach to engage whānau.”

Budget 2011 will ensure Whānau Ora is supported in at least eight new provider collectives in a range of new locations including Kaipara, Hauraki, South Waikato, Taupō/Tūrangi, Palmerston North, Wairarapa, Levin/Kapiti Coast and Murihiku.

“I believe whānau have the capability and collective capacity to overcome the challenges they face and will take responsibility if empowered to do so.

“This further investment in Whānau Ora will ensure nationwide coverage during the next two years and represents a significant investment in the future of whānau from a Government that is prepared to be bold and innovative.”
What is Whānau Ora?

Whānau Ora is about a transformation of our whānau, with whānau setting their own direction. It is driven by a focus on outcomes: that whānau will be self-managing; living healthy lifestyles; participating fully in society; confidently participating in Te Ao Māori; economically secure and successfully involved in wealth creation; and cohesive, resilient and nurturing. Whānau Ora empowers whānau as a whole rather than focusing separately on individual family members and their problems. Whānau Ora providers will work together with families rather than separately with individuals. Whānau Ora is an inclusive approach to providing services and opportunities to all families in need.

How will Whānau Ora work for families?

Whānau Ora will work in a range of ways, influenced by the approach the whānau chooses to take. Some families will want to come up with their own ways of improving their lives and may want to work on this with a hapū, iwi or a non-government organisation (NGO). Other whānau will want to seek help from Whānau Ora providers who will offer them wrap-around services tailored to their needs. Families will have a champion – known as a navigator – to work with them to identify their needs, develop a plan of action to address them and broker their access to a range of health and social services.

How is Whānau Ora working for families?

Whānau Ora is currently being pursued through collaborative, strengthened and integrated service delivery across 25 provider collectives involving around 158 health and social service providers. These provider collectives continue to offer existing services to individuals, families and communities while they work on the changes they are making to their service delivery to engage whānau. Several hundred whānau – involving several thousand individuals – are already engaging in planning at the whānau level and are connecting to existing service delivery and increasingly to the Whānau Ora service providers.

Why will Whānau Ora be more successful than existing programmes?

Successive governments have tried to get agencies to work together and some of these initiatives have worked well. Whānau Ora takes this a step further by putting families at the centre because they are the best people to make decisions for themselves. This is likely to be more successful because families will have real ownership of their solutions.

For more information

Call 04 819 6024; email whanauora@tpk.govt.nz; or go to Te Puni Kōkiri website: www.tpk.govt.nz.
Ngati Porou Seafoods
Leading Iwi Collaboration In Fisheries

Collective Partnership (ICP) Key To Growth In Fisheries:

- In 2010 the Multi Year Ace Agreements with Aotearoa Fisheries Ltd and Sealord that Ngati Porou Seafoods Group (NPSG) and other iwi groups were involved with for three years expired. This forced iwi to look beyond 2010 for future growth and opportunities. NPSG took a leading role in discussions with other iwi which culminated in the establishment of the Iwi Collective Partnership (ICP) companies in Oct 2010 focusing on improving profitability, being more influential in sustainability areas, and develop opportunities for future growth of its capacity and capability within the Fisheries / Seafood sectors.
- The Iwi Collective currently comprises 12 iwi (Te Rarawa, Te Arawa, Ngati Tuwharetoa, Taranaki Iwi Trust, Ngati Ruanui, Nga Rauru, Ngati Manawa, Ngai Te Rangi, Ngati Awa, Whakatohea, Ngai Tai, and Ngati Porou) who are represented as shareholders through their asset holding companies and have agreed to utilise their quota assets on a collective basis. The quota volumes are approximately 16,000 tonnes, which includes deepwater, pelagic, highly migratory, and inshore species. Managing this volume is a lot more difficult than focusing just on NPSG own quota of 3,000 tonnes and requires good industry networks to move the Ace.
- Whilst recognizing the mana and authority of each other, the aim of the Iwi Collective is to work together in a spirit of partnership and of whanaungatanga, kotahitanga and manaakitanga towards achieving their common vision of an iwi partnership that fosters iwi collaboration in fisheries and provides an effective, efficient and strategic means to achieve the collective goals of its iwi partners.
- Activities of the ICP were split into two Companies, namely: the ICP Ace Holdings Limited Partnership which is focused on deepwater, pelagic, freshwater, and highly migratory species, and the ICP Inshore Ace Limited Partnership who uses key inshore species in a joint venture with AFL and includes harvesting, processing, and sales of fresh chilled and frozen products nationally and globally.
- The ICP business structure includes a board of directors made up of six members from the iwi groups. Chris Insley is NPSG director on the ICP and Mark Ngata performs the contract manager role driving business activities and performance. To date the performance of the business is positive with improved results against all targets and increasing recognition amongst industry and other iwi.
Strategic Partnerships With Measureable Outcomes:

• Key to the ICP’s current and future success is the use of strategic partnerships and a number of these have been entered into which are proving extremely positive in terms of earnings and opportunities.
• Sanford is the ICP Ace Holdings strategic partner in the deepwater sector. We have been pleasantly surprised by the positive nature and enthusiasm Sanford have entered into this partnership. Key result areas are monitoring performance and a number of opportunities to create more value and participate further in the value chain have been tabled which the ICP is reviewing. Sanford have also developed a website in Maori which is fantastic and ICP members now receive all advertised vacancies within the Sanford business nationally as well as scholarship and cadet programs.
• AFL is the ICP Inshore Ace strategic partner in the inshore sector. This JV harvests, processes, and sells fresh chilled and frozen products nationally and globally. ICP members have opportunities to participate in harvesting and processing areas and we are looking at other ways of adding value to the JV and the ICP businesses. Like the other partnership measurable outcomes are important in clearly defining each others aspirations and expectations.

Key Goals Of The ICP:

a. Creating Economies of Scale through collectivization of Iwi Ace.
b. Achieve optimal returns from ACE.
c. Create opportunities that build capacity, capability and participation within the fisheries sector.
d. Improve understanding and capacity to understand and manage risk.
e. Promote kaitiakitanga and sustainable practices within fisheries.
f. Improve business performance through developing a strategic direction that is realistic, logical, and achievable.

E tika ana te korero ma te hoe tahi ka u to tatau waka ki tahaki (the expression is true, if we row in unison our craft will reach the shore safely). Earnings from leasing quota are trending downwards year on year. The number of vessels to catch this quota may reduce further following the Foreign Charter Vessel review and there will be quota reductions and increases in deepwater species next season. All this will result in a significant surplus of quota on the market. Committed partnerships that deliver opportunities and key outcomes will mitigate this but Iwi need to plan for the long term not just next year and Iwi working with Iwi now that’s exciting.

By Mark Ngata (General Manager – NPSG)
Ngati Porou Unplugged: Could Going Off The Grid Be Good For The Coast?

Just like death & taxes, power cuts are an inevitable part of life for many Coasties. So much so there is a growing interest in getting off the grid and going alternative. Environmental concerns, the impact of the recession, and a desire for independence from the power company monopolies, are also motivating people to search for viable options to the status quo. Te Runanga o Ngati Porou recently co-ordinated a project which looked at the feasibility of alternative energy within the tribal region. In this issue of Nga Kohinga we examine some of the findings of the study and also profile one of the main contributors to the report.

Not so long ago the year 2013 was fixated in the minds of many Coast based electricity consumers. On this date electricity providers to Ngati Porou had the power (no pun intended) to refuse new connections to the national grid, and also hike up charges beyond market rates. If policy makers hadn’t amended this piece of government legislation recently, it may have become a real possibility. Over the past few years Te Runanga o Ngati Porou has acknowledged the need to identify both affordable and sustainable alternative energy sources, and supply options for Ngati Porou whanau. Our economic development could potentially benefit greatly if Ngati Porou had the infrastructure to “power” themselves and have sufficient surpluses to sell back to the national grid. Although this moemoea has been around...
for quite a while, only recently has government policy, along with developments in technology, been able to catch up and align with tribal aspirations.

At the beginning of 2011 Te Runanga o Ngati Porou was contracted by Te Puni Kokiri Tairawhiti to determine through a pilot study whether alternative energy is both a practical and realistic solution for Ngati Porou East Coast communities. The project identified the energy needs and requirements of three Ngati Porou roopu. Participating in the project were Radio Ngati Porou (representing business), Wiwi Nati marae cluster (representing hapu) and Pakihiroa Station (representing Iwi). A governance group was also set up to provide guidance and expertise to the project. Members of the group included:

• Lance Rickard, representing Pakihiroa Incorporation.
• Ned Ihaka (Chair of the Governance Group), representing the Wiwi Nati Marae Cluster.
• Tina Porou, also representing the Wiwi Nati Marae Cluster
• Erana Reedy, representing Radio Ngati Porou.
• Ron Hedley, representing our local communities.
• Peter Swann, representing Eastland Group.

Kim Hedley, an Energy consultant and engineer, was commissioned to provide a comprehensive literature review of energy options for the East Coast. He was also tasked with the responsibility of visiting each participating roopu and analysing which alternative energy options out of solar, wind & hydro, was the most feasible for each organisation.

Kim used three main criteria to determine the most viable options: Sustainability and environmental impact; security of supply; and economics.

Radio Ngati Porou
The iwi station has been interested in using alternative energy instead of the grid to power their radio mast transmitter at Waengakia. Radio Ngati Porou provides a vital telecommunication service for the region, especially when a civil defence emergency is called. Therefore security of supply was an important factor when considering other options. Solar energy was found to have the best ability to meet the electrical load of the transmitter, in conjunction with a backup battery storage system. However after further analysis it was found when compared to the current source of grid supplied electricity, adding renewable technology had the effect of doubling the cost of electricity. The high cost is associated with the battery energy storage system which was a necessity to ensure security of supply.

Wiwi Nati Cluster
The renewable resources of wind and solar energy were looked at as viable options for the five marae within this cluster: Tinatoka, Kakariki, Porourangi, Te Horo & Tikapa. All except for Tikapa are currently on the grid, however each marae are also reliant on other forms of energy sources such as gas and wood. It was found there were no economically viable alternative energy systems that could meet the electrical demands of the marae. All of the marae experience intermittent use, and during periods of activity, demand is high. The justification for installing renewable energy technology would have to be environmental, in which case solar was offered as the best performing option. In the case of Tikapa it was found that economically they were financially better off with their “Jenny” or diesel generator than if they connected to the grid.

Pakihiroa Station
Investigation and analysis found micro-hydro generation to be the most viable option for Pakihiroa. There is a stream located on the farm that has good potential for hydro generation, which has the capacity to generate a quantity equal to the total electrical consumption of the farm. The proposed system has a net present cost less than that of grid supply electricity and will
pay-back in 10 years. The station would become carbon neutral if it was able to generate its own electricity and feedback to the grid.

**Learnings from the Study**
The findings of the pilot study provides much food for thought for Ngati Porou considering a future powered by our own natural resources. Although not immediately apparent from the brief summaries provided above, the dream to become both eco-friendly and self-sufficient is still within reach. The learnings gained from the three case studies could develop a platform to help build our own energy infrastructure.

**Technology & Innovation**
Although it was identified in two of the case studies that the installation and running costs for alternative energy systems would be currently economically unfeasible, the study did not rule out the option altogether. If advances in technology keep developing, in ten years time these systems could become more affordable in the future. This could benefit some of our people who due to the prohibitive cost of connecting to the grid for their energy needs, currently utilise other sources of energy such as diesel run generators or gas bottles. The opportunities to easily access biodiesel could also become more prevalent in the near future.

**Consumption Vs. Comfort.**
Before the introduction of diesel run generators and power-lines to the Coast we were all on “alternative energy”. In today’s world we are very reliant on electricity to complete basic tasks such as making a cup of tea or washing the dishes. Back in the day when many of our pakeke were young, they had to chop the wood to boil water for the copper. The trade off for having comfortable lives (where all we have to do is flick the switch) is that our environmental friendliness decreases, while our electricity consumption increases. The study recommended that where ever possible energy efficiencies should be made to reduce energy consumption. The implementation of effective insulation and hot water heating units were among some of the suggestions. The replacement of high-energy using fridges and freezers with low-energy versions would also help to reduce electrical demand.

**Generating Power for the People**
Currently seventy nine percent of our electricity supply comes from renewable sources such as commercial hydro and wind turbine schemes around Aotearoa. Instead of rejecting the grid, the findings of the report suggests Ngati Porou should embrace it. The study showed that stand-alone energy generation limited the accessibility to alternative power for the marae and radio station. However if we were to identify sites within the rohe where there is a continuous security of alternative energy supply, we could power all our own communities by feeding back to the grid. Any excess generated could also provide economic benefits to our whanau, marae and hapu.

Around the globe “green tech” or clean energy generation and efficiency technologies are gaining popularity as fossil fuel resources decrease and climate change impacts even more upon the environment. It has been reported that even China is spending $12 billion a month on developing renewable sources of energy. Our own government through the Energy Efficiency and Conservation Strategy, and the NZ Energy strategy is promoting participation in renewable energy options to meet environmental and economic transformation goals. If Ngati Porou decides to unplug from the State controlled Matrix, the tribe will be among the world’s leading advocates of this technology. And like our tipuna become “alternative energy” experts once again.
Ngati Porou Unplugged: Profile

Former Makarika School student Kim Hedley is a real bright spark. Before even graduating from university the young engineer was designing technology to help improve the performance of our Olympic athletes. Recently Kim conducted research for the Ngati Porou Alternative Energy project. In this profile Nga Kohinga finds out more about his background, and his desire to contribute back to the community where he was raised.

Kim is the eldest son of Ron and Ave Hedley’s three children. His Dad Ron was brought up in Gisborne but for the past forty years has lived up the Coast. His Mum Ave was raised in the Philippines and for almost three decades has helped manage the family’s timber mill business in Ruatoria. Kim and his younger brothers, Dave and Gavin, all attended Makarika School and spent their childhoods fishing and tramping around the rohe with their father. The timber mill provided not only an exciting playground for the young boys, but also a stimulating learning environment.

Kim says his father allowed him to give welding and machining a go at a young age, an experience which probably influenced his future career decisions. After finishing his schooling at Gisborne Boys High (where he was both Dux and Head Boy), Kim decided to enrol at Canterbury University to study for a Bachelors of Mechanical engineering. Kim focused his uni mahi within the field of energy and its various applications to different systems and processes. Halfway through his four year degree Kim was employed to analyse the energy requirements of buildings and schools within the Christchurch CBD. In 2009 he graduated as the top Mechanical Engineering student from Canterbury, and was also honoured with a prestigious national award bestowed by the NZ Institution of Professional Engineers.

As part of a team of four final year students, Kim developed the PowerBlade, an instrumented kayak paddle. This winning design was created to measure and analyse the performance of a paddler while out on the water. K2 pair, Mike Walker and Steven Ferguson, tested the prototype while they were training for the 2008 Beijing Olympics and used the data to improve their racing times. The duo later went on to place fourth at the Games that year.

This innovative device gained the attention of sports industry body SPARC, who have helped support the commercial application of this technology. After graduating Kim and some of his fellow team members formed their own company “One Giant Leap”. They have also created shot put technology for the NZ coaches of Valerie Villi, and recently partnered with a US company (who supplies footwear to Tour de France cyclist George Hincapie and hip hop star Kanye West) to develop shoe based sensors.

Earlier this year Kim moved back to the Tairawhiti to live and believes there is much potential within the region. “The Ngati Porou Alternative Energy project could help identify ways to best utilise the resources that we have available here on the East Coast. Taking advantage of these resources can lead to many benefits such as the development of new industry, reduced carbon emissions and improved energy security.”

“I had always hoped that I could return at some stage after I had completed my studies. I have received a lot of support from the community and my family, so I appreciate having the opportunity where I can contribute my skills. I was raised in Ngati Porou. I would be a different person if I was brought up somewhere else. For me it is home.”
A Big Thank You to all Helping Re-build Christchurch! YOU ROCK!!!

This hand written sign nailed to a power pole grabbed the attention of runanga staff member Rawinia Souls as she visited the Eastern suburbs delivering food parcels. Rawinia was one of seven staff who on the 18th July travelled with Senior Manager – Anne Huriwai to quake stricken Christchurch to distribute food parcels to vulnerable Ngati Porou whanau.

“For me the sign put into perspective the reason that we made the trip. We carried the love and support from those in Ngati Porou to their loved one’s in Christchurch letting them know that during this hardship they were not alone” Rawinia said. “We were humbled by their strength and resilience and they were grateful to see someone from home. In our small way we also helped rebuild Christchurch”.

Two months earlier the Runanga CEO, Victor Walker visited Christchurch to hand over the $50k raised through the Ngati Porou Radiothon to Ngati Porou ki Waitaha. However there was still the matter of the two cows and 10 chicken also donated, so it was decided that food parcels would be the best way to distribute the kind donation of beef and poultry.

“This was not the only reason for our visit” says Anne Huriwai. “We wanted to touch base with those who we met back in May and to meet with even more Nati’s within the four days that we were there”. She adds, “Our last visit we saw around 40 whanau so I was pleased that this time around we managed to make contact with over 100 whanau”. The Runanga staff also spent a morning with the staff and turoro from Te Awa o te Ora Trust at the invitation of General Manager, Hinerau Jones. “It was awesome to see a
facility that caters for our people, they seem happy to know we were from home and proud to be Ngati Porou and are learning Ngati Porou waiata” says TRONP Service Manager, Robyn Smith. Martin Hiha (TRONP Counselor) spent the rest of the day with two staff delivering food parcels to whanau referred by the General Manager. On the 5th of August a card was received titled THANK YOU FOR EVERYTHING!

Inside it read: “Thank you so much for calling at my home with your koha of food from Te Runanga o Ngati Porou. It meant so much to me & my whanau. God bless you all at Te Runanga o Ngati Porou at home on the East Coast”. The Runanga extends a special thank you to Kim Wetini, Wharekawa Kaa & Hinerau for their support while in Otautahi.

First Graduates of Ngati Porou Iwi Social Services Certificate

In 2009 TRONP was selected with 13 organisations in a national trial run by the Social Services Industry Training Organisation (ITO), to support TRONP’s Whakapakari Whakaoho Whanau training programme through industry recognition.

“We are grateful to the ITO for their guidance in helping us to align our training with the National Certificate and to Te Whare Wananga o Ngati Porou for their Quality Management Systems document that enabled us to gain approval to deliver the training”, said course co-ordinator & tutor Huhana Tuhaka.

The ITO funded 12 places on the course making it possible for TRONP to acknowledge the contribution of Hapu volunteers in providing holiday and youth programmes and family violence wananga. The kaupapa of the 12 month training course was to recognize and strengthen the skills of the volunteers who were already contributing to their whanau/hapu oranga initiatives and to encourage them to continue their education and training pathways.

Whakapakari Whakaoho Whanau was launched in April 2010 at Tairawhiti Marae, Rangitukia. The monthly wananga funded by TRONP & the Ministry of Social Development were co-facilitated at participants’ marae by Huhana Tuhaka (TRONP Manager) and Moki Raroa (Wharekahika Social Services & Chairperson of the Hapu Social Services group). Nine of the twelve tauira completed the certificate and on 17th June 2011 a graduation ceremony was held at Ngati Porou Marae. The ceremony was attended by about 40 people who were there to support the tauira and to celebrate a programme designed and delivered by Ngati Porou. The tauira comprised a mix of hapu volunteers and TRONP & Ngati Porou Hauora staff.

The tauira were presented their certificates by TRONP CEO, Victor Walker, local pakeke, Kate Walker & Social Services Manager, Robyn Smith.

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Services ITO Acting CEO, Jenny O’Connor. “We aim to explore other certificates relevant to whanau/hapu development in accordance with our commitment to hapu capability building in the areas of the detection and reduction of family violence and rebuilding whanau/ hapu care and protection capability” says Senior Manager, Anne Hurwai.

“This may not have happened without the expertise of Huhana Tuhaka who at the time was an employee of the runanga and lead Tutor. It is on her recommendation that I will be looking at further training opportunities which may include Youth Work, Suicide Intervention, Employment Support, Foster care & Abuse, Neglect & Violence” she adds.

Whakapakari Whakaoho Whanau is a conceptual framework developed by previous TRONP CEO, Amohaere Houkamau which has been used as the foundation for our Nga Reo Tautoko Youth Mentoring programme, our Hapu Social Services programmes & the certificate in Iwi Social Services.

Insulation Project To Benefit Homes On The Coast

The Eastland Community Trust (ECT) and the Energy Efficiency and Conservation Authority (EECA) will combine forces to bring an additional $5 million worth of funding to insulate Gisborne and Tairawhiti homes over the next two years.

In a deal announced at the trust’s AGM - the ECT will contribute $2 million with EECA funding the remaining $3 million through the Government’s insulation programme Warm Up New Zealand: Heat Smart. This project for Gisborne and Tairawhiti residents continues to build on the previous project started eight years ago with the Council. This project will target those low income homes first by offering a subsidy for ceiling and underfloor insulation to community service card holders. ECT general manager Leighton Evans said the contracts for service delivery had been given to two companies – Smart Energy Solutions for the city side of the Waimata River including all rural areas, and Home&Dry will service the area east of the Waimata River including Kaiti, Wainui and the East Coast.

“The trust is pleased to be associated with this deal and that the service providers are working closely with entities like Te Runanga o Ngati Porou and Turanga Health to ensure both areas are well serviced and have clear objectives,” said Mr Evans. “A study has shown that by spending $1800 on insulation a household will spend $165 less in doctor’s fees per annum, will take less days off school, will reduce their power bill by up to $786 a year and will have less days off work. It is estimated that an $1800 insulation project in a house will conservatively save that household up to $2857 every year.” The new project kicks off this month.
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He kahurangi i whakapau kaha kia ora ai tō tātou reo. He tohunga tuhi kōrero, mahi toi hoki. Kōreri ētahi o ngā roimata aroha i maringihia i runga i a Katerina Te Heikoko Mataira i tōna tangihanga i te marae o Ōhinewaiapu i Rangitukia, i te marama o Hurae o tēnei tau. Tere ngā mihinui, ngā tangi ki a ia, ki tōnei wahine kua ra o roa nei i whawhawai ana mō te reo Māori te take. Nā te manukura nei me Ngoi Pewhairangi, Te Ataarangi i taka ki te ao nei. He kaupapa whakaraunuku i te reo Māori i roto i ngā hāpori.

Hei tā tētahi o ngā pou o Te Ataarangi a Ruakere Hond o Taranaki, he wahine e kaha huri haere ana i te motu, ki onā marae ake, ki te whakaooreore i te hanga ako i te reo Māori. He tōna poui hoki, ko te tangihanga o Katerina tana taenga tuatahi mai kōrero ki a ia, ki Rangitukia, ki Te Whānau-ā-Takimoana.

“Te tirohanga atu i te āhua o te whanua ka kītea atu te ataaahua o te takiwhia nei, ko tōna reo no hē hea tōna reo, nō hea tōna mau tau i roto i te tīni wi itakea mai i konei. I te taha moana mātou i te ata nei e hikoiai. Ka rongo atu i te hururū o te moana ko whakaaaro nei, ana, i pērā anō te ngunguru nei o tōna reo ki roto i ia i ia i tōna tamarikitaanga, pakeke noa, aa ka kaha anō te akiaki i te hunga e ako ano, māhaki nei, ko ia i poipoi i te tīni tangata huri noa i te motu,” te kōrero mai a Ruakere. “Kua āhua toru tekau tau i a au e māhia tahi ana e noho tahi ana me Te Heikoko i roto i tēnei kaupapa o Te Ataarangi. I tōna tiatamataanga ka kite atu, ko te tokoru i a Ngoi Pewhairangi i a Katerina e whakakorikori ana i te āhua i roto i te ātea i roto i te reo. Te ngaronga atu o Ngoi, whakararo penei au, kua tapahia tētahi waewae o tēnei kararehe, kua tōtiti. Ō, nā Te Heikoko anō i whakahaara atu kia pai ano he hikoiai, ano, kei konei rā Te Ataarangi e whakaaaro ana, “Pēhea tēnei kararehe inaianei? Ko nga waewae e rua nei kua poroa? Ėngari ko te āhua nei, ko te whakatipu atu i ētahi waewae anō”.

Hei tā te Tiamana o Te Runanga o Ngāti Porou a Dr Apirana Mahuika, he wahine kaingākau ki te reo o a Katerina, mai rāno. “Ko tana rite, e ai ki ōku ne whakaaaro, ko pērā tonu i ngā wahine kātitō o ngā waiata o ngā moteatea o ngā rā o mua. Ko te tohungatanga i a ia ko te tuhituihui i ngā kōrero i ngā pukapuka hei whakaaoranga mō ngā tamariki.” Hei tā Api, ko āna māhia i horapua ai ki te ao Māori whānui, i pā mai ngā hua, ngā rongo, ko āna tātou o

Ngāti Porou, he whakarangatira i a tātou. “He wahine tēnei kāre i pakipaki haere āna pari a kia kite atu ki te tangata. He wahine kāre i pekepeke haere kia kītea atu a iā ēngari he wahine kua raopa ngā ringaringa me te hinemaro hoki ki te whai i te tāngata tuku iho ō ō tātou mātua me ō tātou tipuna ki a tātou,” te kōrero mai a Dr Mahuika.

I whānau mai a Katerina Te Heikoko Mataira i te tau 1932 ki a Raniera Harrison o Te Whānau-ā-Iritekura me Te Whānau-ā-Hinekehu, rāua ko Erana Nika Goldsmith o Te Whānau-ā-Takimoana. E tika ana kia hoki mai a Katerina ki te kohanga o ngā Kōrere takoto ai, hei tā Dr Hone Kaa o Rangitukia. Ko ‘nga Kōrere’ te ingoa o te whānau o ngā Korimete, me ngā Kōria o Rangitukia. “Koira tō koutou ingoa karanga. Ehara ngā kōrere i whakarere, te maru tūwhare mō te wairua tokomaiā, te maru tūwhare mō te wairua hou,” te kōrero mai a Hone.

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Ki whai i ngā mahi kura māhita hei oranga mōna, ā, e ai ki te kōrero, i tutaki ai rāua ko Junior Te Ratu Karepa Mataira o Rongomalawahine, Ngāti Rakaiapuka me Ngāti Kahungunu i Otepoti. Hei tā Kahurangi Irītana Tawhiwhirangi, ko J unior tonu, te pou o Katerina, i roto i āna mahi katoa. “Kāre e kore kei te mihi katoa a Aotearoa ki tēnei wahine. Mutu noa tāku, he tautoko ki a ia, me te mihi hoki ki tana whānau, ki tana hoa rangatira hoki. Nā Junior i kaha a Katerina te kōkiri i ngā koupapa katoa i ngākaunuitia e ia. Tēnei te tangi kia Junior, ki ngā tamariki, ki ngā mokopuna,” te mihi mai a Kahurangi Irītana Tawhiwhirangi.

E tautokohia ana e te Mema mo Ikaroa-Rāwhiti a Hon. Parekura Horomia, tē whakapae me whakatutuki tāva te ao Māori, tōna tumanako, arā, kia kōrero tia te reo. “She was a great champion for our language. She was unyielding and always showed that you can be unchallenged if you put your mind to something and along with people like Hohua Tutangaehu, Te Ao Peehi and Aunty Ngoi they used to troop around and I really revelled in having spent time with them. She developed the rakau. She was a key activist in the Kohanga and Kura movement, but most of all she made people like me cherish and understand that it’s not just the commodities or the assets that we have to put effort into, it’s those things that get us recognised as a people, the right that we have, that we are the tangata whenua and we have a language that we

roimata i rere anō a hupe me he awa tonu tōna rere ki kā wai o Te Waipounamu, toro atu ki kā wai o Waiaupu. Mō mātou o Te Waipounamu, mō mātou o Kai Tahu, nei rā te mihi o te teina ki te tuakana. He tika hoki tera, kua roa nei mātou e noho ana i raro i ōu parirau whakaruwhau ia mātou e whawhai tonu ana, mō tō tautou reo te take,” te kōrero mai a Kahurangi Irītana Tawhiwhirangi.

E ai ki te kōrero i te whakarite a Katerina, kia whiwhi a ia i tōna tohu whakarite a Katerina Te Heikoko, te whiwhi a te whakatū kia Katerina. “Ko te mea aroha, kāre a ia e ora ana hei whiwhi i tēnei tohu mai te Kāwana Tiana, te kāwana he tītī, kia whiwhi a te tāmata ko te kāwana rongotāne torohia e ia kia whiwhi a tōna hoā kāore kore i te whiwhi. “Ko te mea aroha, kāre a ia e ora ana hei whiwhi i tēnei tohu mai te Kāwana Tiana,” te kīi mai a Lewis.

E nei nā tohu i whiwhi mai a ia ia mo āna mahi - i te tau 1996 i uhia ki runga i a ia te tohu Tākuta, e te Whare Wānanga o Waikato; i te tau 1998 ko te Companion of the NZ Order of Merit, i te tau 2001 Te Waka Toi Tohu Tiketike, ā i te tau 2009 ko te UNESCO Award for the Preservation and Promotion of Linguistic Diversity. Hei tā Lewis Moeau o te Tari o te Pirimia me te Kāwana Tianara o Aotearoa, te Kātika o te Teina o te whakatū ki tōna tohu. Ko te mea aroha, kāre a ia e ora ana hei whiwhi i tēnei tohu mai te Kāwana Tiana, te kīi mai a Lewis.
Georgina Roberts is one of our home grown success stories. The ex-Manutahi student is now living in South Africa, representing New Zealand as our country’s Deputy High Commissioner. Georgina has been based overseas for a few years now, and says the internet has provided an invaluable tool to help her keep up with what’s happening on the Coast. Nga Kohinga decided to use the web as well and emailed Georgina to find out what she was up to, and how she got her top job.

NK: Kia ora Georgina, can you share your whakapapa connections with our readers.
GR: My Ngati Porou, Te Whanau a Ruataupare whakapapa comes from my paternal grandmother, Wairemana Roberts nee Kopua, of the Tokomaru Bay Kopua whanau. My paternal grandfather was Te Ori (George) Roberts of Ngati Kuri; my maternal grandparents were Peri (Dave) Reewe Murray Snr and Mei Murray of Ngai Te Rangi. Mum and Dad are Sheena and Terry Roberts. Our whanau marae is Kariaka/Ngati Porou/Dixie.

NK: What kura did you attend?
GR: I grew up in Ruatoria, went to Manutahi Primary School (yeah!), and then Gisborne Girls High School. I was fortunate to have a whanau who strongly supported my interests and endeavours at school. Their support inspired me to always strive to do my best. I enjoyed learning and reading, and all my pocket money went on books (or lollies at Jan’s Dairy!). I was always curious about the ‘why’ and liked to know the story behind something. At Manutahi I had some wonderful teachers like Mrs Waru, Mrs Walker, Mr Smith and Mrs Brown. But a key influence for me was teacher Miss Cara Te Rauna. She could be a staunch taskmaster, but she instilled in me important values of striving for excellence, self-confidence and hard work. Another influence, someone who supported a young girl’s dreams to be something different, was Mrs Jan Hughes. I will always be grateful for her guidance.

NK: How did you join MFAT (Ministry of Foreign Affairs & Trade)?
GR: My journey to MFAT was a roundabout one. I studied history at Victoria University in Wellington and my first job after graduation was as a Maori cadet working at the National Archives. Working in that environment allowed me to develop my primary research skills and after a few years I went to work as a researcher at the Waitangi Tribunal. Working at the Tribunal was a wonderful experience, which gave me the opportunity to work with and learn from rangatira like Aunty Kate Walker and Rt Rev Bishop Manuhuia Bennett.

From my work at the Tribunal, my interest in cultural heritage and broader indigenous issues grew, and after three years I moved to Te Puni Kokiri. A large component of my work at TPK involved international issues, where I worked closely with MFAT. Over time my interest in international matters increased and it seemed natural to then pursue a move to MFAT. I was proud to follow on from and join other Maori – a few Ngatis – at the Ministry.

NK: What does your role involve as Deputy High Commissioner?
GR: My job involves a lot of variety, but in essence my key role is to act as a representative of NZ and advocate for NZ’s interests with South Africa and the ten other countries in Southern and Eastern Africa our mission is accredited to: Botswana, Kenya, Lesotho, Mauritius, Mozambique, Namibia, Swaziland, Tanzania,
Zambia, and Zimbabwe. This can involve meeting with government officials and contacts, networking with business and community organisations, representing the High Commission at functions, reporting on developing issues of interest or assisting NZers who might have had a bit of trouble. As Deputy High Commissioner I also support the High Commissioner to undertake his duties and be ready to act on his behalf when he is unavailable. The High Commission in Pretoria is quite small, so given the large geographical patch we cover I travel out of South Africa a fair bit. Which means there are always interesting environments to work in, people to meet and issues to investigate.

NK: Have you met many Maori living or working in South Africa?
GR: There are only a few Maori here in South Africa that I know of, but I would love it if there were more of us. Every time I meet someone new it’s always great to check the whakapapa.

NK: Did you always want to work overseas?
GR: I have always wanted to live and work overseas at some stage but to be honest I never envisioned doing that as a diplomat. Go figure!

My first MFAT posting overseas was to London. London is a fabulous city, with lots of culture, history and always something happening. A personal highlight was being asked to tutor HRH The Prince of Wales in te reo Maori pronunciation, as he was recording a television message to Te Arikinui Te Atairangikaahu and wanted to get it right. The other highlight was meeting my husband – to my Mum’s great relief!

NK: What’s it like living in South Africa?
GR: South Africa is a country of contrasts, and not all like you see on TV. On the one hand it is the economic powerhouse of southern Africa, so in some contexts can seem quite wealthy and developed. However, on the other hand, across the fence from the flash mansions are the tin shack townships, where poverty is a daily reality. South Africa has many challenges with high unemployment, low income, high crime and the struggle of moving on from apartheid. As a foreigner, living and working here can be testing, but also very rewarding. Africa presents some eye-opening experiences; there’s nothing like seeing elephant, rhino, lions and giraffe emerging from the morning mist. And when I’m mistaken for a local and called ‘sister’, I truly feel like the world is a very small place.

NK: Are there any similarities between the people of South Africa and Maori?
GR: I’ve realised since living in South Africa that there are many similarities between Maori and South African cultural experiences. We are both cultures with proud tribal backgrounds. Language is an intrinsic part of our identities. We both have an intense respect for the role our culture plays in the national identity. Our countries have both experienced colonialism, although have emerged from that in different ways. We are both concerned about building a sustainable future for our people, benefiting from but protecting natural resources, and embracing our cultural traditions too.
That history of tribal development and aspiration to build a sustainable future for the community resonates strongly for me. And it’s an area where I think we could productively explore more interaction.

**NK: Where would you like to go after this posting is over?**

**GR:** MFAT currently has a network of just over 50 posts around the world and I would be honoured to serve NZ in any capacity at any one of them. Equally, I think it is important to spend time back home in NZ engaging with head office and other departments in Wellington, but also the issues going on around the country and with iwi. I would like to represent NZ as a Head of Mission some day, so look to continue developing my experience and bringing a different edge to the contribution I can make to progressing NZ’s interests internationally.

**NK: Do you have any career advice for rangatahi interested in doing your job in the future?**

**GR:** You don’t have to speak a foreign language to be a diplomat!

Representing NZ overseas requires a range of skills, qualities and experience, in order to reflect the diversity of NZ itself. Be inquisitive about the world we live in, and follow your interests – I did, and I have ended up working in an area I never expected. Set goals and high standards for yourself, and work with integrity to achieve them. Finally, remember who you are and where you come from, be confident in your own identity. At school I once gave a speech titled ‘With my past in my hand, I can walk into the future’. That has become a personal motto for me, and a source of reflection and strength.

**NK: What do you miss most from home?**

**GR:** Kaimoana! And the whanau, of course.
Recession, Stimulus, Politics and Cows

Ta Apirana and the Other Great Depression

Nā Hirini Kaa

The American President presides over a worldwide financial collapse, created by the greed of bankers. Pākehā politicians play up the concept of ‘Māori privilege’ in order to win votes. Māori politicians are attacked as being racist and for alleged overspending. Iwi attempt to create employment for their people through economic development programmes, including forestry. Māori are facing record unemployment and poverty, and many face the prospect of having to move far away. Significant environmental damage is being done in order to develop “white gold” – the dairy industry. Successful Māori export-based businesses flourish despite the economic conditions. Sounds familiar doesn’t it? You could be reading the internet today, however these were the challenges faced by our tīpūna in the 1920s...

Ngāti Porou had a long history of engaging with the national and global economy. From as early as the 1850s we were supplying wheat to the Auckland market and then onwards to the Victorian goldfields, so much so that Reweti Kohere described the Waiapu valley at this time as ‘ura tonu te whenua kaoa i te witi’. There was also an iwi-owned fleet of schooners to provide the transport. After the bust of the Victorian market and the collapse of the grain trade, Ngāti Porou invested in the next big thing – sheep. This too however fell in the vagaries of the market and environment, and by the turn of the century Ngāti Porou were predominantly providing a labour pool for the Pākehā small farmers who dominated the now booming Gisborne economy. Even attempts at joining the refrigerated shipping craze, such as the 1909 opening of the Tokomaru Freezing Co. Ltd, or the building in 1910 of a road along the entire coast (including the first bridge across the Waiapu) were not enough to stimulate the Ngāti Porou economy and Ngāti Porou was gradually left behind by the national economy.

This situation was made worse by the Liberal Government of the time using Māori land, and the assumption of Māori privilege, as a regular successful vote catcher. Ta Apirana was helpless to prevent the continuing pressure on Māori land and the Native Land Act of 1909 was the latest in a long history of legislation designed to destroy Māori land ownership and consequently the possibility of a Māori economic base. This legislative assault, combined with a ‘dying race’ theory and an economic downturn beginning in the 1920s meant that by the mid 1920s Ngāti Porou were struggling to develop a modern economy.

Despite these many challenges Ngāti Porou were not about to give up. In 1912 local leaders in the Waiapu Valley had established the Waiapu Farmers Trading Co-operative ‘to supply farm and household requirements’. Amongst the first shareholders were Ta Apirana himself, Reverend Pohipi Kohere and my tīpūna Panikena Kaa. The ‘Farmers’ was an important development in stimulating the local economy. As a stock and station agent it meant that profits were kept within the local economy, as opposed to going ‘outside’ to Pākehā firms such as Dalgety or, later on, Williams and Kettle. By the mid-1920s the Farmers was managed by Charlie Goldsmith, who also happened to be hunōnga to Ta Apirana. According to Uncle Hāpuku Karaka, Goldsmith was firm but fair, only giving out store credit on strict criteria but able to recognise who was waiting just from seeing their boots under the door!
The cream cart arrives at Te Araroa with milk from suppliers between Te Araroa and East Cape.

A factory employee takes a sample of cream for testing.

The Kairi dairy factory.

Port of a Māori farmer's dairy herd some eight miles south of Tauranga. Aorangi Mountains in the distance.

Butter being taken from the churn.

The manager, Mr. T. Seymour.

Image courtesy of Tairawhiti Museum.
However the Farmers, although useful, was unable to stimulate much-needed employment. From 1923 as part of a stimulus initiative the Native Trustee was able to give loans to Māori communities. This enabled the financing of the Māori dairying industry. Although compared to sheep farming dairying required significant investment in technology and consequent capital investment, the dairy industry was seen as a positive development for Ngāti Porou and for Māori in general. Dairying was relatively less labour-intensive, which suited the whanau unit-based development schemes. And where wool returns were irregular and depended on the result of auctions and stock and station agents, dairying provided regular ‘cream cheques’ from the local dairy factory that gave certainty to whanau, including the ability for many to pay boarding-school fees.

In 1923 the Director of the Dairy Division of Native Affairs visited the Waiapu in order to survey the prospects of establishing a dairy industry. At a hui at Rangitukia, the decision was left up to the kaumatua who dealt with this new prospect by replying ‘Ko te mahi nei he mahi kai, pera hoki i etahi atu mahi kai. He tau ka hua te koi, he tau ka he. Koati mahia‘ – and so dairying was born in the Waiapu. Being a consummate politician and a great leader (not necessarily a contradiction) Ta Apirana used the Anzac Day opening of St Mary’s in Tikitiki in 1926 to bring together the Church, returned soldiers from the Pioneer battalion, several All Blacks and the farmers, including Uncle George Nepia, and hundreds of people.

Uncle Gordon Kaa told the story that when put with the offer of cows from Taranaki in such a stimulating environment his father Panikena yelled out ‘I’ll have 100 cows!’ When Ta Apirana said ‘that’s too many cows for you!’ his answer was, ‘Well, I’ve got plenty children’, so he gave fifty cows to his eldest son Wiremu Ihikepa and he kept fifty for his other children. Even these weren’t enough however, and Uncle Gordon recalled going in 1934 with his brother to get some more cows from my Nanny Hohi pine Whaanga’s whanau in Nuhaka and droving them all the way back to Rangitukia at the age of 12!

But all this milk needed processing, and the dairy factories became significant economic assets for iwi. Ruatoki had had a dairy factory since 1907, but the Native Trustee loans meant that other iwi could open their own factories as well. Te Whānau-ā-Apanui opened theirs at Te Kaha in 1925 and the Ngati Porou Dairy Company was established in Ruatoria in the same year. In order to build this factory Ngati Porou whanau as shareholders borrowed £14800 from the trustee, which equates to around $1.3 million in today’s terms – a substantial investment. The factory was immediately successful, and in its second year 76 suppliers were producing 300,000 pounds of butter worth £19601 ($1.7 million). By 1937 the factory was producing 1.6 million pounds of butter a year from 377 suppliers. The factory was very important, not only as processor but also acted as accountant, creditor and supplier of goods, working closely with the Waiapu Farmers. Even though due to the economic depression the dairy industry came under significant pressure by the 1930s, the Ngati Porou Dairy Company represented a crucial link between the dairy-based development schemes and the markets, providing a purchaser for the local products from whanau in the valley.

The development schemes themselves were preceded by the consolidation schemes - ‘Nga Whaka whitihiti‘. A product of the anarchy produced by the individualising of land title by the Native Land Court designed by the Crown to break up and alienate Māori whenua, consolidation was an attempt to bring land back into parcels that were economically viable. Writing for a Pākehā audience, Ta Apirana wrote that ‘the aim of the consolidation schemes was to allow individual families freedom to choose what to do with their own land’.

Certainly for many whanau in the Waiapu, consolidation allowed for farming and economic development to begin in earnest. However the process was extraordinarily complex, as whanau and the Native Department had to negotiate as some gave up their holdings in various pieces, and there were many who lost much. Ta Apirana himself noted that in the North side of the Waiapu Valley of the 1,300 people living in the area by 1930, it was possible that only 80 farmers and their immediate families would benefit from the process. Many whanau were forced to either live subsistence existences, surviving as best they could, or to move off the land altogether.

In the next edition of Nga Kohinga o Ngāti Porou we will see how this economic development soon came under immense pressure from national politics, and also its huge impact on our environment and our way of life.
**Pirates RFC’s Formula for Success**

Nga Kohinga o Ngati Porou spoke to Gisborne Pirates Rugby Football Club’s President Pat Makiri (Te Whanau a Hinerupe, Nga Puhi) on the journey the club has taken to winning Gisborne’s premiere rugby challenge, the Lee Brothers Shield, for the first time in the club’s 59 year history.

Pirates celebrated its first successful win of the Shield in July under the leadership of coach Henry Maxwell (Ngai Tai) and captain and assistant coach Rua Tipoki (Ngati Hokopu, Te Whanau a Tuwhakairiora). What might be less known is the hard work the club has undertaken in the past 15 years to develop a club culture conducive to success. Pirates started in 1952 when Kaiti & Celtic combined. Pirates became a social gathering point for Ngati Porou whanau moving to Gisborne from the Coast alongside other Gisborne clubs GMC and Horouta.

Pat and his whanau have been involved in the club for years, but he says it wasn’t until the untimely death of his sister Rangi, who was the main fundraiser and administrator that Pat took on more of an interest in the future of the club and in fulfilling Rangi’s vision. What started as Rangi’s commitment to weekly Housie nights fundraising for the club then turned into a redevelopment of the clubrooms into what is now a first class venue used by the club during the weekends and by iwi, government and other corporates as a conference venue by week. The conference venue is managed by Pat’s mother Hinemoa and dad Wai is the handy man. Pat credits his mum with also efficiently handling the financial administration.

It was a long journey fundraising for the building: $20,000 for the second hand building, and around $300,000 to establish it which included a $60,000 loan to ensure the clubrooms would be finished perfectly. The theory being, if you’re in a classy venue, your behaviour and standards reflect that. “What was important from the outset was that we all believed in the vision of having a finished clubrooms, which was difficult for some people. What became more of a hurdle was..."
On reflection, Pat says the clubroom redevelopment became a symbol of rejuvenation for the entire club. They moved beyond a partying culture with a focus on alcohol to celebrating the success of working together. Pat says of his club members, “They are people who go over and above their call of duty. Wonderful people with great personalities and skills to help each other reach their highest level of performance, not only in sport, but in life also.” The achievement of completing this major project was celebrated when the clubrooms opened in 2005.

The club now has a strong focus on ensuring the wellbeing of whanau and looking after each other which is reflected by having great relationships with their neighbours, friends and sponsors and a zero tolerance of domestic violence. Other measures they took was relaunching their club logo from a skull and cross bones – under which they’d won nothing – to a contemporary Māori design by artist and club member Steve Smith reflecting the hapu, iwi and backgrounds of all the club members towards pathways of success.

From five years ago, with only one premier team that went out the back door to the lower grade, the club is now full of young Pirates, having seven Junior rugby teams. The kids have coined their own supporters call “Ngati Pi-rate rrmmm.” And with this focus on kids and their future, Pat’s next dream for Pirates is a fully equipped gymnasium - a continuation of the concept that through working together, looking after each other and caring for the children - everything is possible.

The 2011 Lee Brothers Shield-winning Pirates team are:
1) Simon Versteeg
2) Jody Tuhaka
3) Tom Miki
4) Willy Waitoa (vice captain)
5) Jason Tuapawa
6) Juston Allen
7) Brent Ingram
8) Karl Gemmell Clark
9) Daniel Harris
10) Duane Hihi
11) Karl Rini
12) Rua Tipoki (Captain and assistant Coach)
13) Abby Wawatai
14) Ratu Bishop
15) Dean Williams

Reserves
16) Anthony Kiwara
17) Hikanui Curtis
18) Rob Broughton
19) Willy Bollingford
20) Pana Hadfeild
21) Donny Harrison
22) Rob Kora
23) Sau Kiteau
24) Huki Wilson
25) Mike Kora
26) Ben Elliot

Coach: Henry Maxwell
Manager: Pat Makiri
Asst Managers: Jade Leaf, Ashly Williams, Tunis Harrison, Paora Broughton.
Conserving Our Past For The Future

Many of our wharenui up and down the Coast are graced with beautiful works of art created by our tupuna. Alongside the tukutuku and whakairo adorning the walls of our meeting houses, are the precious photographs of whanau who have since passed on. Te Papa Tongarewa recently visited Ruatoria to facilitate a wananga to help those interested in the long-term preservation of taonga such as these for future generations.

In August a free two day workshop was held at Uepohatu marae. The workshop was developed in response to iwi around the country who have recognised the risks to the conservation of taonga in their wharenui and homes. Iwi are in possession of many forms of taonga that have been handed down over time, and it is important that they be properly handled, stored and displayed to avoid the full impact of wear and tear.

Participants were invited to bring along their own taonga such as photographs, archival documents, korowai, pounamu and harakeke. Paper Conservation expert, Vicky Anne Heikell, and Taonga Conservation expert Rangi Te Kanawa provided valuable information to help care for their preservation, which included how to assess their condition and how to handle them correctly. On both days participants were involved in ‘hands on’ practical exercises in which they were required to have a sharp eye and steady hand to work with the conservation materials. A key component of the workshop was concentrated on creating appropriate storage containers for the taonga.

Twenty two participants attended the workshop and the tutors were very impressed with the enthusiasm and skill level of the roopu. Conservation expert, Vicky Anne Heikell said that this was one of the best workshops she had facilitated, and was confident that participants would share the new information they had learnt with their whanau and marae.
“Ki mai koe Hikurangi he tima toa to tima e, no te pureitanga wini ana Hikurangi e”

Nō Leanne Morice
Chairperson of Hikurangi Sports Club.

On Saturday the 2nd of July at Whakarua Park, the Hikurangi Sports Club made rugby history when they were crowned Ngati Porou East Coast Club Rugby Champions for 2011 and were again presented with the Rangiora Keelan Memorial Shield. It was a repeat of the 2010 Grand Final with the game being played against their mighty southern counterparts Uawa. Not only did this result conclude a great year for the Club, but it also completed a record ‘undefeated’ 2010 and 2011 seasons. So, many people have asked “What is it about Hikurangi?” “What is their X factor?”

Is it the Team?
There is a saying, “A champion team will always beat a team of champions” and that has certainly been proved true by Hikurangi. The pride and passion that they have for the jersey, each other and the club has been a key component of their success. To win 30 games consecutively over two seasons, scoring 894 points while conceding only 146 and running in a mammoth 140 tries they certainly deserve the tag of setting the “benchmark” for Ngati Porou East Coast Club Rugby.

Is it the Men behind the Team?
They are affectionately known as the “Uncles”, they are unequivocally old school and there is no doubt that a huge part of the team’s success must belong to them. They have brought to the boys a respect for the history and traditions of the Club. What it meant to play for Hiku and be part of the Club in their day. New players quickly realise that if you want to play for this team it’s a package deal, it’s not just about playing the game but also everything you do after you take the jersey off. You probably could not find two more humble coaches. When they accepted their role I can guarantee they would not have realised the amount
of sleepless nights they would have going over their selections for the upcoming games. One even built a scrum machine from a trailer that he customised and loaded a “full” 1000 litre water container on the back of it, totally a Toyota Hilux advertisement in the making. Complementing the manager this year has been the addition of two trainers (Ruatoria and Gisborne based), not the most favoured people at training, but perhaps the most commended at the end of every game.

Is it the Supporters?
They have been called the 16th, 17th and 18th players and the supporters from hell (well those are the names that can be printed) but if you had to go to war you would not want anyone else at your back. I would even hazard a guess, that they are the reason that playing grounds along the Coast are now roped off. Anyone who has recently watched a match in which Hikurangi is playing will have seen how effective that has been.

These are the people responsible for carrying on the traditions of Hikurangi, fanatically backing their team, the unsung heroes who give up their lives during rugby season to manage, train and coach our teams, make the tea for Thursday nights training, regularly post updates and upload photos onto Face book for all the whanau who live away, wash the jerseys, run the bar, donate kai and meat, cook for the after match functions and more importantly clean up on Sunday morning or just turn up on Saturday to support their team.

For the last two years the “aunties” have performed a repertoire that any Matatini team would be envious of. They have sung waiata throughout the whole of the second half of both finals and given, Hikurangi have been behind at half time in both games, they definitely had the effect of lifting the boys.

Generations have grown up hearing the stories of how staunch the supporters used to be, in particular the stories of the Nannies who would march onto the field with their umbrellas or as seen firsthand, a jandal to whack an opposing player for hitting one of their players. The absolute best is the story of an Aunty, who shall remain nameless, who had a particularly skilled son. She received a phone call asking her to let him know he had made the trials for a representative team (which could lead to higher honours) As the story goes the date for the trials happened to clash with a crucial Hiku game. Aunty decided to have temporary memory loss and when telling her cousin what she had done, her cousin asked her, “But what if he had become an All Black”. Her quick reply was “Why play for a weed when you can play for a Mountain”. Now to most this might be extreme, “blasphemy” even but to those who love the Club, it’s just how it is.
Is it about Whanaу?

ABSOLUTELY!

What underpins the Hikurangi Sports Club is whakapapa, traditionally players hail from whanau affiliated to Te Aitanga a Mate and Te Aowera Hapu. Hikurangi is documented as being founded on September 13, 1919 when the Ruatoria Sub Union was formed and were initially affiliated to Poverty Bay as the East Coast Rugby Football Union was not formed until 1921 and officially affiliated to NZRFU on May 6th 1922. According to records Hikurangi has played every year from 1919 to 2011 with the exception of those during World War 2.

The Club history and traditions of yesteryear span the generations and are talked about with pride. They are retold and kept alive for the next lot of “black beauties”. So ingrained is it, that the babies are sporting black and white clothing before they can walk and calling out “tackle Maunga” before they can talk properly. As with the generations before them this will be the start of their lifelong journey within the whanau that is Hikurangi…

“Tu tonu mai koe Maunga Hikurangi tuohu ko nga uri e”

The Hikurangi Sports Club would like to thank their sponsors for 2011: LNR KURU Ltd, Hikurangi Foodmarket, Arteffects and JAB sponsors Kai Kart and Ian Smith Transport. They would also like to acknowledge the Whakaraua Park Board which has been the team base for the last 5 years. The club has not had a functioning clubrooms for over 10 years.
Whoa-oa-oa! I feel GOOD!

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