

NatiLink.

TE AOTAWARIRANGI

TE POHO O NGA HOIA

*"Nati Link - a link
between those of us
at home here and
those of you in the
cities and abroad."*

Dr Apirana Mahuika.

NGAHURU 2025



He maumahara



Robyn Kahukiwa (1938–2025)

Robyn Kahukiwa (Ngāti Porou, Te Aitanga-a-Hauiti, Ngāti Konohe, Te Whānau-a-Ruataupare) was a pioneering, highly regarded contemporary Māori artist, activist and award-winning author and illustrator of children's books. She was a staunch supporter of Māori rights, of our Tino Rangatiratanga. Robyn passed away on 11 April 2025 in Wellington.

Robyn was born in Australia but spent most of her life in Aotearoa. She came to Aotearoa as a teenager and got to know her mother's whānau from Ngāti Porou. Robyn's direct whakapapa line is to her tipuna kuia, Ani Kato Umutapua of Ngāti Porou, born 1801 in Tokomaru Bay, East Coast; whom Robyn made paintings on for her whānau. In an archival radio interview Robyn talked about another of her tipuna, Granny Lockwood, a well-known District Nurse and Midwife on the East Coast who travelled the rohe by horseback.

Robyn Kahukiwa was a prominent painter, illustrator and author whose

of depictions of their wāhine tipuna in the carvings. For Robyn, being Ngāti Porou was of central importance to her identity as a Māori artist, and many of her works featured the atua, wāhine, tamariki, people and landscapes of the East Coast and Aotearoa.

Reacting to her passing, many shared their kupu of acknowledgement and thanks.

Researcher and Māori rights champion Tina Ngata reflected on the impact that Kahukiwa had on her and other wāhine Māori. "You brought an entire generation of wāhine into the light of our mana Ātua Wāhine, through your art, your voice, and your activism. I was one of them, a young wahine paging through Wāhine Toa, captured by your artistry but even more so by the omniscient ancestresses you introduced me to, and their stories."

Renowned Māori lawyer and activist Annette Sykes acknowledged Robyn Kahukiwa as a close friend and mentor, but also as a "truly great leader in our movement - He wahine pūrotu, he wahine māia hoki."

Ngarino Ellis, a Professor of Art History at the University of Auckland and co-author of *Toi Te Mana: An Indigenous History of Māori Art*, calls Robyn Kahukiwa a fearless trailblazer. "She was one of the first wāhine to exhibit their work in a gallery setting, more than 30 years after tāne were enjoying such exposure. Robyn's legacy will live on, as she has become a role model for new generations with her courageous political commentary highlighting painful contemporary issues in te ao Māori."

Toitū te Whenua, Toitū te Tiriti. Moe mai e te kōkā.

Nati Link thanks Reina Kahukiwa, Annette Sykes, Tina Ngata, Ngarino Ellis and Hirini Kaa for their contribution to this kōrero.

Visit the Ngā Taonga Sound and Vision website to listen to an online archival interview of Robyn Kahukiwa recorded with Keri Kaa in 1984.

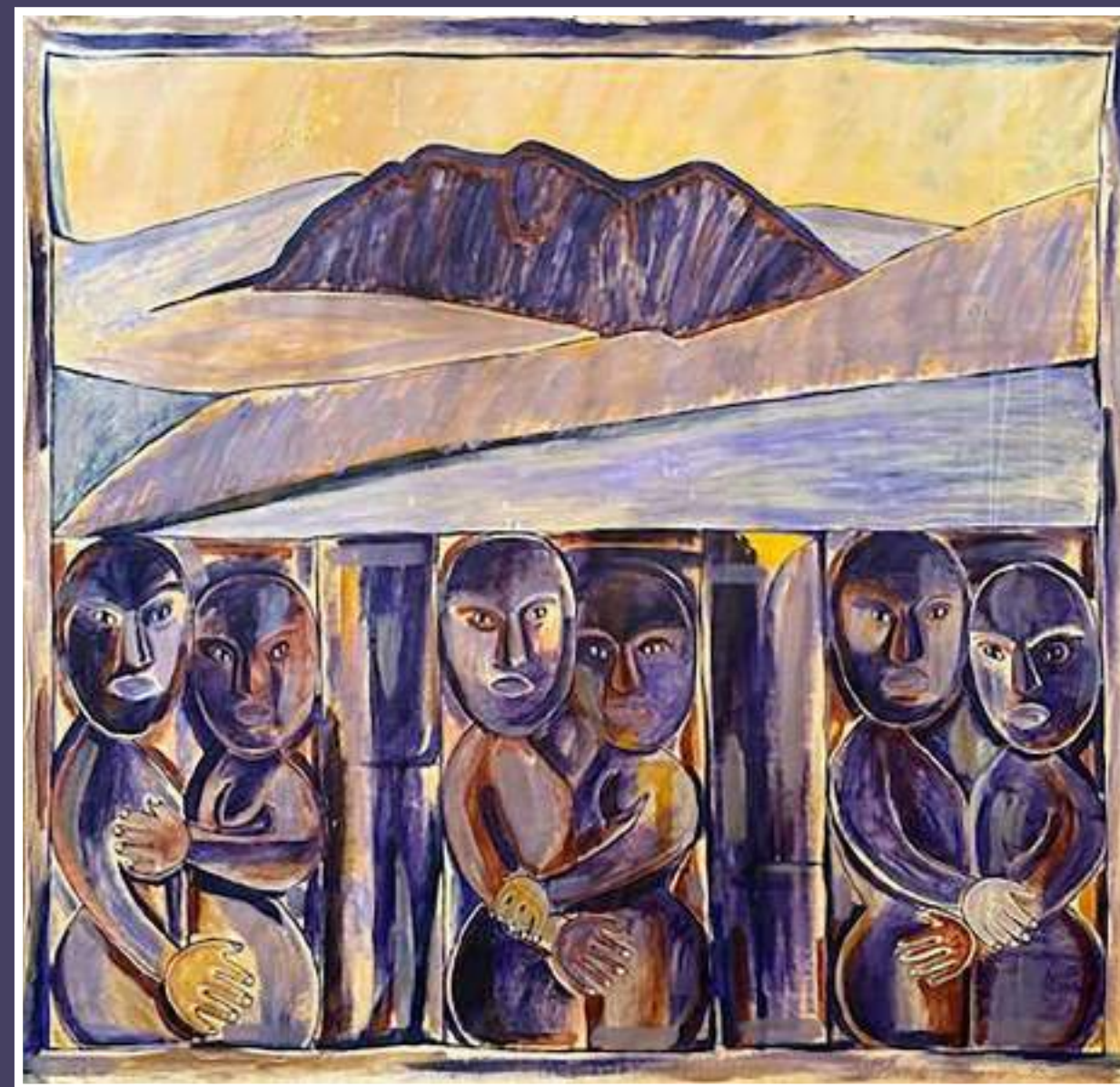
» www.ngataonga.org.nz



Portrait to the left: Painting "Harata" by Robyn Kahukiwa 2021. This painting depicts Robyn's great grandmother Harata, showing the whakapapa direct line to the grandmother of Harata onto Robyn's tipuna kuia, Ani Kato Umutapua of Ngāti Porou, born 1801 in Tokomaru Bay, East Coast.

Photo on opposite page: Robyn Kahukiwa pictured in front of her painting "Tipuna Wahine Toa," holding the award she received in 2020, the Te Tohu Aroha mō Te Arikinui Dame Te Atairangikaahu Exemplary/Supreme Award at Te Waka Toi Awards, in recognition of her life's work.

Artwork below: "Ko Hikurangi Te Maunga Ko Waiapu Te Awa Ko Ngāti Porou Te Iwi," by Robyn Kahukiwa. Artwork reproduction courtesy of the whānau of Keri Kaa.





TRONPnui CEO

Tena tatau Ngati Porou,

At last year's TRONPnui Hui a Tau at Pakiriki marae, one of the many patai that came from the whanau was, "What happened to the Nati Link?" The panui has a long whakapapa within the organisation, and before we had our website and social media channels it was our number one communication platform to share what's going on at the Runanga. After a two year pause, it is my pleasure to re-introduce Nati Link to new and returning readers. The panui has had a 'glow up' upon its return, but the kaupapa of Nati news from home and away remains the same.

Inside you will find korero about the great work Ngati Porou Oranga are doing to support our rangatahi and whanau, as well as korero about the initiatives our Ngati Porou rangatahi are doing to enhance the lives of other young people and our communities. Our talented Ngati Porou storytellers, artists, actors and designers are profiled in this issue. Whether they live in rural townships like Tikitiki or big cities like Dubai, they are expressing their Ngati Poroutanga and creativity in exciting ways.

The main focus of our Kaupapa Nati this edition is the whenua and taiao, and I'm sure you will enjoy, just as much as I did, reading about the important mahi our whanau are doing to ensure the land endures for future generations, while exploring new opportunities for the whenua to sustain us.

I look forward to the next edition of Nati Link and the interesting and thought provoking korero that will bring.

Nga manaakitanga,

George Reedy
Kaihautu, Te Runanganui o Ngati Porou

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NatiLink. re-vamp!!!

Kei te aha and welcome to the latest incarnation of Nati Link, the flagship publication of Te Runanganui o Ngati Porou.

The whakapapa of Nati Link dates back many decades to March 1998 when it was first published. From 1998 to 2005 it ran for 29 issues from 1998 to 2005 as a printed newsletter distributed to iwi members. In 2009/2010 it was rebooted as an online only newsletter, before it was revived in 2013 as a printed magazine until 2016. In 2020 it was revived again as an online panui until 2023.

So why bring back Nati Link out of hiatus again in 2025? The answer lies in the very first issue of Nati Link when Te Runanga o Ngati Porou Chairman, Dr Apirana Mahuika welcomed readers by saying the panui provides:

"a link between those of us at home here and those of you in the cities and abroad."

With the majority of our 102,480 plus Ngati Porou living away from the Tairāwhiti, the original whakaaro behind Nati Link: Connection, community and communication, continues to remain true. We hope Ngati Porou kei te kaenga, kei te whenua enjoy the collection of stories in this edition.

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ON THE COVER:

On his last visit home from Dubai, Jade Doel and his mum Kimihia Doel went back to pay a visit to their marae Te Ariuru. Read more about Jade in this issue.

DISCLAIMER: Generally, Nati Link follows the convention of not using macrons when using Te Reo Maori, unless the article has been a contributed text that uses macrons.



TRONPnui

Kahui Kaumatua



TRONPnui Chair

E nga whanau, e nga hapu o Ngati Porou

kei te kainga, kei te whenua, horapa i te ao, tena tatau katoa.

E tika ana kia maharatia e tatau te hunga kua mawehe atu i te ao nei, otira ratau kua huri ki tua o te arai. E nga mate, haere, haere, oti atu. Waihotia matau hei kawae i nga ahuatanga o tenei ao hurihuri. Okioki mai ra kotou ki raro i te atawhai o te runga rawa. Heoi ano ka hoki mai nga mihi ki a tatau te hunga ora e kaha nei ki te whai i te reo me nga tikanga a o tatau tipuna. Tatau e rapa ana i te huarahi hei painga, hei oranga hoki mo tatau ano, kia puawai ai tatau ahakoa kei hea. He mihi whanui, he mihi aroha ki a kotou, ki a tatau.

He koanga ngakau kua puta ano te Nati Link hei whakamohio i tena me tena nga nekenekahanga o Ngati Porou kei te kainga, kei te ao. Kia kaha ki te tautoko i te pukapuka nei ma te tuku korero, panui me nga whakaahua ki nga kaituhi kia tukuna atu ki a Ngati Porou whanui. No reira noho ora mai ki raro i te maru o Atua kaha rawa, tena tatau katoa.

Patrick Tangaere

Tiamana, Te Runanganui o Ngati Porou

Ko ta te kaumatua he manaaki, he arahi, he whakapono, he whakatika, he whakato hoki i te mauri tahito ki roto i ana tamariki mokopuna.

E ai ki nga kaumatua o Te Runanganui o Ngati Porou ko ta ratau he manaaki i te wairua o te whare me nga mokopuna o roto i taua whare. Ko te wahanga ki a ratau he arahi, he whakatikatika hoki i nga whakahaere tikanga, a, i roto i era mahi he tuku aroha te kaupapa matua. He kaha no ratau te to mai i nga wairua ki roto i wa ratau mahi kia kite nga rangatahi i nga mahi a nga tipuna.

Hai ta Nanny Kuini Moehau Reedy ko ta te kuia he tangi huahua, he apakura, he moteatea i nga mate. He tu ki runga i te marae me te mohio ko ana mokopuna era e arahi ana i te iwi i roto i nga mahi marae katoa, ara ko te marae o Paikaea Ariki Nui, o Porourangi tera e korero hia ana.

Ehara i te mea ka noho noa iho ratau ki ro whare ki te whakau mauri, engari he puta hoki ki te rohe, ki nga kohanga reo maha o te kaenga ki te whakaparekareka me te tautawhi i a tatau mokopuna ma roto mai i te kanikani, i te tangitangi me te korero purakau. He aha hoki i tua atu i tena!

Hai tapiritanga ki wenei, ko ta nga kaumatua he kawae i nga kaupapa me nga ahuatanga maha o Ngati Porou ake, me te tuhono i nga kawai whakapapa o te kaenga kia mohio a tatau mokopuna ki te hekenga i a Maui Tikitiki-a-Taranga ki a Paikaea, a, ki a Porourangi. He tu penepene ta ratau mahi i te ao



matauranga hai whangai ki te hunga e mate kai ana ki te tuturutanga o Ngati Porou.

Ko tetahi o nga kaupapa nui taioreore e kaha nei nga kaumatua ki te ata akiaki me te whakatikatika, ko nga korero mo te tipuna mo Maui Tikitiki. He nui nga korero rereke a iwi ke atu, engari ko tatau o Ngati Porou tera e mau pu tonu ana ki tana rangai whakapapa me nga korero tuku iho mona. He to mai i nga ahuatanga huhua o Maui me nga korero mo nga pou e iwa kai runga o Hikurangi, me te whakahangai ki nga kaupapa maha o enei ra. Kia mohio nga tamariki kai nga wharekura o te rohe ki te wairua whakaoreore i whakato hia e te tipuna, e Maui ki roto ki ana uri. Kia kore ai e wareware i a ratau no hea ratau, na wai hoki ratau.

Hutia ka eke kai runga, whakaeteete mai ko Hikurangi!



NGATI POROU ORANGA RANGATAHI SERVICES

Rangatahi Services

Ngati Porou Oranga provides support services to rangatahi aged 16–19 who aren't in school or mahi, who can't live at home, or who have pepi.

Not in Education, Employment or Training (NEET)

Ngati Porou Oranga Rangatahi Services "NEET" programme supports rangatahi aged 16–17 who aren't in school or mahi. Our NEET Coaches can help you get job-ready, for example help you enrol in a course, get your IRD Tax number and driver's licence. Drop into the TRONPnui Ruatorea office for a korero with Jury Harrison, or call 022 398 7617.

Youth Payment

Rangatahi aged 16–17 who can't live at home and aren't financially supported by their parents may be eligible for Youth Payment.

Young Parent Payment

Rangatahi aged 16–19 who have pepi, or are due to have pepi, may be eligible for Young Parent Payment.

WHAKAPA MAI:

☎ 0800 67 67 68

www.npo.org.nz



Rangatahi Services

They've got deep sea energy,
they're our future!



Ngati Porou Oranga Youth Services kaimahi, Jury Harrison (Ngati Porou), talks to Nati Link about the mahi he does supporting rangatahi from Potaka to Uawa.

If you want to work with rangatahi on the Coast, you don't wait for them to come to you, you get in the van and show up where they are. That's the approach Jury Harrison (Ngati Porou) takes, and it works. He's a NEET (Not in Education, Employment, or Training) Coach for Ngati Porou Oranga Rangatahi Services based in Ruatorea, supporting 16–17 year-olds who aren't in school, work, or training.

However titles don't mean much out here on the Coast. Jury's mahi is grounded in whakapapa, kanohi kitea, and a Coastie understanding of the world our rangatahi live in. "I advocate for our youth because I know what they want to do," says Jury. "When I was young I was given opportunities that aren't happening for our youth now. But they've got the energy – they've got deep sea energy! I'm just helping to channel that energy into something positive for themselves, cos they're our future."

SOMEONE IN THEIR CORNER

Many of the rangatahi that Jury works with are isolated. Some are living off grid. Some have anxiety, have dropped out of school, or struggle with literacy. Others have been caught in cycles that are hard to break.

That's where Jury comes in. He's the one who shows up – not just to talk, but to walk with them through the practical stuff that helps build confidence – sorting IRD numbers, helping with drivers licence applications and opening bank accounts. He also helps with things like CVs and job applications, supporting some into courses or back into mahi or turning up with kai and a kōrero.

"I've got the van, I've got the fuel. If I'm already taking NEET youth, I'll take others who aren't even on our books but need support. It's just better that way," he says, "Some of them just need someone in their corner".



PATHWAYS THAT LEAD SOMEWHERE

Jury's mahi goes beyond mentoring. He's been helping design actual training programmes that reflect the world of rangatahi on the Coast. One of those is the engineering and mechanics course in Ruatorea at EIT, set up specifically to teach skills that can be used on the farm or in rural life - fixing quad bikes, machinery, and gear most local kids are already around. "A lot of our kids are into farming. But farming is more than just animals - it's engineering, carpentry, horticulture. It's practical, hands-on work". He worked with a returned local mechanic to get the course off the ground. It's now full - not just with youth, but older whanau too. "We've even got a fella in his 60s in there. The mix is good. Everyone learns from each other."

Jury also credits the EIT team in Ruatorea for helping create a welcoming learning environment. "Ngaire Keelan and Paula Walker - both Coasties, have been awesome. They make our rangatahi feel at home on campus. Whether it's access to computers and internet, or help with reading and writing, they awhi everyone who walks through the door."

Beyond the Coast, Jury has supported rangatahi to follow their dreams

further afield, including two who enrolled at the Deep Sea Fishing School in Westport, and another two in equine training: one through NZ Trades Academy in Christchurch, and another with Skills NZ at Byerley Park in West Auckland.

Jury also mentions his backing of the development of a nursery and riparian planting programme with Nati Growth - giving rangatahi a chance to learn skills leading to employment and be part of a kaupapa restoring our whenua.

"I tell them, this place belongs to you. Don't be whakama. Come in, make a cup of tea. You're the reason this place exists"

WHAKAPAPA MATTERS

The reason Jury can do this mahi comes down to whakapapa. He knows the Coast, and the Coast knows him. "I went to school with a lot of their grandparents. That's how it works up here." And it's that trust, Jury says, opens doors, literally. He's not seen as some outsider coming to run a programme. He's their

uncle, cousin, friend and a member of the community. "They know your whakapapa. They know who your parents are, your cousins - that's how they trust you." It's because of that trust, Jury says that whanau and rangatahi engage. They turn up, they bring their mates.

But it's not just about whakapapa and trust, it's also about reminding rangatahi of who they are and the mana they already have. "When I take them to the Runanga office in Ruatorea," Jury says, "I tell them, this place belongs to you. Don't be whakama. Come in, make a cup of tea. You're the reason this place exists."

THINKING AHEAD

Jury isn't interested in one-off fixes. He wants sustainable, long-term solutions, including ideas like co-owned businesses where workers are also shareholders, and where profits go back to the people doing the mahi. "Our community's too small for everyone to have their own thing. But together? We could make it work."

His dream? That every young person on the coast has the support to shape their own future, "We're not trying to do miracles. Just making sure they've got a chance."

Whanau Oranga SERVICES

Whether you're raising tamariki, navigating tough times, or planning your next steps, we're here to support you with aroha at the heart of everything we do.



Early support and parenting:

Family Start (Tuhono Whanau) and Manaaki Kalawhina help build strong foundations through Kaupapa Maori parenting and navigation support.



Intensive services:

Bail support, court navigation, AOD mentoring and re-entry support wrap around whanau during times of crisis or transition.



Care services:

Te Whare Awhina and Shared Whanau Care provide culturally grounded care options for tamariki in need.



School-based services:

SWIS (Social Workers in Schools), attendance support, and youth wellbeing programmes create consistent support within kura environments.



Restorative and community services:

Programmes like Te Pae Oranga (in partnership with NZ Police), support for pakeke, hapu events, and locally led kaupapa that strengthens whanau and hapori.



If you or someone in your whanau needs support - reach out to our Whanau Oranga team.

WHAKAPA MAI

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- Free 0800 676 768
- info@nph.org.nz
- www.npo.org.nz
- Ngati Porou Oranga
- Ruatoria Office: 1 Barry Avenue, Ruatoria
- Gisborne Office: Te Tini o Porou, corner of Tyndal and Huxley Rd, Gisborne





Awa Waiora

A Ngati Porou approach to a model of care

If you've ever had support from Whanau Oranga, the social services arm of Ngati Porou Oranga - you may not have realised just how much mahi has gone on behind the scenes to ensure that the awhi you experienced is underpinned by a strong kaupapa. It's not just about delivering services - it's about doing so in a way that looks, sounds, and behaves like Ngati Porou. Min Vette (Ngati Porou, Ngati Konohi), the Whanau Oranga Manager spoke to Nati Link about their journey to create the kind of service approach that meets the needs of our whanau and does it in a Ngati Porou-centric way.

With over 20 services operating from Potaka to Turanga, Whanau Oranga supports whanau across a wide continuum of care, from prevention and early intervention to intensive and care support. Across this last financial year, nearly 1,000 new referrals came in. "But the real story isn't just in how many whanau we worked with or even what we deliver," says Min, "it's in how we do it - with intention, with whakapapa, and with transformation at its heart."

In the past couple of years, Whanau Oranga has been through a total transformation. Under Min's management, services have been reorganised and internal systems reworked. A new model of care grounded in Ngati Poroutanga and tikanga has also been developed from scratch, called "Awa Waiora." Min says its name is a metaphor for wellbeing. "It's about bringing the wellbeing waters through and into - a river of wellbeing."

"These values are lived and they show up in how we knock on the door, how we listen, how we walk with whanau, and how we stay connected even when support is no longer needed".

A MODEL BUILT BY US, FOR US

Awa Waiora was developed over a series of wananga, by kaimahi, shaped by real-world experience, frustrations, and hopes. The name, Awa Waiora, emerged from one of the wananga. Kaimahi described wellbeing as a river - flowing, nourishing, and alive. "It wasn't just a name, it was a feeling. It described what we wanted our support to feel like," Min explains, "that it be Uplifting, constant, and grounded."

Awa Waiora honours the whakapapa of each whanau they work with and positions them at the centre of a support system that adapts to their needs, whether they need light

support or intensive wraparound care. "Awa Waiora isn't just a framework, it's how we think, how we behave, and how we show up. It's both a philosophy and practice".

"We show up with kai for a cuppa tea - we don't show up empty handed. We knock on whanau doors as iwi first not as social workers. Our whanau are not clients, they are whanau and we treat them as such." The result is a framework built around tikanga, whakapapa, and mana motuhake. A Ngati Porou-led, whanau-driven and locally grounded system of care. "These values are lived and they show up in how we knock on the door, how we listen, how we walk with whanau, and how we stay connected even when support is no longer needed."

AWA WAIORA MODEL OF CARE

Awa Waiora outlines three core stages of engagement with whanau:

1. Awareness and Entry - Whakawhanaungatanga and whanau define their needs.
2. Supporting Whanau on their Huarahi - planning and walking alongside them.
3. Preservation of Relationship - keeping the door open, even after formal support ends.

5 CORE VALUES GUIDE HOW WHANAU ORANGA KAIMAHI THINK, BEHAVE, AND ENGAGE:

1. Whanau-led
2. Whakapapa
3. Ahurutanga
4. Tikanga
5. Manaakitanga



CONTINUUM OF CARE

A core part of the model is "Te Ara Kainga", the continuum of care. Rather than working in silos, Whanau Oranga Services are flexible and interconnected, designed to shift with the needs of whanau. Like a river with many bends, whanau needs can change along the way. At one point, they might need help with parenting - Tuhono Whanau or Family Start. Further downstream, they might hit rough waters - court support, bail services, or care, and as things settle, they may begin to look ahead - through mentoring, youth programmes, or housing support.

Wherever they are, Whanau Oranga is walking alongside them, "We don't do, 'exit and refer,'" Min says. "We stay in the picture." That sense of continuity with the ability to respond quickly when needs change is key.

"Some whanau we've walked with for years. Others we just guide for a season. But no matter what, we hold the relationship."

EMBEDDING THE KAUPAPA

"We've also developed an online staff induction tool," says Min. "Every kaimahi, new or existing, comes in through the same door. They're taught the same kawa, the same principles, the same kaupapa. That creates consistency, no matter what their job is, or where they enter the system, the values of Awa Waiora hold steady."

Because the model was built from the inside out, it actually fits. "It's brought stability," says Min, "Our kaimahi own it. They're proud of it. There's consistency but diversity in the way we work and in what whanau receive from us." In the two years since Awa Waiora was implemented, the benefits are clear, "You can feel the difference," Min says. "Our kaimahi aren't just doing a job. They're holding space for our people."

Holding steady, under the pressure of funding cuts in this current political climate is something that Min is very conscious of. "We've had to tighten our belts, but our kaupapa hasn't changed - that's the strength of designing a system that fits us." Even with fewer resources, the Whanau Oranga team continues to reach hundreds of whanau, strengthening connections to kura, courts, and communities.

WHERE TO FROM HERE?

The Whanau Oranga team are currently taking stock of what's working and where to go next. There's plenty to celebrate, but the team remain focused. "We've built something solid with Awa Waiora. But we're still growing it, still checking in, still adjusting. It's a living thing. Min believes that if more people understand the way Whanau Oranga operates, they will feel more inclined to trust and use the services.

Whanau Oranga kaimahi are passionate about Awa Waiora and the impact this approach can have on both whanau and kaimahi. "Success to us is when whanau feel seen, heard, and supported without judgement," she reflects. "When they say, 'I trust you.' When tamariki in care still know their whakapapa. When a kaimahi knocks on the door and the whanau says, 'I'm glad it's you.'"

"It's also when our kaimahi feel steady in their role - when they understand the kaupapa, they've been supported into it, and they're proud to carry it. That sense of alignment, when both kaimahi and whanau are grounded - that's when we know the flow is Awa Waiora."



KŌKĀ

A Cinematic Journey into Ancestral Wisdom

KŌKĀ marks the debut feature film of writer/director Kath Akuhata-Brown (Ngati Porou), and follows kuia Hamo and Jo, a troubled young teenage girl as they take a transformative road trip in an old Ford Falcon toward Hamo's whenua. As their journey unfolds, they confront past traumas and grapple with their demons, finding solace in each other.

The lead role Hamo is played by Hinetu Dell (Ngati Porou), whose previous acting credits include in the portmanteau feature film, *Vai*, made by nine female Pacific filmmakers and as the voice of the Abuela Alma grandmother character in Disney's *Encanto* Reo Maori film. Along with Kath, there is also another Nati connection behind the scenes, with Desray Armstrong (Te Aitanga-a-Hauiti, Ngati Porou, Ngati Ira, Pakeha) being one of the Executive Producers on KŌKĀ.

Kath Akuhata Brown has a long career in film and television, and is known for her culturally poetic and meaningful storytelling. Her acclaimed works include short films 'Washday' and 'Purea', and she is a graduate of the

Binger Film School in Amsterdam. Kath is acknowledged for her work in shaping the Aotearoa film industry as a screenwriting lecturer, script assessor, and advocate for Indigenous storytelling.

Kath's mana within the film industry was acknowledged at this year's Maoriland Film Festival, where KŌKĀ held its world premiere at the festival's opening night in late March. Kath also delivered the Maoriland Keynote address, where a personal and historical perspective is given by a prominent Maori filmmaker. KŌKĀ picked up its first award at Maoriland Film Festival 2025, where the film won the People's choice award, the 'Totara', for best drama.

Toitu Ngati Porou and TRONPnui have provided funding to support KŌKĀ, which is the first feature film to showcase Te Reo Ake o Ngati Porou. Toitu Ngati Porou General Manager, Rhonda Tibble says the film has an important message to share that will resonate not only with audiences here at home but globally as well.

"KŌKĀ is a powerful story of sharing our ancestral knowledge, healing, community, and reconciliation. It deals with contemporary matters including the ethereal nature of te ao wairua, our past realities and present realities and what is happening to many maori communities right now who are disconnected from te ao Maori."

Ngati Porou audiences will get the chance to watch KŌKĀ when it will be out in cinemas on 19 June.

Ishtar Mackey Huriwai from Rangataua o Aotearoa was supported by a Toitu Ngati Porou Sports Grant in 2024. She represented Aotearoa at the 2024 Olympic Games in Paris in the demonstration sport of Muay Thai.

Cultural & Sport

Sponsorship and Grants

NGATI POROU EXCELLENCE

The goal of the Cultural and Sports Sponsorship and Grants Programme is to support nga uri o Ngati Porou — both individuals and groups — to celebrate and pursue their cultural and sporting aspirations.

If you're involved in a cultural or sporting activity, and are participating in an event at a local, regional, national, or international level, we encourage you to apply for sponsorship or a grant.

We believe culture and sport are essential to our Ngati Porou identity. By supporting these activities at all levels, we are investing in the future of Ngati Porou.

To apply, you can collect a form from our offices at Te Tini o Porou in Gisborne or Ruatoria, or visit the Toitu Ngati Porou section at www.ngatiporou.com to download the form online.

POINTS TO REMEMBER

- ✓ The sponsorship and grants are available to nga uri o Ngati Porou of all ages and abilities.
- ✓ Applications must be received at least 2 weeks prior to the event.





HE Whetu TARAKE

E whai ana tenei uri o Ngati Porou i nga tihi teitei o te ao whakaari

I te Hepetema katahi ano ka hipa ka whakarewatia ki te ao a “Kairakau 4: Te Whanake mai o Tuwhakairiora”, i Wharekahika, te wahi i kapohia te nuinga o nga kapeka o te whakaaturanga pouaka whakaata. I tautoko a-putea a Toitu Ngati Porou i te whakaaturanga nei na runga i te mohio o te poari o Toitu Ngati Porou ki te hirahiratanga o te tuari i enei korero tuku iho ki a tatau rangatahi. He mea nui hoki kia whai wahi nga rangatahi ki nga mahi mo te whakaaturanga nei, i mua, i muri hoki i te kamera, a, kia whakapumau ano hoki i te whakaaro ki roto i nga kaiwhakaari kia u ki te mita me te reo ake o Ngati Porou.

Ko Tangimangaone Pewhairangi, uri o Ngati Porou, tetahi o nga whetu tarake of Kairakau, koinei tana whakaaturanga tuatahi. Kua korero mai a ia ki a Nati Link me nga whakamarama mo te huarahi i whaia e ia kia whiwhi i tenei turanga me te kapeka o te whakaaturanga i tino pai ki a ia.



HE AHA O HONONGA WHAKAPAPA KI A NGATI POROU?

Ko Hikurangi te maunga
Ko Waiapu te awa
Ko Ngati Porou te iwi.
Ko Rongohaere, ko Rongoitekai,
ko Pakirikiri, ko Waiparapara,
ko Iritekura ano hoki nga marae.

HE AHA TO PAKEKE?

Toru tekau ma wha aku pakeke.

I PEHEA TO TUPONO I TENEI TURANGA, A, HE AHA HOKI TO KIRIPUKI I TE WHAKAATURANGA O KAIRAKAU?

Naku te waimarie te whakatinana i te tipuna kuia Te Ataakura ki runga i te kiripuaki o Kairakau, e korero ana mo nga korero o Tuwhakairiora. Na Nanny Hinetu Dell ahau i waea mai, a, me te ui atu ki a au, maku tenei turanga e whakakanohi.

HE AHA NGA AKORANGA O ROTO I ENEI MAHI WHAKAARI?

I taku tipuranga he kaiwhakaari awau, a, ko taku tino mahi ko te whakakata i te tangata. Koira ka hikaka taku ngakau me taku wairua ki tera ahuatanga. Na reira, i roto i enei mahi o Kairakau me pera to ahua. Moku ko te u pai, ko te u ki roto i nga mahi, ma reira nga tangata e ahei te whakaniko, te whakarakei i o mahi. Na reira, mehemea kei te uru atu koe ki era mahi me te tahi paerau heneti kaore he raru i roto i era mahi. Kia mohio koe ki o ake mahi, me o ake kupu ka taea te ao.

Ko tetahi atu wheako i akona i roto i nga mahi haka ko tenei ahuatanga ko te ‘magic’. Ko te ahuatanga ki te kaua noa iho ko te tuku i to katoa, engari ko te haria mai i nga akoranga katoa o to ao ki roto i era mahi. He akoranga tino nui tera mai i a Auntie Tangiwai. “Kai hea to magic? Haria mai to magic ki te papa, kia kitea nga kaiako i to kaha”. Koira i whakaaro ake i roto i aku mahi kiripuaki me pera taku aro kia puta nga mahi pai, nga mahi kino, a, he akoranga ano hoki i roto i era mahi. Na reira, ae, ko tenei wairua tumatarau.

HE AHA TE WHEAKO PAI RAWA ATU KI A KOE I ROTO I ENEI MAHI?

Ko te ahuatanga ki te manaaki, te tiaki i a matau nga uri o Ngati Porou, o Te Tairawhiti. He kaha na Te Arawa te kaha poipoi i a matau nga rawaho kia noho haumarua ki waenganui i a ratau. Ko tetahi wheako ano ko te ahuatanga ki te timatanga o te ra i a koe e whakarite ana i nga kupu, i to ahuatanga kawhe i nga korero tuku iho. Na reira, ko te tae atu ki te wahi me te whakarakei i a koe ano. Na reira, he pahi ki reira, kai reira nga tangata panipani kanohi, kai reira nga tangata whakarakei i o kakahu, he kawhe, he kai. Na reira, he pirinihi te ahua i to taenga atu ki roto i era mahi. Na reira, ko te kawhe i a koe ano kia mohio koe ki o kupu, ki o mahi. Na reira, ae, ko te manaakitanga te mea nui i rongo, i kite i nga wa katoa.

HE AHA TO TINO KAPEKA O TE WHAKAATURANGA?

Ko taku mahi ko te “whakaatu atu i to kore wehi.” Ko te whakaako i a Tuwhakairiora te noho whakaiti. Na reira, ko te wahanga kai te takoro kemu a ia me ona whanaunga, ka piki maunga ratau, ka wikitoria a Tuwhakairiora i tetahi o nga rehi. A, ka korero mai te kaiako “oh me penei o whatu” (titiro makutu), a ka pera ahau. “Oh tera pea me pukana koe”, ka penei ahau. Na reira, toru, wha nga wa ka pera aku whatu, ka penei ia - “Ka rawe kua mutu matau”, me taku miharo ki reira no te mea i ahau aku kakahu harakeke, taku korowai, kua whakarakei aku makawe, toru miniti ahau i mua i te kamera, koira anake taku mahi mo te ra katoa. He pai, i whiwhi utu mo te ra katoa. Na reira, koira taku tino mahi ki Kairakau.

E HIAHIA ANA KOE KIA WHAI TONU I ENEI MAHI WHAKAARI?

Ae, koira taku hiahia, te whai i tenei ara. Engari ko taku, ko te tu ki nga kiripuaki reo Maori, koira i pai te noho me te ako i roto i enei mahi mo Tuwhakairiora. Mehemea he mahi maku e taea ana au te whakatinana i te nuinga o nga tangata na runga i taku marama ki te hohonutanga o nga korero, o nga hitori, ka puta. Na reira, i tu te whakarewatanga o Kairakau, i korero mai a Nanny Hinetu ki au mo tona kaiwhakarite, me tona korero naku to ingoa me to nama waea i hoatu ki a ia. Na reira, tera pea he mahi ano ka puta, me taku miharo, me taku miharo ki tera ahuatanga, me taku waimarie mo te whakaaro rangatira a Nanny Hinetu. E noho whakaiti au i runga i tera whakaaro nui. Ka taea e ahau nga mea katoa, e te whanau. Homai nga kiripuaki!



NATI LINK

Archives

Issue 1 March 1998

A regular section we are bringing back in this reboot of Nati Link, is republishing stories from our archives. Three pieces of korero selected for this issue are extracted from the first edition of Nati Link published 27 years ago:

1. front page news encouraging Ngati Porou to have their say and take part in a consultation process.
2. a profile on Te Taura Here o Ngati Porou ki Poneke.
3. brief korero about the 1998 Pa Wars.

You can find other older Nati Link articles in the archive section of the website

www.ngatiporou.com

FUTURE DIRECTION FOR NGATI POROU IS MANA MOTUHAKE

Ngati Porou autonomy... Mana Motuhake.

That's the thrust of Mana Motuhake Ngati Porou, Future Directions Consultation Document, prepared by Te Runanga o Ngati Porou's Review Panel and released on March 13 (1998).

The document is part of a process to review and reform the role, functions and structure of the Runanga. The Review was initiated in 1996 with a deliberate focus on 'where we are going to' as opposed to 'where we've been'. The Review Panel, comprising Hekia Parata, Nohoroa Haapu, Gina Rudland, James Johnston, Awerangi Durie and John Tamihere, has spent the last ten months developing the document.

Panel Chair Hekia Parata said the document is forward-thinking. It's a stimulant for Ngati Porou to become involved in their development.

"It was our role to create an opportunity for Ngati Porou to see the possibilities rather than focussing on what hasn't happened. The Runanga is only what we make it. The Review is an opportunity for Ngati Porou to direct and support the Runanga rather than viewing it as a separate entity. The Runanga and Ngati Porou for that matter, can be as powerful as we want it to be", said Hekia.

The Runanga celebrated its tenth birthday last year. Api Mahuika said

it's time for the Runanga to reflect on what has been achieved and what can be accomplished in the future.

"We've spent the last ten years building and creating. The next ten years and beyond should be seen as a period of development and growth", said Api.

Over 56,000 people claimed Ngati Porou whakapapa in the last census. Chief Executive Officer Amohaere Houkamau said the Runanga encouraging Nati's to participate in the Review, register on the Runanga and become a part of the decision making that will affect every Ngati Porou person.

"We need to look at ways to capitalise on our collective strength and skills base and discuss and develop new and better ways to meet the needs of Ngati Porou. I hope every Nati will be inspired to participate in this process. My challenge is don't think about what Ngati Porou can do for you. Think about what you can do for Ngati Porou".

The document backgrounds the Runanga's ten year evolution, right up to its current operations. It then goes on to propose strategic objectives for the future.

Imagine having a Ngati Porou mandated MP elected to Parliament in 1999, who is directly accountable to Ngati Porou. Hekia said anything was possible if people work with the Runanga, provide the support and ensure ongoing participation in its affairs.

Developing and maintaining an economic base is a major priority highlighted in the document. It's essential for resourcing the maintenance and promotion of tatou Ngati Poroutanga, the development of strategic policy and the provision of putea for hapu, marae and taura here development. The Runanga has recently appointed Arnold Reedy as Economic Development Manager to spearhead this portfolio.

"Education is the key to success", said Api Mahuika. "We will look at the current and future industries we can develop, identify the skills needed and look to providing productive and beneficial learning programmes to get our people into work".

The first consultation hui kicks off in Hastings on Saturday 14 March 1998. You will also be able to send in your written submissions and verbal submissions. The Runanga also has an 0800 number- 0800 6262 66. If you have any queries or would like to present your submission over the phone.

"The Runanga is a creature of our creation", said Hekia.

"We get out of it what we put in. Think of the Runanga as the bus. We've all got to be the drivers".

Let's drive the bus to Mana Motuhake! Turn to the back page for the details on a consultation Hui near you!

A DAY FOR CELEBRATION

Over 300 Nati's turned out for the Auahi Kore Ngati Porou Inter-Marae Sports Competition held in Ruatoria as part of the Runanga's 1998 C2000 Festival. The competition, was organised to promote healthy lifestyles and whanau well-being.

Ngati Porou women Lois Brown and Tui Warmenhoven also held a health and beauty clinic at the competition, providing body massages, facials and waxes.

Marae whanau turned out in force including Pakirikiri, Hinemaurea

Uawa, Hinerupe, Tuauau, Hauiti, Te Aowera, Rongohaere, Ngati Porou, Whareponga, Rauru, Iritekura and Waiparapara.

Sports events included Swimming, Touch, Walking, Tennis, Kiwi Sports and Line Dancing, however the focus of the day was on whanau participation.

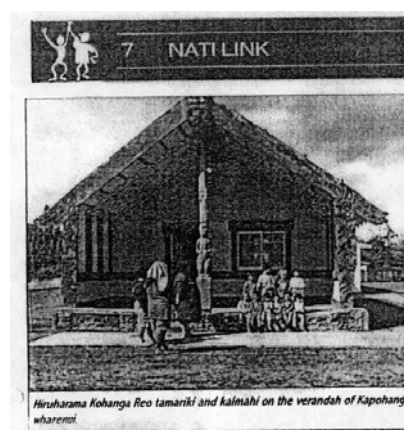
He Oranga Poutama Co-ordinator Dawn Williams said it was excellent to see kaumatua, mokopuna and rangatahi working together on and off the sportsfield.

"Some marae were really proactive in rallying their troops for the day and I would just like to congratulate those whanau who represented their marae. It was a day of celebration and pride for those marae", she said.

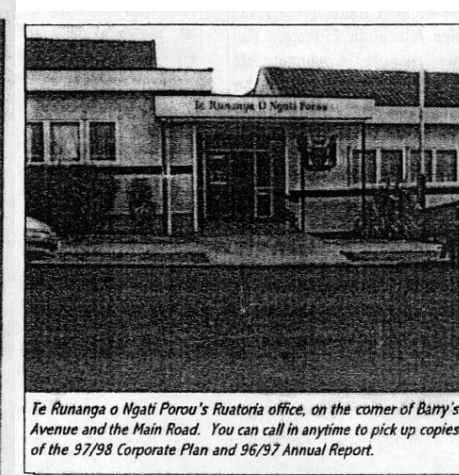
Te Aowera marae took out first place, blitzing the field in Line Dancing, but being pipped at the post in touch, by the Uawa relations. Whareponga impressed the crowd with their nifty touch play, and came in second, Hinerupe marae won third place.

Sources inform us that marae are already gearing up for 1999.

Ka pail! Kia kahal!



EDITOR'S NOTE
Kia ora tatou and welcome to the first issue of Nati Link. If you are looking for some really positive and inspirational reading material, pick up a copy of the Runanga's 'Ngati Porou Mana Motuhake Future Direction Consultation Document'. It proposes a future path for Ngati Porou and better still, gives Nati's everywhere an opportunity to develop that path. Mana Motuhake - controlling our own destiny - I love it! Order a copy of the document from the Runanga office and go along to a hui near you to have your say! You'll find this issue is jam packed with a range of stories about the Runanga and Ngati Porou in general. Nati Link will be a bi-monthly newsletter and I hope you enjoy it. Catch you in the next issue! *Erana*



Te Runanga o Ngati Porou's Ruatoria office, on the corner of Barry's Avenue and the Main Road. You can call in anytime to pick up copies of the 97/98 Corporate Plan and 96/97 Annual Report.

TAURA HERE REPORT

In this report we explore the establishment of Te Taura Here o Ngati Porou ki Poneke in 1988 and follow its progress to present day.

When the concept of establishing the Runanga was discussed at the Ngati Porou Hui Taumata in 1985, consideration was given to how communication between people at home and people in the cities and abroad could be developed. So was borne the idea of Taura Here. A rope or link between those away and those at home.

Te Taura Here o Ngati Porou ki Poneke is almost as old as the Runanga itself. It was set up in 1988 following Cyclone Bola. Ngati Porou people in Wellington, led by Tamati Reedy, rallied together to raise funds to send home for flood relief.

Taura Here Chairperson Waho Tibble said Wellington Nati's raised \$15,000 for the Bola Appeal and they've continued meeting since then.

"Ngati Porou really came out of the Wellington woodwork. Our first meeting was at Kokiri Seaview and we still meet on the second Wednesday of every month at 7pm."

The fundraising continues. Our Poneke-based relations have already raised \$8100 for Hinerupe marae. They've also collected, dried and stored pingao for the building project.

Taura Here worker Rachel Reedy said it is time now to get people motivated. They will start kapa haka practices at their monthly meetings 'to worm out the Nati's' and encourage more participation in Taura Here activities. They hope to perform at the Ngati Porou Festival in October.

"We'll also look at holding wananga after our meeting so that Nati's who come also go away with something", said Rachel.

The Taura Here ran a stall at the recent Aotearoa Performing Arts Festival so they could register Nati's on the Runanga Register.

"We had a big 'Ngati Porou' banner on our stall and registered over 200 people. Some updated their registration details. We even had people from other iwi pop in to see what we were doing and commending us on using our initiative".

Rachel said they will be holding cup of tea mornings at their base in the Newtown Community Centre and everyone's welcome to go along.

Drop in for a cuppa next time you're in Wellington!

News From Home

GET ACTIVE WITH THE LOCAL GYM!

We are excited to announce that The Local Gym is committed to bringing regular exercise opportunities to rural communities along the Coast! Proudly locally owned and operated, our trainers empower our community by providing exercise classes that get our whanau moving and excited about fitness.

Join the team for the following classes:

TOKOMARU BAY:

Bootcamp with Billi Tangaere every Tuesday and Thursday from 5:00 to 6:00 PM.

RUATORIA:

Kick-start your mornings with Korikori Tinana led by Jahna Hura from 5:00 to 6:00 AM on Mondays, Wednesdays, and Fridays, and continue the afternoon with Kelly Reedy from 4:00 to 5:00 PM.

TIKITIKI:

Rise and shine with Anne Abraham and Kyrar every Monday, Wednesday, and Friday from 5:30 to 6:30 AM.

TE ARAROA:

Energize your mornings with Chevalea Kararina and Shinaye Brooking on Mondays, Wednesdays and Fridays from 5:00 to 6:00 AM.

Whether you're a beginner or a fitness enthusiast, there's something for everyone. To find out more about classes in your area, connect with one of the trainers via the Facebook page, "The Local Gym." **Let's get moving together!**



NGA MARAE KAENGA KAPA HAKA.

He karanga tenei ki nga uri o te rohe potae o Matakaoa. He wananga whakawhanaungatanga, whakahonohono, ako, whakamahere. He noho tahi, ma te ako tahi i o tatau himene, moteatea, waiata, haka, a kati, he kura ako tikanga marae, tikanga maori.

Matakaoa will be holding three wananga to prepare for our stand at the 2025 Tamararo in Uawa:

WANANGA TUATAHI:

King's Birthday Weekend – 30th May to 2nd June, Hinerupe Marae

WANANGA TUARUA:

25th – 27th July, Location TBC

WANANGA WHAKAMUTUNGA:

29th August (the night before Tamararo), Hinerupe Marae These wananga are open to everyone.

You don't need to know how to speak Maori or be an amazing kaihaka. Come to learn, come to sing, come have a jam, or even to help in the kitchen. The goal is simple: he kaenga haka, he kaenga haumaruru mo nga uri. If you and your whanau are keen to join, email Keeti.

CONTACT:

Keeti Ngatai-Melbourne
» keeti050@gmail.com

RUATORIA HEARTLANDS

Heartlands Ruatoria seeks to ensure whanau residing in rural and isolated areas have equitable access to services they need. This includes government - non government and community organisations. If there are services you require that are not available here at home, **WAEA MAI 021864969**. Heartlands will do their best to connect you.

ST MARY'S CHURCH 100 YEARS YOUNG

Planning for St Mary's Church centenary in Tikitiki began in April with a community hui at Rahui Marae. The church honours Ngati Porou fallen soldiers from World War One, with its last upgrade completed in 2021, enhancing its status as 'Ngati Porou's cathedral'. At the hui it was confirmed the centenary will take place between 14 - 16 February 2026. On Saturday 14 February a mihi whakatau will be held at Rahui Marae. On Sunday 15 February there will be karakia and events, while on Monday 16 February the Ra Whanau Day for the whare karakia will be held.

FOR MORE INFO CONTACT:

Raina Smith
» raina@hpwhanau.com

EXCITEMENT BUILDS FOR MATARIKI ANNUAL BOAR & STAG COMPETITION

The much-anticipated Matariki Annual Boar & Stag Hunt is set to take place from June 18th to 21st, 2025. Organisers are calling on enthusiastic sponsors and team members to join in making this year's event a resounding success.

The event, which has become a staple for hunting enthusiasts, relies heavily on the support and generosity of sponsors. Previous contributions have been instrumental in hosting the competition, and organisers are hopeful for continued support.

To become a sponsor or to register contact the team:

» hunt2provide35@gmail.com



TIAKI TANGATA, TIAKI KAINGA PAPA BILL HUGHES

Papa Bill Hughes is often seen in hapori along the East Coast having korero about extreme weather preparations with locals. He shares valuable insights through videos, covering topics like making feijoa jam and storing water to enhance community readiness. Not only are Papa Bill's videos a hit but his quizzes are too, with some awesome prizes to bulk up your emergency packs.

After the extreme weather events of 2022 and 2023 devastated our rohe, the top priority for the Ngati Porou Cyclone Recovery Taskforce was the safety, protection and preparedness of our whanau, hapu and communities in the event of future disasters and emergencies. As a result, the Taskforce established a two-year operational work programme, Tiaki Tangata, Tiaki Kainga (3TK). The goal of 3TK is to help strengthen personal and community responsibility in regard to safety and emergency preparedness.

Nga mihi Papa Bill.

KEEP UP TO DATE ON FACEBOOK

» [Tiaki Tangata, Tiaki Kainga](#)



From Out of the Darkness to Te Uranga o Te Ra

Photos courtesy of
'Out of the Darkness'
project lead Professor
Holly Thorpe and
photographer Josie
McClutchie.



WAIAPU RANGATAHI PERSPECTIVE FROM 'OUT OF THE DARKNESS'

"We all know the devastation of recent extreme weather events, how we become disconnected and further isolated, how crap our roads are, not many good paying jobs. But what about some of the other things we are affected by because of the floods. Like can we still catch Kahawai like our parents and grandparents did? How can we protect our awa; preserve our traditions, matauranga and kapata kai?"

"Can we do anything about climate change? Is there going to be land left to ride our horses on, or go hunting? We want our club to survive, I want my tamariki to play and represent our club, our whanau, our hapu. Next to our Marae, it is this club that keeps us together."

Rangatahi from Te Uranga o te Ra Sports and Recreation Club, the umbrella organisation of the Waiapu Rugby Sub-Union, took part in a photographic exhibition and research project about climate change earlier this year offering their perspectives and insights. In May the Rangitukia based Club will host the first homegrown showing of the exhibition as it begins moving around Tairāwhiti communities.

The exhibition launch will feature a panel of rangatahi from the Waiapu, who will discuss climate change and its impact on their taiao, whenua, and awa. They will explore the connection to our reo, tikanga, traditions, and practices as a means to preserve the Waiapu way of life. 'Out of the Darkness' reveals how climate change is shaping the lives of local rangatahi in Tairāwhiti, and showcases their courage, strength, resilience and passion through the lens of sports participation and their

traditional connections to the taiao. The unique juxtaposition of powerful images of young people in the places they love is accompanied by text from in-depth interviews and prompts new perspectives on the impacts of Cyclone Gabrielle and repeated weather events on local youth. The exhibition was created by Ngati Porou photographer Josie McClutchie and award-winning sociologist, Professor Holly Thorpe from Waikato University. In February it had its official opening in Gisborne and Rangitukia is the

first Coast community to host the exhibition as it travels around the Tairāwhiti.

'Out of the Darkness' will open on Friday 2 May, 5pm-6:30pm at Hinepare marae in Rangitukia. Exhibition viewings for the public will be held from Saturday 3 May to Monday 5 May, 10am-12pm.

For further information contact:
» tuotr473@gmail.com



A significant solar energy initiative is currently in progress to enhance the resilience of 21 marae across Tairāwhiti, ensuring they can continue to support their communities during extreme weather events.

Primarily funded by an \$856,979 grant from the Cyclone Gabrielle Appeal Trust (CGAT), this project is spearheaded by Trust Tairāwhiti, which has also contributed an additional \$15,000 per marae and secured further backing from other funders.

The installation of solar energy systems will enable these marae to operate during crises, including power outages, thereby bolstering the overall preparedness of their communities.

“The increasing severity of flooding, storms and cyclones due to climate change makes it vital we ensure our Marae and Community Welfare Hubs are well-prepared and ready to manaaki and awahi the people,” says the Patrick Tangaere, Chairman of Te Runanganui o Ngati Porou.

The 21 marae involved in this project include sixteen from Ngati Porou; Potaka, Matahi o Te Tau, Hinerupe, Paerautā, Hinepare, Tinatoka, Taumata o Mihi, Kariaka, Tikapa, Reporua, Whareponga, Te Aowera, Rongo-i-te-Kai - Te Pa o Penu, Hiruharama, Iritekura, and Hauiti.

The chosen marae were significantly affected by severe weather events, had not yet received CGAT funding, and were not part of the Government’s MBIE-funded Community Renewable Energy Fund (CREF).

The initial CREF funding for the installation of solar PV and battery systems encompassed seven marae on the East Coast, including Awatere, Rahui, Hinemaurea, Whakarua Park/ Uepohatu, Rongohaere, KieKie, Te Rawheoro, and Te Poho o Rawiri. Additionally, it will support five kura: Tolaga Bay Area School, Hatea-A-Rangi School, Te Kura Kaupapa Maori o Te Waiu o Ngati Porou, and Te Waha o Rerekohu Area School.

Solar Power Installed in 16 Marae

The project provides sustainable energy solutions that support marae as community hubs while reducing electricity costs. Savings on energy bills will fund ongoing maintenance, ensuring long-term sustainability. It aims to enhance resilience, offer environmental benefits, and decrease energy hardship, with potential for expanding solar capabilities beyond initial installations.

The CGAT was created to collect and distribute donations to communities affected by Cyclone Gabrielle and the early 2023 flooding. It has raised over \$14 million to support recovery and disaster preparedness in regions across Aotearoa including the East Coast, which received \$3,545,380.

Ngati Porou are grateful for the generosity of those who contributed koha, which has significantly supported our recovery and renewal.

Alongside funding from CGAT and the Trust, contributions have also been secured from the Eastland & Central Community Trust (ECCT), the Todd Foundation, the Department of Internal Affairs Lottery Community grant, and Te Puni Kokiri.

Ngati Porou still has a long road to recovery ahead of us however we look forward to the Government’s support for initiatives to develop Ngati Porou and East Coast Communities.



News from Wharekahika

Waste Warriors, Workshops and Whanau Biz support

Ani Pahuru-Huriwai is a Trustee of Te Aroha Kanarahi Trust (TAKT), a community trust based in Wharekahika that serves the Matakaoa community. Recently Nati Link asked Ani some patai to find out the latest news from Wharekahika.

TAKT IS ALWAYS PUMPING! WHAT'S BEEN HAPPENING LATELY?

HEAPS! We've joined up with EIT Tairāwhiti to hold Level 2 Certificate in Te Reo Māori classes, during the morning and evening. We're running Tūmēke Tuesdays ACE (Adult and Community Education) classes with EIT and Tairāwhiti REAP to support our Te Whātakāi a Hinemāurea strategy.

The whānau come along to make pickles, relish and jams from seasonal kai and they're learning how to sew so they can repurpose old clothes and repair kakahu. These classes are helping our kai sovereignty mahi, waste minimisation and being good kaitiaki. We have also been working on our TAKT Strategic Vision to be a P-Free Matakaoa by 2050. That's the elimination of P(meth), Pollution, Poverty, Plastics, Pine Trees, Ports and Pandemics!



CAN YOU TELL US ABOUT THE NEW MATAKAOA DIGI-HUB?

Yeah it's really cool! TAKT are part of a collaboration with Taiki E, Rangai, Taitech and Tolaga Bay Innovation with support from Internet NZ. The Digital Hub will open up so many opportunities for our community. Shared online workshops around the region to learn and grow together. Online meetups to strengthen our networks and share knowledge. E-learning opportunities and micro-learning resources for all ages, as well as pathways for local businesses to explore e-commerce and connect, thrive and reach wider markets.



TELL US MORE ABOUT THE PARATOA PROJECT AND TEAM. WHAT IS THE WHANAU WANTING TO ACHIEVE?

Paratōa: Waste Warriors is focused on doing our bit to be good kaitiaki, because we have only one planet. This kaupapa came about a couple of years ago when our team was involved with the Covid response, then Cyclone recovery and supporting whānau through that.

There were and are significant challenges for whānau to access the local transfer station in Te Araroa: the limited hours of operation; distance to travel 10km to 30km one way; having no suitable vehicle; rubbish being dumped over banks, in waterways or stored in sheds and attracting vermin. There is no kerbside collection here, so we do what we always do and help out where we can. That has developed into a weekly collection from 34 homes in Potaka and Wharekahika.

We have been fortunate to have the support of Mil-tek NZ a Māori owned business based in Auckland, who have loaned us general waste and cardboard/tin compactors. We were able to purchase a glass crusher through the GDC's Waste Minimisation Fund. These machines have meant we have reduced the rubbish we collect by 86% since October. All glass bottles are crushed and turned to sand. We are trialling different uses for the sand and seeking funding for R&D to see what kind of products could be developed.

So this reduction in waste means a significant impact on carbon emissions and the fact the big rubbish trucks come here less is great for the planet and pocket. We have gathered data since October, and this has been

very telling. When you crush the air out of waste, the truck comes here less and more importantly we are transporting LESS rubbish to be another hapu/iwi's problem.

We want to see this model in every marae/hapu/hapori in Ngati Porou. We also want to share our model and having our awesome team showing our whānau how to set up, where to purchase the machinery, identify Health & Safety policies, and how to maintain the equipment. If every hapu is actively compacting and crushing their waste, that would be significant across our Ngati Porou rohe.

It would be fantastic if TRONPnui, Ngati Porou Oranga, Toitu Ngati Porou and Nati Growth could collaborate to support this kaupapa! This would not only reduce waste but also grow employment for at least 3 FTEs in each community.

ANYTHING ELSE YOU'D LIKE THE REST OF NGATI POROU TO KNOW?

Ae! Project Hoake is our small business development team at TAKT who over the past 5 years have supported our whānau into business, thanks to support from the Tindall Foundation, Todd Foundation, JR McKenzie Trust and Te Muka Rau. Some of those businesses have continued to survive through Covid and cyclones.

Our current list of pakihi are:

- Lightshift Pictures
- Reka Native Honey and Taonga
- East Coast Clothing
- KVL Roofing
- Divine Desserts
- C&M Infinite Solutions
- Way of Life Clothing
- Lottin Point Motels

and new businesses, RnR Transport and Homekill Services.

Our team provides critical support to these businesses, organising training and professional development, assisting with marketing, helping to set up Xero and Henry and keeping owners motivated. Very soon, thanks to a grant from the Tindall foundation we will be offering BizGrow low deposit loans for our businesses who have stayed the course.



The intention is to ensure this fund is sustainable and able to assist many more small businesses over time. We are currently looking for funding to ensure our Project Hoake team can continue to be employed as our 3-5 year arrangements with our current funders are drawing to a close.

We would dearly love our own regional philanthropic trust Trust Tairāwhiti, and our own iwi economic development arm Nati Growth to support this mahi - we have been doing this for over 5 years and are yet to have any regional/iwi support. Kua tae pea te wa? Here's hoping!





TE KURA POROU

Pinepine te kura, hou te kura. Whanake te kura ki Te Whanganui-a-Toi, ki te papa e kīia nei ko Tāmaki Makaurau. Kotahi tonu te kupu tā tēnei kura, koia tēnei

Porou i te ata, Porou i te pō. Porou i ngā wā me ngā wāhi katoa.

Ngāti Porou kei te whenua kia hari, kia koa, kia porou anō i ngā mahi ka tīmata ake nei. He kura ka tū. Ko tēnei kura, ehara i te Kura Reo Māori anake, erangi he Kura Porou anō. He kura anō e whakatūngia nei e Ngāti Porou ki te kāenga me Ngāti Porou ki te whenua. Ko tātau ko Te Taura here o Tāmaki me Te Reo Irirangi o Ngāti Porou kua whakakotahi te hautū atu nā i tēnei kaupapa hai tuatahinga. Ko te wawata tonu rā ia kia tonoa nā kia riroa e rohe kē kia whakatūngia anōtia he kura porou ki ngā whaitua katoa e nōhia nei e tātau.

Nō reira Ngāti Porou kei te whenua haramai rā i te whakapapa me ngā tini whenua e nohoa nei e tātau kia whaitahi anō tātau i ngā kōrerotanga kāenga. Kei noho wetewete, wehewehe

tonu nei tātau. Koromatua ko te whakapapa, i tēnei whakapapa anō kia porou.

Ko te kura ka kōrerongia nei ka tū hai te 28 me te 29 o te Hune kei te rohe o Rangipuke, Tāmaki Makaurau. Rā kei Te Wānanga Aronui o Tāmaki Makaurau me tōna marae Ngā Wai o Horotiu. Ko te rēhitatanga ka tukua atu hai ngā wiki tata nei, nā kia ū kita tō titiro ki ngā whārangi o Ngāti Porou kia kitea e koutou hai te tukunga. Kāti hai ākuni anō ka tukua ngā ingoa kaiako. Mā te rēhita anake koutou tae ai. Whītiki, whakarite kia rite mai!

Ko ngā manuhiri tuawhenua, koutou nō waho atu i Tāmaki Makaurau e wātea ana he moenga kei te whareniui nei. Koutou ki Tāmaki tonu, whakarite kia hoki kāenga anō kia tareka ai te

whareniui e ngā manuhiri tuarangi. E ngā Taura here Ngāti Porou, he tekau ngā tūranga kua wātea kia tae mai ai koutou te nohotahi, te huihui anō ki a tātau.

Koiane ngā kōrero o te wā nā mātau, Te Taura here o Ngāti Porou ki Tāmaki. He mihi anō tēnei ki ngā tini hoa e tautoko ana mai. Tēnā hoki tātau Ngāti Porou taiāwhio noa. I runga anō i ngā whakapapa, te whanaungatanga me te porou, tēnā tātau katoa.

Ngā mihi: Contributed by Abel Kururangi Johnston (Rāhui Marae), on behalf of Te Taura here o Ngāti Porou ki Tāmaki.

FB: [Te Taurahere O Ngāti Porou Ki Tāmaki Trust](#)

IMERA:

» ngatiporoukitamaki@gmail.com

Nga Rangatira mo apopo...

LEADERSHIP PROGRAMME OPEN APPLICATIONS FOR 2025

Helping our Ngati Porou Gen Z and Millenials to gain the skills, confidence and connections to join their marae komiti, whanau and hapu trust or local council, is the kaupapa named 'Ka Eke Poutama' - a leadership and governance programme running this year and now open for its next annual intake.



JALISSA ELIZABETH PURU

(Ngati Porou, Ngati Whatua ki Kaipara, Ngapuhi)

I did not want to apply for this programme. I doubted my capabilities, I doubted my potential performance and I doubted that I was deserving of this opportunity that I thought maybe better afforded to someone else. The realm of governance and innovation, at the time were unusual concepts to me. Since then however I believe these are intricate patterns that are ingrained in us as Maori and dare I say it, as a woman. The most exciting development for me to date is being elected onto our whanau trust and being elected into our hapu working committee.

BROOKLYN LYNDON

(Ngati Porou, Ngati Hine)

Through Ka Eke Poutama I was able to learn more about myself and gain confidence not just in governance and entrepreneurship but in real life as well.

HONE FOWLER

(Ngati Porou, Nga Puhi)

To disrupt the status quo we need to understand systems that got us here. KEP has helped me to effectively advocate for social justice and meaningfully impact these systems for good.

RYAN PETER KING

(Ngati Porou, Ngai Tahu, Te Aupouri)

Ka Eke Poutama has meant so much for my whanau who are now empowered to use our land in a sustainable and strategic way. My dad can now think about the next stage of his working life and what that will look like.

Nga Mihi: Contributed by Te Whare Hukahuka.

Ka Eke Poutama is a 15-week programme delivered by a national roopu called Te Whare Hukahuka. It equips young Maori (aged 22-38) with the skills and confidence to step into governance and leadership roles in their communities, and includes wananga, board observations, mentoring, and community initiatives. Ka Eke Poutama focuses on the fundamentals of great governance and how young leaders can make a significant impact to governance boards. The programme is also useful for those interested in taking up management positions, running their own social enterprise or business, or holding any other decision making roles in their community.

Participants apply online or are nominated by iwi, community organisations, or employers. Selection is based on leadership potential, commitment to the learning journey and community impact, and their governance aspirations. If you are interested in joining one of the Ka Eke Poutama programmes for 2025 (to be held in either Northland, Auckland or Bay of Plenty) or want to support a rangatahi from your community, go to this website for more info:

» www.twh.co.nz/kaekepoutama

NGATI POROU ALUMNI KORERO

23 leaders from Ngati Porou have been through Ka Eke Poutama since 2016, alongside 180 other young Maori. Here are some of their testimonials.

Rock painting artist creates pieces of home from the Waiapu

Pakanga Te Whitu (Senior) is the ringatoi behind Waiapu Stones, a collection of hand painted stones that captures iconic scenes from home, making his stones truly unique treasures that are highly sought after. Pakanga shared with Nati Link about where his creativity comes from and why he finds rock painting peaceful mahi.



KO WAI KOE? NOHEA KOE?

Ko Pakanga Te Whitu ahau no Whakatekateka, Rangitukia.

HOW DID YOU FIRST GET INTO MAHI TOI?

When I was a little kid. Whatever I saw I drew it. I would draw anything that caught my eye. And I had no paper. I drew it on the wall of my house, with just a pencil. As soon as I grabbed a pencil, I started doing art and from then on it grew into paint, colours, brushes and all sorts. I like doing art.

I don't really have an arts background, I'm self taught. My tamariki do art, music, kapa haka. My son, Pakanga aka Junior or Black, is a gifted composer and a performer from the group, East Coast Breevas.

WHERE DO YOU GET YOUR ROCKS FROM?

From Rangitukia Beach, all my rocks are there. When I collect them I do a karakia. A lot of my rocks have gone overseas. When something from your place goes there I make sure they're safe. When I know they are from Rangitukia I bless them.

HOW LONG DOES IT TAKE YOU TO PAINT ONE ROCK?

It all depends on the details and size of the rock. Paint is just paint, but once you get into the details it can take one day or three days. Then you need to varnish them, so while some are drying I can work on painting more. I like to paint our Ngati Porou whenua and landscapes, our Ngati Porou marae and whare karakia, and our Ngati Porou rugby teams.

HOW DID YOU GET INTO SELLING YOUR ART?

Back in the 70s we had an art club in Tikitiki. There was about four of us and we all worked together. I did arts, some did kete others did other things. We pulled all our art work together and that's how we were selling our art, especially to tourists. Whatever that person had they would send them to me or what I never had I'd send that person over there. That's how we worked selling our products. Back then and even now, locals are our buyers.

The thing with art is, especially in my case, you have got to have patience, it's good being on your own. It's good

for concentration and I like that. But when there's too much things around you and you can't concentrate, I won't do any painting. Right now it's nice and peaceful, I like it like that. If I can go all day, I can do more rocks. Painting is good, I like painting.

HOW CAN WE BUY YOUR MAHI TOI?

My daughter Ruatapu has set up a page on Facebook. People see a lot of my work and they buy some from Facebook. Some people come to see me to order a rock. Some people ask me to take them into the shops. There was a shop in Gisborne, one in Ruatoria. Chris Haenga has asked for some rocks for his shop Hikurangi General Store, one in Whakatane.

WE HEARD YOU'RE ALSO A MAARA KAI EXPERT AND YOU MAKE THE BEST KANGA KOPIRO. TENA KORERO MAI?

I wouldn't say I'm an expert, but I learnt by watching these old people doing the kai. I've seen them doing kaanga kopiro, kaanga waru. I was taught by those old people.

For enquiries or orders:
Waiapu Stones can be contacted through Facebook:
» [Waiapu Stones](#)

A love of reading and Ngati Porou reo inspires new children's book

A strong-willed seven-year-old girl, sent for a holiday with her Nanny after getting into trouble at home and school, is the central character of a children's book by Ngati Porou writer Frances Rangihuna.



Titled *Na Te Aroha i Whakaora: He Korero mo Libby*, the book tells the story of Libby, a young girl whose self-confidence and wellbeing is restored by her grandmother's love. Written in Te Reo ake o Ngati Porou, it is a translation of *Love Heals: Libby's Story*, which Frances self-published three years ago.

Frances (Te Whanau a Hinerupe ki Waiapu, Te Whanau a Tuwhakairiora, Te Whanau a Putaanga, Te Whanau a Pokai), says her motivation to write the story stemmed from her desire to share a meaningful message with children. "I wrote this book for all our mokopuna because it carries a positive and valuable message," she explains. "It's a book for all children, but my heart is especially with our Ngati Porou tamariki."

In reflecting on her own upbringing in the Poroporo Valley, near Tikitiki, Frances shares, "I didn't grow up reading books; I had too many jobs to do. I wrote this book to also encourage a love of reading in our young ones, and to help them discover the power of stories."

The journey of bringing her first children's book to life was not without challenges. Frances admits that when she first decided to self-publish on Amazon, she had no experience with writing or graphic design. "It was a huge undertaking," she says. "I learned so much through the process of self-publishing. It was a heck of a journey, but one that taught me invaluable skills."

After the success of her first book, Frances was determined to translate it into Te Reo. "There is a real need for more Maori language books, and for this pukapuka the reo is specific to Ngati Porou."

Though her primary audience is young children, Frances acknowledges that the book has broader appeal. "I always keep adults in mind too," she notes, "because they play a vital role in supporting and nurturing the love of our reo and Ngati Poroutanga in our tamariki."

To purchase a copy of *Na Te Aroha i Whakaora: He Korero mo Libby*,

please email Frances directly:
» francesrangihuna@gmail.com



NPRL

NGATI POROU LEAGUE
LEGENDS

Matamua ko to tatou Ngati Poroutanga, Matamuri ko te hakinakina!!

Ngati Porou Rugby League and Ngati Porou Touch provide an update to Nati Link about some of their latest achievements on the sports-field.

E hika ma,
tena koutou katoa.

SUCCESS AT NATIONAL TOURNAMENTS

Last year we had the privilege of having four rangatahi teams representing Ngāti Porou Rugby League in the under 15s and under 17s Tama and Kōtiro sections at the National Aotearoa Māori Rugby League tournament. We had Keiana Roffey from our 17s Girls make the NZ Māori team and also won two taonga for best haka and overall haka in the Girls section. Our Wāhine Toa represented us for the first time at the tuakana tournament and our men won the Waka division beating Raukawa ki Waikato in the final. We had Te Rangi Fraser and Kouma Samson named in the NZ Māori team.

Our Men and Women teams also represented at the Koroneihana against Waikato Māori. Our Men won that fixture and brought home the Tonga Mahuta Shield. We look forward to returning to defend our title at the Koroneihana of the Kuini this year. We also represented Ngāti Porou at the Māori Touch Nationals fielding three teams, Open Men's, Open Mixed and 21 Mixed. Our rangatahi in the 21 mixed won overall beating Queensland Māori in the final.

CONNECTION TO NGATI POROUTANGA

Our kaupapa places a strong priority on cultural, spiritual, and holistic growth, drawing from and connecting to our Ngāti Poroutanga, which takes precedence over the Rugby League and Touch itself. Last year, we managed to reach over 200 uri of Ngāti Porou, along with their whānau, to be involved in our kaupapa.

We held wānanga at Pākirikiri Marae in Tokomaru Bay, the weekend before every tournament. This was a vital part of our kaupapa to reinforce that connection back home. Guided by our local mātanga, our people felt an even greater sense of pride and unity, drawing strength from our whakapapa, waiata, haka and tikanga as we represented Ngāti Porou on the national stage.

UPCOMING EVENTS

Building on the success of our previous campaign, we are excited to announce our upcoming events, where we will be representing Ngāti Porou at the Rangatahi national tournaments, at the Koroneihana to defend the shield, Māori Rugby League Tuakana Nationals and Aotearoa Māori Touch Nationals in Rotorua in December.

We are fielding seven rugby league teams this year: two Men's, one Wāhine team and four Rangatahi teams as well as four touch teams: Open Men's, Open Mixed, 21 mixed and Over 30s. This is over 250 Ngāti Porou Athletes who will have the opportunity to represent their iwi and express themselves on the national stage.

This would not be possible without the ongoing support from all our kaitautoko. Tēnei te ngākau iti e mihi atu nei. Ka mihi rā, ka mihi rā.

Nga mihi: Contributed by
Te Ataakura Pewhairangi on behalf
of Ngati Porou Rugby League Komiti
Whakahaere.

Exciting Updates from Ngati Porou East Coast Rugby Union!

It's been an incredible year so far at Ngati Porou East Coast Rugby Union, and we're just getting started! After kicking off our first JAB Module back in March, we're now wrapping up with our 6th and final session. Our club season kicks off on May 10th, featuring 8 men's teams and 5 women's teams.

In addition to all the action on the field, we've been hard at work behind the scenes to ensure our clubs are well-prepared for the season. We recently hosted a First Aid in Rugby course here at Whakarua Park, providing essential training for club representatives ahead of the season. A strapping course will follow to ensure our teams are ready for any challenge that comes their way.

Photo: Hamoterangi Womens Rugby Team. Image sourced from NPECRU.

We also ran a special All Women's and Girls Rugby session, with Black Ferns in attendance to help our ladies on the coast develop their skills and grow their love for the game. It was an inspiring and empowering experience for all involved!

Te Kura Aerengamate-Ngata has been busy delivering outstanding programs. We rounded off this term with an exciting Primary Rippa Tournament, engaging Years 1 through 5. Due to weather conditions, Years 6 through 8 will now participate next term, following on with our Rangatahi Fast Five Tournament.

We're currently in the process of planning for our representative

seasons, and we'll be sharing more details soon. Look for the link on our FB page to get your hands on some of our latest NPEC merchandise. There is going to be plenty more rugby activity throughout the year, with events, tournaments, and community fun happening all season long.

To stay up-to-date with all our activities and events, be sure to follow us on our social media platforms for the latest updates, news, and exciting announcements. It's going to be a thrilling year for rugby at Ngati Porou East Coast Rugby Union – don't miss out!

Website:

» www.npec.co.nz

FB:

» [Ngati Porou East Coast RU](#)



TE Manawa HONONGA

A GYM FOR RANGATAHI AND BEYOND

Karma Rickard-Mauheni, a 17-year-old student at Ngata Memorial College is on a mission to establish a gym that serves rangatahi and the broader community. Recognising an increasing enthusiasm for fitness among young people, Karma envisions a space that not only enhances physical health but also supports mental well-being, boosts self-confidence, and fosters community engagement.

Image: Karma Rickard-Mauheni is a student at Ngata Memorial College.
Photographer: Hiko Media House.

"I am working to create positive changes in our community by providing opportunities for rangatahi. Just because we are in a rural and isolated area doesn't mean we shouldn't have equal access to gyms and resources that promote our physical and mental well-being,"

A PLACE TO GROW STRONGER AND MORE RESILIENT

This proposed gym aims to be a fully equipped facility accessible to everyone, with a special focus on creating a safe and encouraging environment for rangatahi. By eliminating financial barriers through free access, the initiative strives to help young individuals cultivate healthy habits and forge positive relationships with their peers. It promises to be a place where youth can gather to develop strength, discipline, and resilience.

From Te Whanau a Takimoana and Te Aowera, Karma emphasises the value of staying connected as Ngati Porou communities and the importance of whanau working together. This sense of unity serves as the primary inspiration for the name of the community facility, Te Hononga Manawa.

A PATHWAY TO HAUORA AND FUTURE CAREERS

As an accomplished sportsperson, staying healthy and active are essential to Karma, who has proudly represented her kura in Kio Rahi, rugby sevens, and netball. She rates playing rugby and basketball for her iwi, right up there. Despite her youth, she has also embraced coaching and management roles for her iwi representative teams, including managing the Ngati Porou East Coast (NPEC) U18 girls' rugby team, playing for the NPEC U16 girls' rugby team, and assisting in coaching the NPEC U12 basketball team.

Karma's initiative highlights the significance of community engagement and the transformative effect that a committed fitness space can have on the lives of rangatahi. She had an incredible response to her online survey, with unanimous backing for the initiative. Beyond hauora benefits, Karma sees the future of the gym transforming into an environment where individuals can not only train but also gain career pathways to become certified gym instructors, personal trainers, or explore a career in Sports Science.

"From here I want to find a section at our community hub (the old Ruatoria bowling green) where we can put our gym. I also need to obtain building consent from the council before starting any type of work and most importantly find funding".

HOW TO SUPPORT TE MANAWA HONONGA

Karma is looking for financial investment from funders and business mentoring support, if your organisation is serious about supporting her kaupapa and the health of Ngati Porou kei te kainga, reach out to her by email:

» karmarickard07@icloud.com

From Rahui Marae to Taiwan

Fighters from the Ngati Porou Taekwondo Club achieved victory at the recent 2025 Big Boss International Taekwondo Championship held in Taiwan.

Kuao Tangaere and Lily Rudland from the Ngati Porou Taekwondo Club represented New Zealand at the international event and both won gold and bronze medals. They also celebrated the NZ team taking home an overall trophy. Kuao and Lily train under Master Cherry Henry out of Rahui Marae.

Over the years many Taekwondo fighters from Ngati Porou based clubs have achieved regional, national and international success in their weight divisions. In 2003, Matiu Grace won Bronze at the Korea Olympic Trials.

The next year, Shane Grace also won Bronze at 2004 Korea Junior Worlds. In 2009 at the Australian Open Kimiora Poi won Gold, Awhina Henry won Silver and Navajo Hibbs won Bronze. More recently, Kuao Tangaere won Bronze medals at the 2022 Oceania Games in Tahiti and the following year in Australia.

ALMOST 40 YEARS OF TAEKWONDO IN NGATI POROU

Taekwondo started on the Coast with the establishment of the Ruatoria Taekwondo Club in 1987 by Master Amster Reedy. It was later taken over by Master John Grace in the early 1990's. Taekwondo clubs were also formed from Te Araroa in the east to Tokomaru in the south. In 2006 after Master Grace gained a residency in Christchurch, Cherry Henry took up the reins as instructor amalgamating the Tikitiki and Ruatoria Taekwondo Clubs at Rahui Marae in Tikitiki.

In 2021 Cherry was promoted to Master. In 2022 the club's name changed to Ngati Porou Taekwondo to include all the students. At the beginning of 2025, Master Grace re-opened the Taekwondo Club in Ruatoria. Currently there are 24 fighters registered at Rahui marae based club, and 50 registered at the Ruatoria based club. There are club members who also travel in from Te Araroa and Te Puia.

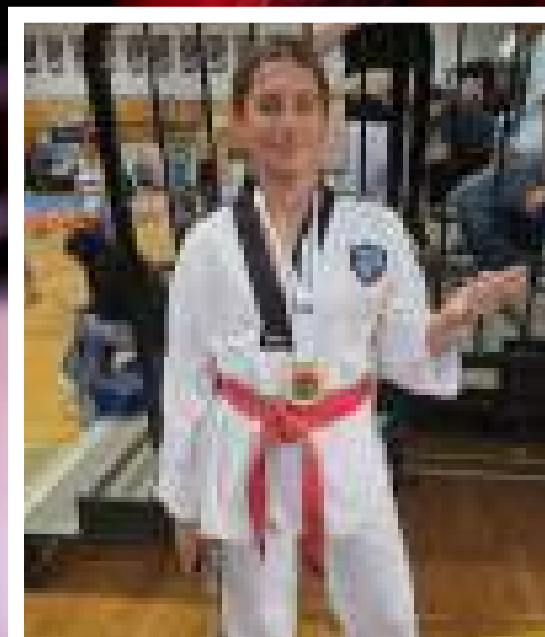
UPCOMING TOURNAMENTS

Ngati Porou Taekwondo fighters are preparing to compete at several major tournaments this year. In June there are three big events: the NZUTA Open Championships in Tauranga, the TNZ Kukkiwon Cup Taekwondo Tournament in Christchurch and the Brisbane Open International Taekwondo Championships.

In Christchurch there will be the opportunity for fighters to be selected for the Senior World Taekwondo Championships in China. Kuao and Lily are focused on gaining a place on the NZ team to represent the country at the Open Taekwondo Championships to be held in Malaysia in October.

Inset photos: Kuao Tangaere and Lily Rudland.

Main image: Kuao Tangaere fighting his opponent at Rangataua o Aotearoa Te Ihi a Tu Fight Night 2025.



Toko to *Dubai*

Ngati Porou Designer's
Journey to the Middle-East

Jade Doel is the latest of our Ngati Porou exports making a global impact in the commercial world. Jade (or Jadey Boy as he is affectionately known by the whanau he grew up with in Te Akau o Tokomaru) shares with Nati Link what it's like working for a corporate conglomerate in the UAE. He also shares his dream of one day returning home and using his creative talents to give back to the community.

Image: Jade Doel standing in front of the Burj Khalifa Dubai, United Arab Emirates. The tallest building in the world.

WHAKAPAPA

My connection to Ngati Porou flows through my mother, Kimihia Doel. It is through her line that I connect to the Paputene and Waiti whanau of Tokomaru Bay, the Crawford whanau of Uawa, and to the rest of the coast, from Uawa to Potaka; the Parker, Green, Collier and Akuhata-Brown whanau lines too. My grandmother was raised on the shores of Tokomaru Bay, immersed in the traditions of our hapu, Ruataupare and Te Aotawarangi. There, she met my grandfather, whose Paputene and Waiti heritage tied him to the Bay. He rests today with our tipuna at Tuatini Marae.

Images on this page:

Top right - Jade celebrating his birthday with his friends at Marotiri Kohanga Reo in Tokomaru Bay.
Bottom left - Jade with his Hatearangi Netball team.



LIVING THE COASTIE LIFE

Tuatini holds particular significance for me. As a kid, I would mihi to Tuatini every day on my walk to and from Hatea-a-rangi Primary School. I watched its wharekai take shape during renovations, which sparked my early curiosity about design and architecture. I recall us Toko kids participating in noho there every year for the World Vision 40 Hour Challenge, sharing stories, and running around the whenua. It's a vibrant community hub and the heartbeat of our whanau life.

Growing up in Tokomaru Bay, my connection to Ngati Porou was rooted in community and the whenua. Like many Coastie kids of the time, I was raised by the village. Weekends were spent in the wharekai with my mum and the aunties, while the uncles debated the rugby match over the hangi pit. As a young weaver my mum was involved in many kinds of mahi toi wananga, such as collecting resources for the tukutuku panels for our wharenui Ruatēpupuke II. I would follow her along to these hui as a young boy, and witness the staunch passion and dedication the nannies and papas of our community had for the revitalisation of our reo and culture. Looking back, I feel very fortunate to have attended the first Kohanga reo that Nanny Ngoi Pewhairangi set up in Tokomaru Bay.

But it was the outdoors that shaped me the most. After school, my mates and I would disappear into the hills, crafting huts from manuka branches or competing in downhill races on homemade go-karts and cardboard. The Mangahauini River was our playground, we'd spend hours constructing rock dams, or daring each other to leap from the bridge into the lagoon. We'd roam on our bikes from one end of the bay to the other with a pitstop at the Fish & Chip shop for a kai and a 20 cent handful of mixed lollies.

Those days taught me the value of kaitiakitanga, not as a concept, but as practice, which is something my mother ingrained in our upbringing. Ngati Porou wasn't just my whakapapa; it was my first classroom.



LIVING AND WORKING IN DUBAI

For almost the past three years, I've worked in the United Arab Emirates with Majid Al Futtaim as a Senior Manager of Experience Design, leading initiatives within the Customer Experience (CX) and Innovation department. Majid Al Futtaim is a corporation owned by an Emirati whanau that operates its own brand of shopping malls, hotels and residential communities in the Middle East and North Africa.

My team and I develop frameworks, methodologies, and capabilities that empower CX teams across the organisation to deliver exceptional products, services and holistic experiences for our customers. We also work with the business to facilitate the shaping of conceptual customer experiences, for instance 'What might a Gen Z shopping experience at a shopping mall look like in the future?' or 'What might parents shopping at the supermarket need to support better lunchbox choices for their kids?'

Living and working in Dubai has been personally and professionally transformative. Some days I pinch myself, it's such a significant contrast to the life I had growing up in Tokomaru Bay. Dubai is this incredible melting pot where East meets West, tradition coexists with futurism, and where innovation is part of the city's DNA. Everyone is here to make something of themselves and you feel this ambition permeate throughout the city. While I remain deeply connected to my Ngati Porou roots, Dubai has expanded my worldview in ways that continue to shape both my work and life perspective. I feel very fortunate to be here.



TAKING A LEAP OF FAITH

The opportunity to work for Majid Al Futtaim came about when a recruiter reached out after finding my profile on LinkedIn. At the time, I was based in Auckland and settled in my role as a CX Practice Lead at Countdown supermarkets, managing a talented team of UX, UI, service and digital designers. Moving to the other side of the world at the age of 40 felt daunting; Dubai was a place I'd never visited, with a culture and language I knew little about. Initially, I dismissed the idea.

But something shifted when I gave myself permission to take the leap. I reminded myself that if it didn't work out, home would still be there. I decided I'd rather try and fail than spend years wondering 'what if?'. It turned out to be the experience of a lifetime, a chance to grow in ways I never imagined and to contribute to projects at a scale I might never have encountered otherwise. For someone in my industry, it's been an unparalleled opportunity, and I'm grateful I took the risk.



Image: Jade worked in the shearing sheds in New Zealand and Australia for a few years before attending Unitech in Auckland to study Architecture and Furniture & Product design.

BUILDING A CAREER IN DESIGN

My first passion was architecture. Growing up, I spent countless hours sketching, building, and observing the world around me, so pursuing a Bachelor of Architecture felt like a natural step. After four years of study in Auckland, though, I began to question if it was the right fit. A conversation with my studio lecturer opened my eyes to industrial design as an alternative, which ultimately led me to graduate with a Bachelor of Product and Furniture Design.

After university, I faced the reality of limited job opportunities in Aotearoa. While searching for roles overseas, I stumbled upon a job posting for a ‘User Experience (UX) Designer.’ It was a term I’d never heard before, but as I researched it, I realised it aligned perfectly with my design philosophy—just with a focus on digital experiences like apps and software. I updated my portfolio, applied, and landed my first role as a Junior UX Designer in Christchurch, working on fleet management software.

From there, I moved across industries, designing patient-facing healthcare software, air traffic controller rostering systems, and even leading the end-to-end design of The Warehouse’s self-checkout experience—a career highlight. But as I grew in my profession, I began to feel confined by the purely digital aspects of UX. Designing the self-checkout experience was a turning point; it made me realise I was thinking bigger than just screens. I wanted to design holistic experiences that considered every touchpoint a customer might have with a brand—spatial, physical, and digital.

That’s when I had my ‘ah-ha’ moment: what I was really passionate about was CX Design. It allowed me to bring together my architectural background (space), my product design training (tangible), and my UX expertise (digital) to craft seamless, customer-centric journeys. It’s the perfect intersection of my skills and passions, and it’s what I love doing today.



Image: Jade works for Majid Al Futtaim as a Senior Manager of Experience Design, leading initiatives within the Customer Experience (CX) and Innovation department.



Image above: Jade and his mum Kimihia Doel at Te Ariuru Marae in Tokomaru Bay.

WHAT IS CX DESIGN?

Customer Experience (CX) Design is a relatively young field compared to disciplines like architecture or industrial design, so it’s no surprise that many people—myself included—don’t discover it until later in life. My journey to becoming an Experience Designer wasn’t planned; it evolved organically through a mix of curiosity, adaptability, and a bit of serendipity.

What excites me most about customer experience work is its human-centered nature - it’s about creating meaningful connections between people and the world around them. The beauty of CX lies in its name: understanding the ‘Customer’ (people’s needs, behaviours and emotions) and shaping their ‘Experience’ (every interaction with products, services or environments). I get to collaborate with brilliant, cross-functional teams to reimagine how people accomplish everything from daily tasks like grocery shopping to complex challenges like operations and logistics management.

No two days are the same in this field. CX’s application across disciplines means I might be analysing research insights in the morning then facilitating ideation workshops at midday then building digital and physical prototypes by the afternoon. This constant variety demands creative problem-solving, keeping the work fresh and engaging.

GIVING BACK TO NGATI POROU

If I returned home to Ngati Porou today, I’d dedicate my skills to designing physically, digitally, and spiritually spaces where rangatahi thrive. I’d like to work on projects that fuse community well-being with innovative design that empower all of Ngati Porou.

I imagine a hybrid community hub at the heart of Tokomaru Bay that combines environmental activities with arts and design spaces with holistic wellness. A place where rangatahi can experience digital design alongside traditional arts, blending modern and traditional approaches to solve local challenges, such as health education or housing.

It would be a dream to collaborate with local tradespeople, kaumatua, and rangatahi to co-design these spaces, because the best design doesn’t speak for the community, it lets community speak through it.



Image on above: During his last trip home in December 2024 - Jade with his siblings, Ayson and Trudy, his partner Sultan and Mum Kimihia at the entrance of the Tolaga Bay Wharf.

THERES NO PLACE LIKE HOME

Even from the other side of the world, the pull of the Coast never fades. Dubai’s skyscrapers are impressive, but they’ll never compete with the beautiful East Coast sunrises. Right now, I make it a priority to return at least once a year, to reconnect with whanau, friends and whenua, this is usually around Christmas time. I’m already looking forward to my next drive up State Highway 35 to Tokomaru. I’m allergic to shellfish though so will unfortunately have to swap the paua pie for a mince and cheese.

I used to think making it in life meant leaving Tokomaru Bay behind. But now I know the secret: the deeper my roots grow, the further I can reach. So to every young Ngati Porou dreamer: don’t look at our Coast as the edge of your world, see it as a strong foundation. Where we come from is not a limitation, it’s a differentiator. The sooner you realise this the more success you will find.

The world is your oyster, or in my case, the world is my mince and cheese pie.



DESIGN YOUR OWN FUTURE:
3 Career tips for rangatahi from Jade

EMBRACE YOUR UNIQUE PERSPECTIVE

As a strength growing up Ngati Porou gave me something no design school could teach—a way of seeing the world through both te ao Maori and global lenses. Whether it’s understanding communal spaces from marae life or problem-solving through kaitiakitanga, these are superpowers in design.

OBSERVE EVERYTHING!

For those drawn to a career in CX/design, practice thinking small by simply observing everything. Notice how people interact with a space, or an app, even the dishwashing setup at the marae. Then ask yourself what works? What is causing frustration? Ask ‘why’ until you hit the human need beneath. After thinking small, think big. Redesign your kura’s newsletter or map your nan’s journey through the supermarket. Real-world problems make the best practice.

DON’T BOX YOURSELF IN!

I went from building rock dams in the Mangahauini river, to studying architecture and industrial design, to digital software and global CX because I trusted my intuition and stayed open to opportunities. Your path might not be straight—mine looked like a zigzag! But every twist is a learning opportunity. If a Tokomaru kid can end up designing for Dubai, imagine where you could go while staying rooted in who you are.

Think Local Go Global

Scholarships connect communities and cultures



Have you ever thought about what it would be like to travel overseas to learn from their local communities, or work amongst the local people? Last year Kaneihana Dewes and Jasmine Kaa had the opportunity to do just that as recipients of the Prime Minister's Scholarships for Asia and Latin America programme.

Main photo: Last year Kaneihana led a Waikato University roopu to Taiwan.

Inset photos: Kaneihana was first awarded a PM Scholarship to South Korea, alongside other students from Waikato and Victoria universities.



The Prime Minister's Scholarships are administered by Education New Zealand Manapou ki te Ao. The programme supports New Zealanders to study, work or have cultural experiences in Asia or South America. In 2024, Kaneihana led a group to Taiwan for 6 weeks to learn from the Indigenous people, while Jasmine travelled to Vietnam to undertake a 3 month internship. In the following korero they share their experiences with Nati Link, including how other Ngati Porou can apply for the scholarships.

Kaneihana Dewes

WHAT ARE YOUR WHAKAPAPA CONNECTIONS TO NGATI POROU?

Nō Whangaokena, nō Hikurangi, nō ngā hapu maha o Ngāti Porou. Ko Te Rohe o Matakaoa taku kāenga tipu, ko TKKM o Kawakawa mai Tawhiti taku kura kāenga.

WHERE ARE YOU BASED AND WHAT DO YOU DO FOR MAHI?

Kātahi anō au ka hoki mai ki te wā kāenga, noho ai. He kaimahi au mō te tarahiti o Nōna Te Ao, ko tāku, he whakahaere i ngā hōtaka mō ngā tauira Kura Kaupapa Māori me ngā Kura Auraki o Te Tairāwhiti me Te Whānau-a-Apanui. Ko te tino aronga, he tautoko i ngā tauira kura tuarua kia whai i te ara o Te Whare Wānanga, he aha ake rānei, i tana mutunga kura.

WHEN DID YOU FIRST BECOME INVOLVED WITH THE PRIME MINISTER'S SCHOLARSHIP FOR ASIA AND LATIN AMERICA PROGRAMME?

Nō taku whai wāhi atu ki tētahi hōtaka pakihi o Te Whare Wānanga o Waikato, ka mōhio au ki te huarahi o te Prime Ministers Scholarship. I a au e ako ana, ka whai wāhi au ki te kaupapa o Te Hononga-ā-Kiwa, he kaupapa toro ki ngā pakihi iwi taketake o te ao. I te tau 2019, haere atu ai mātau ki Chile ki te noho tahi ki ngā iwi taketake o reira, me te ako i ngā āhuatanga whakawhanake o te whenua rā; nō taku hokinga mai ki te kāenga, ka tūwhera anō he ara hei whai māku, arā ko te Prime Ministers Scholarship.

Ā, nō muri tata mai i te haerenga ki Chile, ka tono au ki te PMSA i riro i Te Whare Wānanga o Waikato me Te Herenga Waka, ka tonoa ngā tauira e 9 nō ngā whare wānanga e rua ki Korea ki Te Tonga, ki te taone nunui o Seoul, he ono wiki te roa. I waimarie au ki te whai tūrangā, ā, he tauira ako mātau katoa nō ngā toronga mātauranga rerekē, nā reira ko tā mātau he mahi

ki ngā pakihi o Korea e hāngai ana ki wā mātau kaupapa ako. I whai au i te tohu BA Double Major in Te Reo Māori and International Languages and Cultures, nā reira ko ngā ahurea katoa taku tino kai, ā, koira hoki taku mahi i Korea.

HOW DID YOU GET THE OPPORTUNITY TO LEAD THE WAIKATO UNIVERSITY ROOPU TO TAIWAN ON A PM SCHOLARSHIP?

Mutu ana waku mahi ako, ka whai mahi au ki te Tari o Te Ihorangi Māori o Te Whare Wānanga o Waikato ki te whakahaere i ngā kaupapa toro ki ahurea kē, mā ngā tauira whare wānanga. He maha tonu ngā āheinga pēnei i te whare wānanga, nā reira he kaimahi, he tari kei Waikato e ārahi ana i wēnei momo kaupapa.

He nui kē atu waku wheako noho ki whenua kē, nā, ka riro i a mātau o Te Tari o Te Ihorangi Māori ngā karahipi PM e rua, tētahi ki Taiwana, tētahi ki Koromōpia. Nāku te tira haere o Taiwana i ārahi. Ka tūwherahia te karahipi ki ngā tauira Māori, ko tōna tino aronga he toro ki ngā iwi taketake me te whakatōmene i ngā take whakarauora reo, tieki taiao, ngā whakawhanaketanga ā-ture, ngā ohanga pakihi, he aha atu, aha atu. He ono wiki te roa o taua haerenga, ā, he kaupapa e kore e warewaretia. He mīharo.

WHAT ARE THE BENEFITS FROM YOUR PARTICIPATION IN THE PROGRAMME?

He pukahu ngā hua o te kaupapa nei, mōku ake kua kitea ngā hua o te ako i ngā āhuatanga whakawhanake o mea iwi, o mea kāenga, o mea whenua. Otirā, ko te tūāpapa o waku toronga maha, ko ngā mōhiotanga i whakatōkia ki roto ki ahau, nō taku whakatupiranga i te wā kāenga nei o Ngāti Porou. Nā reira, ko te tino whāinga, kia kitea e ngā uri whakatipu ngā toronga kaupapa hei kai mā rātau; i runga anō i te tūāpapa tipu

o te wā kāenga. Arā, i waku takahanga, he whenumi i ngā āhuatanga o te kāenga ki ngā mahi whare wānanga, ā, anei te hua.

Heoi anō, ko te tino hua, ākuanei ka kite; kua riro i a mātau Ngā Raukura o Te Kura Kaupapa Māori o Kawakawa mai Tawhiti he karahipi ki te toro ki te whenua o Brazil.

WHAT IS THE KAUPAPA OF THE HAERENGA TO BRAZIL IN APRIL?

Kua whai karahipi Ngā Raukura o TKKM o Kawakawa mai Tawhiti, kia tuku atu he rōpū Raukura ki Parīhi (Brazil). He whā wiki te roa o te haerenga nei, tokowhiti mātau ngā Raukura ka haere atu, ka noho atu ki te takiwā o Sao Paulo me Rio de Janeiro.

He mea kōkiri e au kia whai wheako hoki waku uri o te wā kāenga i tēnei o ngā karahipi. I runga anō i te tūāpapa o Te Aho Matua, ko ngā uarangatanga o te kura hei ārahi, otirā ko ngā uri whakaheke te whakaaro nui: 6.12 Kia tū pakari, tū rangatira ia hei raukura mō tōna iwi.

Otirā, nō roto i ngā tau tata nei, ka pākinotia te kāenga e ngā huripari nui, nā reira ko ngā take taiao tētahi o ngā aronga matua hei wānanga i Parīhi. He uri katoa mātau nō Te Kohanga Reo, nō Te Kura Kaupapa Māori, i whakatipuria ki te wā kāenga nei, ā, ākuni ka hari atu i wēnei āhuatanga motuhake ki te ao whānui.

WHAT ADVICE DO YOU HAVE FOR THOSE INTERESTED IN APPLYING FOR A PM SCHOLARSHIP TO ASIA OR SOUTH AMERICA?

Kei te āhua o te kaupapa, e tohu ai te hiahia ki te tono ki te karahipi nei, me whai kaupapa hei arotake, hei wānanga, hei akoako. Ā, mā te mārara hoki ki ngā raupapatanga o te karahipi, ka eke katoa te tono a te uri o Porourangi.



Jasmine Kaa

HOW DO YOU WHAKAPAPA TO NGATI POROU?

I was brought up by my great-grandparents, Kotene Reremoana Kaa and Ngarohi o Mei Raroa who come from Rangitukia. Among the hapu I affiliate to are Ngai Tane, Te Whanau a Takimoana, Te Whanau a Pokai and Te Aowera. Hinepare is the main marae I have a close affinity to.

WHY DID YOU APPLY FOR THE PM SCHOLARSHIP?

I applied because I saw it as an opportunity to gain international work experience and develop new skills and networks. The kaupapa of the scholarship programme is to promote global citizenship and strengthen our cultural and business connections with Asia and South America.

I wanted to do my internship in Vietnam because it is a post-colonial country that asserted its sovereignty and independence against their colonising aggressors. I thought it would be interesting to see how the Vietnamese people rebuilt their country after decades of war, and became one of South-East Asia's fastest growing economies.

WHAT MAHI DID YOU DO AS PART OF YOUR INTERNSHIP?

I worked as a researcher for 3 months for New Energy Nexus Vietnam (NEXVN), an organisation that supports entrepreneurs in Vietnam's Climate Tech sector. I supported the launch of a Climate Tech report, contributed to funding applications and attended a pitching day in Can Tho. The main kaupapa my NEXVN hoamahi worked on were running an Energy internship programme for rangatahi and an accelerator programme for rural business women from the Mekong Delta.

I got the opportunity to work in Vietnam through CRCC Asia, an international internship placement provider who organised my job interview with NEXVN, accommodation and activities.

WHAT WERE YOUR KEY HIGHLIGHTS?

There are too many to name! I really enjoyed working and learning alongside my NEXVN colleagues and even joined their badminton club! I also had the opportunity to go to Thailand to attend the company's strategy planning hui in Bangkok.

The CRCC Asia kaimahi in Vietnam, Sammy and Junie really looked after myself and other interns from around the world on the programme. They organised weekend outings for us, where we got to experience the beauty and richness of Vietnamese culture and society.



Main photo: The New Energy Nexus Vietnam team and associates welcoming back CEO, Thao Tran, from the UK at her favorite Hot Pot restaurant in Ho Chi Minh City.

Inset photo: (L-R) Nhung Nguyen, Jasmine Kaa, Thao Tran and Linh Khanh on their way to Can Tho to support other colleagues hosting a pitching day event for rural women entrepreneurs from the Mekong Delta.

WHAT ARE THE BENEFITS OF YOUR PARTICIPATION IN THE PROGRAMME?

There are way too many to list here as well! At my NEXVN mahi I got a crash course in learning about Climate tech, entrepreneurship and the South-East Asia economy. I also became more adaptable, global in outlook and keen to get out of my comfort zone.

WHAT ADVICE DO YOU HAVE FOR THOSE INTERESTED IN APPLYING FOR A PM SCHOLARSHIP?

Don't think too hard about it, just apply! To be honest, I didn't think I had a good shot in getting a scholarship. However, if you can show in your application that you are a kaupapa driven person, eager to learn, open to new experiences and connecting with other cultures and perspectives, you are exactly the type of person the programme is looking for. Just back yourself and give it a go!



PM SCHOLARSHIP APPLICATIONS: What you need to know



When do the 2025 Individual Scholarships open?

When the application dates are confirmed later this year, they will be published on the Scholarships ENZ website.

When do Group Scholarships open?

Group round applications for 2025 already closed on 11 April 2025. The next round will open in early 2026.

Who can apply?


You can apply for the scholarship to go to Asia or South America, if you are at least 18 years old at the date of applying. ENZ welcomes applicants from all stages and walks of life - you don't need to be studying or have top grades.


What do the scholarships cover?

The scholarships can be used for studying, internships or development programmes. The scholarships cover tuition fees, flights, and a contribution towards internship fees, living, accommodation, visa and insurance costs.

What kind of applicants are ENZ looking for?

People who are community minded, culturally aware, show initiative and a good ambassador for Aotearoa.

 <https://scholarships.enz.govt.nz/>

 Scholarship@enz.govt.nz



Representing The People

Ikaroa-Rawhiti MP Cushla Tangaere-Manuel Q&A about Coastie issues she advocated for in parliament



HAUORA

Through my mahi at NZ Rugby and as a member of the NZ Maori Rugby Board, I have also been privy to the huge impact our Sporting codes have on the International stage in terms of performance and commercial benefits. It's great my background in this area has been recognised and I look forward to driving more impact through Sport and Recreation.

In recognition of the value of the Maori Economy, Labour has created an Maori Economy portfolio which I hold. This is an exciting opportunity to support growth from our communities, to global trade. Interest in Maori is always evident when I travel, and people are drawn to the inclusion of Maori values, the connection to whenua and whanau, and intergenerational planning in business models. The Maori economy almost doubled in six years, and with a raised awareness, the world truly is our oyster.

In March I had the opportunity to present at the Global Women's Parliamentarians conference in Mexico. Taking our culture to the world stage was an honour and it impacted attendees who are working on language revitalisation, and increased representation in the Parliaments. Having their first ever female President, Mexico have declared this the year of women. Some countries have adopted quota representation systems to ensure female voice are heard. NZ sits at just under 50% female Members of Parliament which was achieved organically.

Over the next three months I'll be engaging with stakeholders to familiarise myself with my new portfolio responsibilities, and of course, continue to represent you all in parliament.



NGATI POROU, KEI TE AHA

Tena koutou i tautoko i a au ki te tu hei kanohi ma koutou i roto i te Whare Paremata.

When first elected, I was allocated portfolios of Cyclone recovery, Forestry and Tourism and Hospitality. In the recent reshuffle we phased out the Cyclone recovery portfolio, conscious we have a very strong Civil Defence and Emergency response spokesperson, and want to move to a development focus.

I have retained the Forestry portfolio, picked up Sport and Recreation and the newly established Maori Economy Portfolio. I'm extremely excited about the opportunities these portfolios offer Ikaroa-Rawhit and Aotearoa whanui.

People at home hold many, and varied, views on Forestry. One thing everyone agrees on is that we have to take better care of our whenua with a focus on sustainability and future generations. We do need to plant the right trees in the right places - production, and native forests.

We also need to maximise our products for export, so I'll continue to pursue Labour's domestic processing plans and review the Industry transformation plan.

Having been CEO of Ngati Porou East Coast Rugby, and serving on various sport related boards, I know the positive impact sport has on people's lives, on and off the field. It is a medium for personal and professional development and engages whanau in a unique and positive way.



Ngati Porou FISH TRUCK

Our Ngati Porou Fresh Fish Truck travels up the Coast every Wednesday to bring the freshest kaimoana directly to our people at an affordable price.

Our fish is sourced straight from the ocean off Gisborne, ensuring the best quality and taste. Our mission is to provide affordable, high-quality fish to our communities, ensuring everyone has access to the taste of the moana. Whether you're preparing a special meal or just in need of some fresh fish, we've got you covered.

KEEP AN EYE ON OUR [NGATI POROU FRESH FISH TRUCK FACEBOOK PAGE](#) FOR UPDATES ON OUR WEEKLY STOPS. SEE YOU AT THE TRUCK!

Back to the **Future**

Re-indigenising the
whenua at Te Kautuku



Image: Three generations share a passion for Te Kautuku. Rangi Raroa is pictured here with his daughter Dayna Raroa and mokopuna Awatere Richardson. In the background is te ngutu awa o Waiapu in Rangitukia.

In the Waiapu valley, a whanau is restoring the mauri of their whanau landblock as a legacy for future generations.

At first glance upon arrival, Te Kautuku Station looks like many other farms on the East Coast – cows in the paddock, farm dogs roaming, with quad bikes and side-by-sides ready to roll. But this whenua, perched on hills looking down towards te ngutu awa o Waiapu in Rangitukia, is no ordinary farm.

WHANAU AFFAIR

Rangi Raroa is the station manager, kaitiaki, and one of many whanau who whakapapa to this whenua. His connection runs deep. “When I took over management, Dad said to me: ‘Boy, make sure you look after the land and don’t do anything that will jeopardise it.’ That’s always been the kaupapa for this place. It’s an inheritance – that’s the way I see it. It’s an inheritance from those older generations.”

While Rangi holds the role of manager, Te Kautuku is very much a whanau affair. His wife Esther, along with his older daughters Renee and Dayna, and his teenage children Jayden and Aiesha, are all actively involved. Whether it’s project design, native planting, nursery development, or environmental monitoring, each brings their own strengths and aroha to the mahi. Rangi speaks about the next five years as a critical handover period. “My kids are the ones who’ll carry this forward,” he says. “This whenua is theirs to look after, just like it was for me.”

CREATION OF TE KAUTUKU

Te Kautuku spans over 900 hectares of collectively owned Maori land under an Ahu Whenua Trust. “Te Kautuku was made up of a whole lot of different land holdings,” says Rangi, “until the government passed legislation that amalgamated all those small holdings into bigger blocks of land. And from that point, Te Kautuku was formed.”

Te Kautuku was part of a Maori Affairs development scheme, where the government would develop, stock, and manage the land, recover the costs over 30 years, and then return it as a functioning farm. However after eight years Rangi says the government pulled out.

“They said it was uneconomic,” Rangi recalls. “But it was the Maori Affairs scheme that had built up a million-dollar debt on our land. The owners had to fight to get that wiped.” It was at this point the wider whanau established the Te Kautuku Ahu Whenua Trust. “The owners appointed me as manager,” Rangi says, “and I’m still here to this day.”

Images on this page: Jayden Raroa learning the ropes alongside his father, Rangi, on Te Kautuku.



TRANSITION TOWARD
REGENERATION

For decades Te Kautuku operated as a sheep and beef station, however in recent times, the land use of the whenua has gradually shifted toward regeneration. “We continued with pastoral farming for a number of years,” Rangi says, “but found it more and more difficult to carry on. We stopped stocking sheep quite a while back, just due to the uneconomic nature of it. The only stock we’ve got on here at the moment is cattle.”

Driving across the farm, Rangi points toward a stand of tall poplars, planted decades ago, now standing tall. “We didn’t go with pine,” he says, “we wanted something that gave back. With poplar, you still get pasture underneath them, they’re good for erosion, good for shade, and when there’s drought, the cows eat the leaves off the lower branches. They give back in lots of ways.”

More than half the farm has now been retired for regeneration, with the longer term aim for at least 85 percent of the whenua is to be restored to its natural habitat. To achieve this Te Kautuku are developing other projects such as a cultural trail restoration, pest control, nursery development, and environmental monitoring. In order to do this, Te Kautuku has gathered support from other organisations to help bring their vision to life.

“We’ve got six different projects on Te Kautuku,” says Rangi. “Through Renee’s efforts we are working with Toha, and East Coast Exchange, where we’ve managed to get some funding to help us with these projects. We are also working with government agencies such as AgResearch and other. With the data we’re collecting, it could help others who want to do something similar.”

Rangi’s daughter, Renee Raroa works closely with these partnerships that have opened the door to new ways of doing things like using eDNA testing to check on the health of the waterways and the whenua, or trialling MAHI tokens to recognise the work happening on the whenua and bring in new revenue streams from data markets.

“We’re looking at partnerships with entities who are open to understanding the differences for whenua Maori, and who back the aspirations of whanau, hapu, and community”, says Renee. “With the right support in place, Te Kautuku is becoming an example of what’s possible when you back Indigenous-led ideas with the right tools and tautoko.”

Image above: Renee Raroa and her son Awatere Richardson collecting eDNA samples from Waikaka River on Te Kautuku whenua.



Image: Taperenui-a-Whatonga, where the first whare wananga in the rohe once stood.



TAPERENUI-A-WHATONGA A LIVING MODEL

Te Kautuku is also home to the Paikea Trail, the track winds through the whenua and follows the footsteps of the founding ancestor, Paikea, “As the legend goes”, Rangi explains, “he walked along the beach, up over the hills, and that’s when he met Hutorangi bathing. Their union was the beginning of Ngati Porou. It all started here at Te Kautuku. That’s just what’s been passed down from my father to me, and from those who lived in the area.”

The trail leads to the site of Taperenui-a-Whatonga, known as the first whare wananga in the rohe. The site holds deep cultural and historical significance for the whanau and the wider Ngati Porou community. Taperenui-a-Whatonga is being preserved and part of Te Kautuku’s commitment to restoring ancestral knowledge.

“These are the places that shaped who we are,” says Rangi about the whenua on Te Kautuku. “Our job is to protect them, so our mokopuna can still walk them. There’s history in every ridge and valley here. This is our origin point, my father told me the stories, and his father told him.”

At a time when climate change, erosion, and economic pressures weigh heavily on whenua Maori, Te Kautuku stands as a living model for what’s possible when science meets Mataranga Maori.

“We’re taking a mosaic approach,” says Renee. “It’s about bringing together different land uses - regeneration, cultural spaces, enterprise, in a way that fits our whakapapa and supports our whanau to thrive here. It’s not about one solution – it’s about weaving together many approaches that fit our place, our people, our whakapapa.

Whakapapa is ultimately what drives the regeneration of Te Kautuku. “It’s not just about bringing back the ngahere,” says Rangi. “It’s about bringing our people back with it.”

“Our vision is for whanau to return,” says Renee. “Not just to visit, but to live, to thrive, to build a future here. It’s not fast work, but it’s meaningful and it’s ours.”

Find out more about the regeneration mahi at Te Kautuku Station Toha Network and East Coast Exchange Pilot :
» www.toha.network/tekautuku

TE RAUKUMARA

shows signs of new life

Graeme Atkins (Ngati Porou) has trekked through Te Raukumara Pae Maunga many times over the decades. After his latest journey he shared with Nati Link signs of recovery within the ngahere, lessons from the whenua and why the regeneration mahi must continue.



Graeme has spent his lifetime working in our Taiao. For 30 years he was the Biodiversity Ranger for the Department of Conservation. These days, he works for himself as an Environmental Consultant, living and breathing his passion for Te Taiao, whenua and whanau. One of his passions is Te Raukumara, where he leads two hikoi each year, during December and March, to monitor and survey the biodiversity. The hikoi also gives others the opportunity to experience the wonders of Te Raukumara and witness first hand, her fight for survival.

DIVERSE ROOPU ON HIKOI

On his most recent hikoi, he expressed a deep satisfaction, "It was one of the most exceptional hikoi I've undertaken, period." After years of watching Te Raukumara decline - silenced, stripped, and on the verge of ecological collapse, Graeme said this journey felt different, "The ngahere is responding. You can feel it. But we're not done yet. Not by a long shot".

In March, Graeme took a diverse group of people on a four-day

journey through Te Raukumara Pae Maunga. "We had a New Zealander of the Year Awards finalist - no, not me," Graeme laughs. "We had a Goldsmith, not the prominent local whanau, but a person who actually works with gold and other precious metals. We had educators, academics and Taiao restoration practitioners, a young farmer who was our youngest member and an ex mayor of Wellington. We also had a current Green party list MP who was our most mature member. Normally it's me with that title so happy to share it around!".

RESILIENCE AND REGENERATION

The group witnessed firsthand the resilience of Te Raukumara - the impacts of climate change and introduced pests, while they undertook biodiversity monitoring and surveying. Graeme says doing this kind of mahi is an attraction for people to come on the hikoi, however one of the main reasons he likes to take people out is so they can see for themselves how vulnerable Te Raukumara is. "The protection values of our Raukumara Pae Maunga have been severely compromised and it

shows, But we will never let them get in this state again".

However, positive signs of regeneration were found by the roopu during the hikoi. "We doubled the known population of our alpine daphne, *Pimelia buxifolia*, from one plant to two. Our Hikurangi tutu experiment is literally producing fruit. Another pleasing result"

The roopu were reminded at every step of the challenges Te Raukumara continues to face. Recent cyclones had permanently altered the landscape, dislodging vast amounts of rubble and sediment, making their journey difficult at times.

"On numerous occasions, we had to alter our planned route to navigate around many new obstacles," Graeme said. "That often meant lengthy climbs up and around some pretty precipitous terrain or clinging on by your fingers and sliding on your bum down slips through thickets of ongaonga."

NO SILVER BULLETS IN PEST CONTROL

The crew spent two nights in a 1080-treated forest, and one in an untreated area. The contrast between both areas were starkly obvious. "The birds and their song in the treatment area was constant from daylight and continued all day, and was beautiful to hear as we walked the Waingakia river", Graeme recalls, "Ruru ruled the night for the first two campsites and zero possum noise."

At the third campsite, in the untreated area, it was a different story. Possums became active before sunset, screeching and cackling all night long and after sunrise. "A pair of possums fought each other all night long in and around our camp, shattering the night with their constant screeching", Graeme said.

Where pest control had been effective, trees were heavy with fruit, birds were plentiful, and the forest felt alive. Where it hadn't, the ngahere remained stressed and depleted. "The trees were barely fruiting because of no respite from the constant browsing by high possum and rat numbers", Graeme said, "these two pests often eat developing fruits while depriving our birds of a food supply."

Graeme admits that there are no silver bullets in pest control, "1080 isn't everyone's cuppa tea, but it's one of the few tools we have - to give our Raukumara a fighting chance."



NATIVE BIRDLIFE COMING BACK

Still, signs of recovery shone throughout the journey, "the heavy fruit and berry loading seen on many lush and healthy recovering trees", Graeme said, "no doubt giving the birds reason to let the world know some magic is happening in Te Raukumara Pae Maunga."

"The abundance of berries in the alpine gardens is the most I've ever seen in my 30 years of working on our maunga Hikurangi", Graeme said, "it stood out, just how much introduced animals negatively impact our ecosystems."

The group encountered two separate karearea (NZ Falcon), one seen devouring a kereru, "We saw two different karearea hunting on our journey," Graeme said, "one in our alpine gardens on our Maunga Hikurangi and the other towards the end."

"Native birds seen or heard included karearea, korimako, tui, riroriro, miromiro, piwakawaka, toutouwai, and titipounamu," he added. "This last species was numerous climbing down through the beech forest on Hikurangi. Made my heart soar."

NICK AND NICKI

The group saw that many totara and northern rata had succumbed to possum browse but for some it has come in the nick of time. "So much so that we named two barely alive totara giants, Nick and Nicki - came in the nick of time", Graeme said. "They were more than trees, they were a sign - A reminder of how close we came to losing it all, and how much further we have to go".

To join Graeme on his next hikoi across Te Raukumara Pae Maunga, you can contact him via his [Graeme Atkins](#) facebook page.



Have your say on proposed changes to Te Ture Whenua Maori Act 1993

Ngati Porou has one of the highest percentages of whenua Maori in the country. Out of 406,135 total hectares, 31.91% or 129,612 ha of the land within our tribal boundaries is collectively owned under Maori land title. Currently the government is seeking feedback on a number of proposed changes to Te Ture Whenua Maori Act 1993 that they say will improve the use and productivity of whenua Maori.

WHAT ARE THE PROPOSED CHANGES?

The government is suggesting a set of targeted changes to improve the workability of the Act, and support landowners to make timely decisions about their land.

THE PROPOSED CHANGES RELATE TO:

Making court processes clearer, more efficient and accessible for both the Māori Land Court and landowners.

Widening the types of land an agent can be appointed for and the powers of an agent.

Supporting access and development of whenua Māori for housing.

Clarifying processes for beneficiaries and administrators of Māori land to manage land interests when an owner dies under intestacy (without a will).

Enabling landowners to have more decision-making powers regarding certain types of leases.

Miscellaneous provisions to tidy up the Act and clarify minor or non-controversial processes to reduce administrative burdens.

HOW LONG DOES THE CONSULTATION LAST FOR?

The public consultation period runs for 8 weeks and began on Monday 31 March ending on Friday 23 May. Te Puni Kōkiri is hosting online hui and kanohi ki te kanohi information sessions where interested parties can find out more about the proposed changes and share their feedback. A discussion document has also been prepared to support the consultation process.

HOW DO YOU PROVIDE FEEDBACK

There are several ways to provide feedback on the proposals. You can:

- Go along to an information session, where TPK will have feedback forms available that you can fill in.
- Send written feedback through email: ttwma@tpk.govt.nz or through the post: Te Puni Kōkiri National Office, 143 Lambton Quay, Wellington Central, Wellington, 6011.

WHERE TO FIND MORE INFORMATION

Further information about the changes and consultation hui can be found at the Te Puni Kōkiri website. The discussion document can also be downloaded from the website. » www.tpk.govt.nz

Kanuka

Industry Gains Momentum in Tairāwhiti

A groundbreaking collaboration in Ngāti Porou has not only opened doors for a flourishing kānuka industry but has also gained national recognition, securing a prestigious award and paving the way for a major export deal.

The five-year collaboration between Ngāti Porou landowners, Manaaki Whenua Landcare Research, Hā Kānuka (the Māori Kānuka Collective), and Hikurangi Bioactives Limited Partnership (HBLP) was honoured with Te Tohu Tūhura at the Science New Zealand Awards 2025 held in Wellington in March.



COLLABORATION AND PARTNERSHIP

This award acknowledges the collaborative research demonstrating the economic, employment, biodiversity, and land-use potential of kānuka. Dr. Nikki Harcourt (Ngāti Maniapoto) from Manaaki Whenua Landcare Research has worked in Tairāwhiti for many years with local land blocks and emphasised the significance of this achievement. Dr Harcourt highlighted its role in helping Ngāti Porou landowners explore sustainable economic opportunities from native species while preserving the health of their whenua.

The success of this partnership is a testament to the strength of collective effort, merging mātauranga and traditional uses with scientific expertise and entrepreneurial vision. According to Manu Caddie, co-founder and director of HBLP, the potential for a thriving kānuka industry in Tairāwhiti is huge. “The award is a great acknowledgment of the hard work put in over the past decade, but the true milestone will be finalising the licensing and product export deal, which we hope to achieve this month,” he said.

EXPLORING THE COMMERCIAL VIABILITY OF KĀNUKA

Since 2021, HBLP and Harcourt have been working under funding from the Ministry for Primary Industries Sustainable Food & Fibres (SFF) Futures Fund to explore the commercial viability of kānuka oil. This initiative led to the formal establishment of Hā Kānuka, a collective of Māori entities from around Aotearoa dedicated to helping Māori lead in the emerging kānuka industry. Iwi, hapū, Māori land entities and a few whānau-led enterprises around the country are involved in small-scale kānuka honey, oil and tea production.

A major breakthrough for the partnership has been the development of a product using kānuka oil as a treatment for eczema. Clinical trials in 2022 revealed that a cream containing 3% kānuka oil significantly reduced eczema severity compared to existing treatments. A follow-up study in the USA using the same product confirmed the results. This result has attracted a major US-based licensing partner for the product and is expected to bring economic benefits to the East Coast communities that have supported the research and development of kānuka-based products.



MODEL FOR HAPU AND IWI

The Tairāwhiti collaboration is also serving as a model for other hapū and iwi across Aotearoa who may wish to develop industries based on taonga species. The government has recognised the potential of products derived from taonga and is currently developing a biodiscovery framework for taonga as part of a wider biotechnology and bioeconomy plan for the country. This investment aligns with broader goals of economic diversification, especially in regions like Tairāwhiti, where historic dependence on pine forestry and farming presents both environmental and economic risks.

In addition to its commercial potential, kānuka also plays a crucial environmental role. Its deep root system helps stabilise slopes in erosion-prone regions, providing soil conservation protection and, if managed carefully, can promote biodiversity regeneration.

BENEFITS COMING BACK TO WHĀNAU AND THE WHENUA

Despite recent structural changes, with one of half of HBLP - Hikurangi Enterprises Limited - going into voluntary liquidation, the commitment of HBLP to ensuring the long-term benefits of kānuka remains steadfast. Plans are underway to ensure that the majority of royalties from global sales of the eczema product continue to flow back to the Waiapu Valley and the land blocks that supported the initiative from its early days.

"We're so excited to see how this one product might see real benefits come back to the whānau and whenua we have been working with for many years" said Manu. "We hope sales grow quickly and sustainably so we can develop production facilities around the country and see this product as just the start of a whole new industry that Māori can be in the driving seat for."

As HBLP moves closer to securing a licensing and supply agreement, the future of the kānuka industry in Tairāwhiti looks brighter than ever. Along with similar ventures in kānuka, mānuka and other species, Māori-led research, innovation, and collaboration can drive sustainable economic development while protecting and enhancing our taonga tuku iho.

Nga mihi: Contributed by Hikurangi Bioactives Limited Partnership



Our treasured gift, To tatou taonga nui



Ngati Porou Mānuka was established to share our unique gift with the world. Utilising our natural remoteness and beauty to produce premium Mānuka Honey from the same land and forests that have sustained our people for generations. Large stands of wild Mānuka grow naturally across our land, this is supplemented with eco-sourced Mānuka transplants grown at our nursery to ensure long term access to high quality Mānuka.

Visit our online store for our Ngati Porou Mānuka Honey product offerings
www.npmanuka.com



*“Nati Link - a link between those of us
at home here and those of you in the
cities and abroad.”*

Dr Apirana Mahuika.

NatiLink.

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