



Te Runanga o Ngati Porou NATILINK

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Sizzling Sports Day a Summer Sensation

Cousins converged at Ruatoria recently armed with sunhats, sunscreen and sunnies to compete for their marae in the annual Ngati Porou festival of sports.

Te Aowera Marae reign supreme as the new 2001 Ngati Porou Inter-Marae Sports Day champions.

Te Ariuru Marae from Tokomaru Bay and Puketawai from Tolaga Bay took out the overall second and third place prizes.

Te Aowera Marae chairperson Boy Keelan says the three thousand dollars won at the sports day will be used to build new ablution blocks for Te Aowera Marae.

He says, the prize money will contribute to the building of the new showers and toilets, however further fundraising will have to be done to raise the \$100,000 needed to see the project completed.

"The marae was resurrected only a few years ago. The new wharekai is built and we're a little closer now to securing a new wharepaku. That's good news for the marae."

Te Aowera people came from as far north as Auckland and as far south as Invercargill to represent their marae.

More than 1000 competitors and supporters flocked to Ngata Memorial College to enjoy the hot sunny weather and yearly feast of sporting and whanau comradeship.

Fourteen marae from Potikirua to Te Toka a Taiau (Gisborne) took up the call to challenge



Winning team for the Ngati Porou Inter-Marae Sports Day Competition, Te Aowera Marae

with competitor ages ranging from under five to over 70-years-old.

Ngati Porou Sports Events co-ordinator Selwyn Parata describes the day as a positive venture for all Ngati Porou.

"It's a great day to get together and celebrate who we are ... Ngati Porou."

The days events included, tennis, swimming, volleyball, touch, line dancing, team relay sprints, trivial pursuits, a team parade and fun walk.

Te Runanga o Ngati Porou chief executive officer Amohaere Houkamau says the fun walk summed up the spirit of the day as the event

included all participants from the oldest to the youngest.

"While we try not to put the emphasis on competing we know that a lot of us are competitive by nature and that's okay - if the competition element is being channeled in a positive way. And that just doesn't mean winning. It means being inclusive, having fun, playing hard but also playing fair."

She encourages marae teams to start recruiting and to have their teams registered for the sports day festival by mid-December.

Continued on page 6

Report from the chairman **Apirana Mahuika**

E te iwi, tena tatau e pakia nei e te ringa kaha o aitua, mai i tetahi topito o te rohe, a, tae atu hoki ki era o tatau i hinga i waho o te rohe o Ngati Porou. I tera wiki i haere au me taku whanau ki Waikato i te hingatanga o to matua tuakana o Nepia Mahuika.

Kei te pouri ia kare a ia i hoki mai ki te wa kaenga takoto ai me nga matua-tipuna. E kore e mutu te mihi o te ngakau mo nga hunga o te wa kaenga i tae iho ki te tangi ki a Nepia, a, kei te mihi hoki ki nga hoia i tae iho ki te poroporoaki ki tenei o ratau kua tokia nei e te

mate tarawhare. Na reira Nepia haere; ka mau tonu iho koe i to tatau koka i a Aunty Materoa e tuku whakaheke atu ana ki nga rori ki te po.

E te koka Aunty Materoa (Taare) e te morehu o te ao pohatu, haere. Haere atu ki o hoa noho tahi, mahi tahi i nga ra kei muri. Kei kona ratau hei whakamanuhiri i a koe ina whakaheke atu koe ki nga marae kaenga o nga iwi kei tua o te arai. Mahau tonu e arahi atu o karangatanga e haere tahi atu i to taha. Kua tae koe kia Uncle Na, me o tama e

whanga mai ra mohou. Haere e te koka, e te karangatanga maha ki te huinga o te Kahurangi, ki o mana, ki o tapu me o wehi. Ka mahui mokemoke nga hurihanga kei roto o Waiapu i to haerenga, a, ka ngaro hoki koe i waenganui i a matau katoa. Na reira e te morehu, e te koka tipuna, Haere! Haere! Haere! E hika ma, waiho iho enei kupu poroporoaki he roimata mo era atu o tatau kua mene atu ki te po.

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Report from the chief executive officer

Amohaere Houkamau

Kia Ora koutou nga uri whakatipu a Hikurangi Maunga a Waiapu Awa a Ngati Porou nui tonu. Otira he tangi aroha ki nga whanau kei raro i te kapua o te pouri i tenei wa kaore ha ki nga morehu pakeke ki a Materoa Taare ki a Nepia Mahuika ki toku hoa aroha ki a Agnes McGhee, koutou katoa kua whitu atu ki tua o te arai. Haere, Haere, Haere, haere ki te mana, ki te ihi, ki te wehi e poapoa mai na i te ao o te wahangutanga o te tangata. Haruru ana hoki te hinganga o nga kaihautu o taku waka. Auahi ana, taku raru e

E nga Matua, e nga Tipuna, nga tuakana, nga taina, nga tungane, me a tatou tamariki mokopuna, ko tahi tonu te hiringa i kake ai a Tane ki Tikitikiorangi ko te hiringa i te mahara. Greetings to you all as we go to print on our first Nati Link for 2001. It is with sadness and regret that we acknowledge and pay respect to those who have passed on and who contributed so much to Ngati Porou in their own special ways. When we bid fare-



well to Nanny Materoa Taare and Papa Nepia Mahuika we gave thanks for their rich and full lives, 101 and 87 respectively. However, when we bid farewell to Agnes McGhee we rued the fact that one so young and with so much to give has been taken so soon.

This edition of Nati Link is a celebration of their lives and a reminder to us that time is of the essence and there is still much more work to do.

Reflecting back on the first two months of this year, it appears that we have been thrust right back into the midst of things without even a chance to catch our breaths.

Those gathered for the Dawn Ceremony on Hikurangi Maunga January 1-were treated to a stunning sunrise and bore witness to the dedication of one of our youngest tribal members within the 'cathedral-like' setting of Te Takapau o Maui.

The Inter-Marae sports festival was a display of marae unity, physical prowess and

matauranga Ngati Porou that was enjoyed by the 1500 Nati that turned up on January 3.

Matauranga Ngati Porou is one of the flagships in the revitalized educational developments that are happening at home as part of Whaia-te-iti Kahurangi.

Some of the topical initiatives that are included in our education strategy are the development of a Ngati Porou curriculum and a feasibility study into the establishment of a Ngati Porou education entity.

As we know from the deeds of our Tipuna Tane, the 'power of the mind' is what enabled him to reach Tikitikiorangi. We all have incredible potential and capacity that needs to be tapped and harnessed.

We have every capability of building our own capacity - if we can unleash 'The Power of our Minds' and focus it on a collective vision.

Our tamariki are showing us that they have begun to unleash the 'power of their minds' (pg 11) the challenge to us is whether we can aspire to the same level. My guess is that in 2001 there will be many opportunities for all of us, to raise our standard of performance and level of consciousness.

Report from the chairman (continued from page 1)

Apirana Mahuika

This month will see the conclusion of all requirements concerning the vesting of all of Mt Hikurangi back to Ngati Porou. Once this has been completed work on the official access way to the Mountain over Pakihiroa will take place. A meeting will be held this month bringing together all the Ngati Porou Treaty Claimants against the injustices imposed by the Crown on our people post 1840. The aim of this hui is to co-ordinate all the claims, without usurping the mana of the respective claimants and their claims, but rather to work collectively to advance each claim and in the process, unite all the claims and claimants. The advantage of this approach is two fold:

1 Funding will be more accessible by having a united approach, whilst assisting claims that need help

2 Averts disputes within courts or before the Tribunal or Crown in that differences will have a better chance of being resolved at home rather than in public.

Part of the aim is perchance to put together a Ngati Porou Claims Group whose role is



to do the work to advance the claims, while the respective claimants retain their mana to their claim. I hope that at this hui we would be able to come up with a comprehensive plan for consultation with Ngati Porou about the claims, as it is imperative that all are informed of the nature of the claims and in this way, we will all have ownership of

these claims.

Further information will be provided as progress and details emerge. This is very important for all of us and your support is important to these claims.

Currently, we have a dispute with the Crown and the Gisborne District Council regarding the agreed sale of the Manutahi Forest by the Crown and the Council. The deal was in my opinion done behind closed doors because since 1998 to the time of the agreed sale in the year 2001, there has never been any consultation by either the Crown or Council with the former owners of the land on their descendants let alone with Ngati Porou. The Crown and Council invoked Section 50 of the Public Works Act 1981, which effectively denies transfer of the forest to any other, but Council, as well as preventing us from

injuncting the transfer to Council.

These self same actions by previous and successive governments have deprived our people of our rights, lands and tikanga and such actions have brought about iwi claims against grievances and wrongs caused by Central and Local Governments on Maori.

Our lawyers are currently working on this matter and further information will be provided as we progress our opposition.

We have lost the services of Rei Kohere to the Historic Places Trust in Wellington. Rei was a tower of strength in respect of our Treaty Claims and to our Ngati Poroutanga in general. We wish him well, and we must be hopeful that as opportunities open up at home here, he will return to pick up the mantle he has temporarily set aside.

Josie Tangaere is now the new Manager of Te Whare Wananga o Ngati Porou and already her management skills are emerging and I am more than optimistic that she can promote and elevate the Whare Wananga status as a creditable education provider and institution for Ngati Porou.

In conclusion, I am sure that you will find this series of Nati Link interesting and informative.

Ma te Atua tatau katoa e arataki.



Changing of the Guard

Te Runanga o Ngati Porou has in the past six months farewelled four of its senior managers. Josie Tangaere, Arnold Reedy, Huhana Tuhaka and Rei Kohere, have dedicated more than 20 years of service (between them) to Ngati Porou and the Runanga. Josie is the new manager for Te Wananga o Ngati Porou at Ruatoria; Rei has taken up employment at Wellington with the NZ Historic Places Trust. Huhana intends spending a year as a private consultant while Arnold is working for an Auckland based accountancy firm. TRONP chief Executive officer Amohaere Houkamau describes the ex-employees of the Runanga as hard working, committed and determined staff members who will be sorely missed.

"They have been poupuu for the Runanga and have also contributed to the development and aspirations of their own whanau, hapu and marae."



Arnold Reedy resigned last year as the Economic Development Manager. He has spent three years as an employee of the Runanga. Arnold describes his years with the Runanga as being some of the best years he has had. "It was fun but certainly very challenging also." Arnold who's main hapu are Te Aitanga a Mate, Whanau a Rakairoa and Te Whanau a Tuwhakairiora says he enjoyed the job and the time spent with his work colleagues. "To the trustees and everyone working at the Runanga ... Kia Kaha," he says.



Huhana Tuhaka left her position this month as the Personnel/Administrations Manager. Huhana has previously worked for four years as the Iwi Social Services co-ordinator and prior to that was employed by the Runanga for a number of one-off projects. In 1996 she managed the social services

contracting process between the Runanga and the NZ Community Funding Agency. She also managed the programmes and services provided to whanau by the Runanga staff and by hapu.

When the co-ordination of social services was centralised to Ruatoria last year, Huhana who lives in Gisborne was temporarily employed to manage Runanga Personnel and Administration.

Huhana who is of Te Whanau a Takimoana, Ngai Tane, Ngati Horowai and Te Aitanga a Mate descent leaves the Runanga to take up contract work.



Rei Kohere of Te Whanau a Rerewa, Te Whanau a Huanaara me wetahi hapu o Ngati Porou was the manager of Treaty Claims and also the Health Policy co-ordinator for the Runanga. His six years with the Runanga has involved the co-ordination of research for the Ngati Porou Wai 272 and Wai 262 Treaty claims and advocating with Crown representatives in the Health Sector for more meaningful purchaser/co-purchaser relationships between Iwi and the Crown. Rei also worked directly with hapu on specific Treaty Claims. Two successful claims he was involved with were the

return of Kakepo and the Te Puia Works depot.

He enjoyed a good working relationship with Gisborne District Council staff on a number of resource management issues including the Waiapu Landfill. Rei says he has enjoyed the close relationships he has built up over the years with hapu and Runanga staff.



Josie Tangaere formerly the Corporate Service Manager resigned from her interim position as CEO executive assistant.

Josie who is of Whanau a Rakairoa, Te Aowera and Te Aitanga a Mate descent and Kahungunu on her mother's side, covered a wide range of roles in the administration area during the six years that she worked with the Runanga.

She was also instrumental in the establishment of the East Coast Safer Communities Councils.

Her first role within the Runanga was to manage the transferal of Te Parekereke and Te Korowai Aroha – Tairāwhiti to the Runanga Social Services.

Josie says her position with Te Whare Wananga o Ngati Porou has already brought about some brand new learning curves.

"It's another challenge but on the same basis as working with and for Ngati Porou".

Coastal Groove Brings Eruera Home



Ken Eruera is rapt to be home and is looking forward to re-settling in the land he grew up in.

Radio Ngati Porou will soon be blasting the newest sounds, with Ken Eruera in the hot seat. Mr Eruera has recently tuned in to his job as the new manager for Radio Ngati Porou. Of Ngati Porou and Whanau a Apanui descent, Mr Eruera intends injecting into Te Reo Iirangi o Ngati Porou some of the ingredients, which turned Radio AtiAwa from a tin shed into Wellington's most popular radio station for the end of the 2000-year.

He says it was tough but also exciting challenging the mainstream Wellington radio stations and coming out on top.

"We were brown and in town."

Successful Ngati Porou radio announcers, Rangi Coleman, Ron Tamanui, Keith Niwa and Paula Rangi began their careers with Mr Eruera at Wellington.

Training and up-skilling Ngati Porou people in the arena of radio presentation is a job he is most looking forward too.

"Acquiring skills from Radio Ngati Porou could eventually lead to huge opportunities ... television presenter jobs ... overseas work ... who knows the sky's the limit."

He admits there will be differences between managing the now city slick Radio AtiAwa and the coastal airwaves of Radio Ngati Porou but, he says, its all about finding the right balance.

Radio Ngati Porou is based at Ruatoria. It is currently in its thirteenth year of broadcast.

Mr Eruera says the RNP staff is a hard working and committed team that has carried on with its duties without a manager for eight months.

"I have to take my hat off to them. They just carried on ... doing an excellent job."

Kia Mau te Putea he Awhi - education grants

Education and training grants are once again being offered by Te Runanga o Ngati Porou.

This will be the seventh year that the Runanga has utilised some of its profits from fisheries and farming to support Ngati Porou education. To date the Runanga has paid out about \$282,100 worth of grants to 1372 Ngati Porou students of which 75 percent are Ngati Porou living away from home.

A total of \$61,000 is available this year. Applicants must be of Ngati Porou descent and registered with Te Runanga o Ngati Porou, although they can register when they make their application.

They must be attending either a University, Polytechnic, Whare Wananga or a Private Training Establishment.

Grants available in 2001 are for tertiary studies

only. Priority will be given to students in their final year of study for diplomas, undergraduate and postgraduate degrees.

Subjects favoured by the Runanga for grant assistance include management, iwi/hapu management, accounting, commerce, economic development and resource development, science and technology, information systems, marine biology, the humanities - law, social services, the arts, Te Reo and farming. Ngati Porou requires more graduates and practitioners in these disciplines.

Copies of application forms are available from the Gisborne and Ruatoria offices of Te Runanga o Ngati Porou.

Applications must be filled out correctly and returned by March 31.

NEED GIFT IDEAS?



Nati Souvenirs

Ph Kerry (06) 867 9960

Waitoa Brothers Release Original Waiata

A celebration of Ngati Porou waiata can be heard on the recently released compact disk Taku Manawa.

Waitoa brothers Kahu (photo right) and Rawiri launched their original compilation of Maori waiata at Radio Ngati Porou this month.

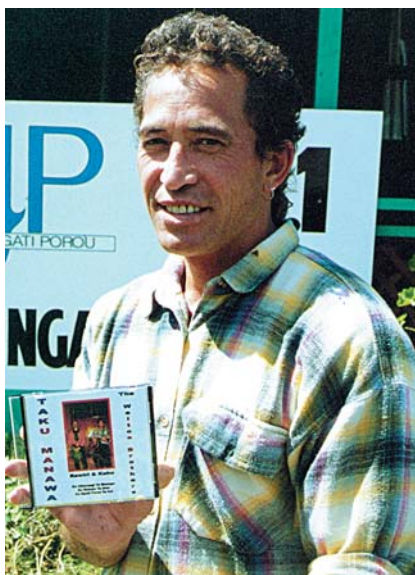
"Taku Manawa" features six original songs composed by Kahu and their grandfather Henare Waitoa.

Tomo Mai was written by Mr Waitoa senior but was re-released with different kupu by Sir Howard Morrison.

Mr Waitoa wrote Tomo Mai in 1946 to welcome home the soldiers of the 28th Maori Battalion as requested by Sir Apirana Ngata.

"Our grandfathers words has more meaning than the popularised version," says Kahu.

Radio Ngati Porou manager Ken Eruera believes fans will have to move fast to scoop up the CD as only 30 have been manufactured.



"I think their grandfather would be proud. I know their whanau are," he says.

The new CD was produced on a shoestring budget with the aid of Radio Ngati Porou.

The nationally recognised song Taku Manawa was composed by Kahu and translated by his mother Waipaina in 1991.

It was with this popular original waiata that the locally run Manu Waiata Tu Competition was won at Ruatoria in 1993.

The Waitoa brothers have no plans to produce any other recordings in the near future. They believe its time for a rest. Although, Kahu would like to continue writing songs - but for other voices

"There are so many good singers out there with beautiful voices ... it's time to bring forward our youth."

Kahu describes the Ngati Porou sound as sweet and cruisey.

Minister of Maori Affairs Report

Parekura Horomia



***Ko Hikurangi
te maunga
Ko Waiapu
te awa
Ko Ngati Porou
te iwi.***

Tihei Mauri Ora

Aue te aroha ki a ratou o te kainga kua wheturangihia ara ko Materoa Taare, Nepia Mahuika, Topsy Ratahi, Agnes McGhee, Pae Green. Me tangi hoki ki a ratou o tena rohe, o tena rohe, o tena rohe, pera i a Te Kotahitanga Mahuta, i a Bill Solomon hoki.

This year has got off to a sad start with the tangi of our kaumatua, of Ngati Porou and of other iwi.

Maoridom is faced with many challenges nowadays, leadership being one of them. The loss of our kaumatua reduces our connection with the past. The loss of our young people reduces our contribution to the future.

In saying that I am looking forward to the work. 2001 is going to be an important year for Maori.

The Labour Alliance government is committed to ensuring Maori people can contribute equally to New Zealand society. It is our responsibility to ensure our agencies use resources effectively to inform and empower Maori communities so they can lead their own development. Maori communities know their issues and their solutions.

Community groups have started to receive funding to build their own capacity. Te Puni Kokiri will allocate \$9 million specifically on Capacity Building nationwide. The projects range from establishing new governance structures through to wananga on reo and tikanga, from feasibility studies for small businesses to sports projects.

Improving education, business development, employment, housing, social services and health of Maori have always been priorities for me.

This year I also want to target some other specific issues including Treaty of Waitangi settlements, Fisheries, Broadcasting and Maori language.

There is lots of good work going on at the grassroots. I see it when I come home and I see it when I travel the country.

I want to make sure the good work gets supported by the agencies that I am responsible for, like the work of the Tairawhiti Taskforce. It's hard work here in Parliament but I'm pleased to see change is beginning to occur. We just have to keep on at it for the benefit of our people.

Kia kaha tatou katoa.

Ngatiporoutanga Knowledge How good are you?

Answers on page 6

1. What are two Ngati Porou names that East Cape Island is known by?
2. Name three wharenui in Ngati Porou that are not named after an ancestor?
3. Who is the eldest son of Porourangi and on which marae does the wharenui that has his name stand?
4. Name two houses in Ngati Porou that are memorials to soldiers of World Wars 1 & 2?
5. Name the great birds of Ruakapanga
6. Where would you find the land mark known as Pohautea?
7. Who was the Captain of the Horouta Waka?
8. What are the names of the two farms owned by Ngati Porou?
9. Where is Akuaku and what hapu/whanau would you associate with Akuaku?
10. Who are the two Poutokomanawa in Porourangi whare at Waiomatatini?

Iwi Website Near Completion

Good news for cyber surfing Nati. The new high tech Ngati Porou web site will be on-line in March.

Web site designer Jimmy Hill says the website will include all the relevant information of the old website but in a more attractive package.

The old website can still be accessed and is currently registering between 8000 and 12,000 hits fortnightly.

Tourism co-ordinator Kerry Johnston who is responsible for the overseeing of the production of both the old and new website expects this figure to increase by a "kazillion" once the newer model is up and running.

Not to give away too many secrets, but the home page includes a revolving globe of over 100 graphic images, some of which were seen during the Millennium celebrations.

Audio sound is also being installed.

"The website is more user friendly, attractive and informative – but best of all its all about home."

To check out this flash new media - hook up at

www.ngatiporou.iwi.nz

Nati Link On Sale

Nati Link subscriptions have increased for the 2001-year.

The cost has risen from \$14 for a one-year subscription and \$28 for a two-year subscription to \$30 and \$60 respectively.

The rise in price has occurred to cover the cost of production and printing. The Nati Link issues (from now on) will be printed in full colour and although the effect is a far more attractive one the cost of full colour isn't cheap.

Nati Link Subscriptions

Please send a Nati Link subscription to

Name:

☐ 6 issues
for \$30.00

Address:

☐ 12 issues
for \$60.00

Please make all cheques payable to:

Te runanga o Ngati Porou, Ruatoria



Ngati Porou Inter-Marae Sports Day

Whanau Fun Day

Continued from page 1

The 2002 Ngati Porou Inter-Marae Sports Day is scheduled for January 2 and will be held once again at Ngata Memorial College.

Other Maraе teams who competed this year were Rakai Hoes, Whareponga, Kariaka, Hiruharama, Te Horo, Hinemaurea ki Wharekahika, Waiparapara, Awatere, Mangahanea, Reporua – Tu Auau and Tairawhiti - Hinepare.

The sports day event would not have been the success it was without the support of sponsors The Lions Foundation, The Ruatoria Hotel, Wrightsons Ltd, Ngati Porou East Coast Rugby, Ngati Porou Whanui Forests, Gardiner and Parata Ltd, Highfield Technologies Ltd, Whaia Te Iti Kahurangi, Hikurangi Food Market, The Gisborne Hotel, Gary Bates, Ngati Porou Festival Organising Committee 2000, Westpac Bank, Sport Eastland and The Gisborne Herald.

Special thanks must also go to Hikurangi Sports Club, Ngata Memorial College, Ngati Porou Touch Association and Te Kura Kaupapa Maori o Te Waiu o Ngati Porou.

Finally to all participating Maraе, tena tatou nga mihi nui ki a koutou.

Can you guess where the ball is?



Photo copy the picture above, draw in where you think the ball is and go into the draw to win a "Sports Bag". Send entries to Te Runanga O Ngati Porou, Ruatoria and Gisborne Offices before April 20. Don't forget to put your contact details on the back of the envelope.

Answers to quiz

1. Te Motu o Kaiawa
Whangaokena
2. Matahi o te Tau Horoera
Tu Auau Reporua
Mangarua Waiorongomai
Tairawhiti Rangitukia
Whitireira Whangara
Ngati Porou Kariaka
Te Rawheoro Uawa
Te Poho o Te Tikanga Waiparapara
3. Hau
Te Kieke
Waipiro Bay
4. Nga Tama Toa Hiruharama
Te Hokowhitu Whangara
Uepohatu Ruatoria
St Mary's Church Tikitiki
5. Tiungarangi
Harongarangi
6. Tikapa or southern side of the mouth of the
Waiapu river
7. Paoa
8. Pakihiroa and Puanga
9. Northern side of Waipiro Bay
Whanau a Rakairoa / Te Haemata
10. Hamo Te Rangi – the wife of Porourangi
Rongomaianiwaniwa – their daughter



Kanewa Stokes reassures her daughter Atawhai during the inter-marae swimming competition. Five-year-old Atawhai representing Rakai-Hoes Maraе was one of the youngest competitors of the sports day. Kanewa says she entered the team to give the tamariki an opportunity to participate. Rakai-Hoes Maraе were first time entrants at this annual whanau gathering as was Mangahanea and Puketawai.



Highlights and Snapshots



The Porourangi Maori Cultural School

This is a continuation of the fourth lecture delivered by Sir Apirana Ngata at the Porourangi School of Maori Culture.

It was then among a mixed people of predominantly Toi extraction that Poroumata and his Whaene lived. They were first cousins, as you will see by reference to the tables, thus:

Tawakeurunga
Hinekehu
Rakaimoehau
Whaene
Poroumata

They were, as Mohi Turei said, wellborn and very distinguished members of the rapidly extending Porourangi family. Whaene was of Ngati Hinekehu and a chieftainess of Te Wahineiti and it has been said, that she and her husband lived in the Whareponga district and amongst Ngati Ruanuku by virtue of this status and relationship. Others have asserted, that the right to occupy came to Poroumata, the husband, from his father Tangihaere. However derived they were recognized as their chiefs by Ngati Ruanuku o Te Wahineiti.

Their family was a large one, six sons, according to the account of Mohi Turei and three daughters. The sons were

Taratakamoana
Tarapaoa
Tarauerere
Taraara
Taraongaonga
Taraatu

And the daughters were

Materoa Tawhipare Te Ataakura

Haukotore, a brother of Poroumata, also lived among Ngati Ruanui on the north side of the Whareponga stream. The pa of Haukotore was MATAKUKAI. He was the father of Rangitukua, who was famous in his time as an expert in the use of weapons of warfare and in the art of war. We may now refer to the account of Mohi Turei of the death of Poroumata and his sons, supplementing it where necessary from other versions of an oft-told:-

"When the tribe prepared food, they brought for Poroumata game, fish, and all other kinds of food. When the tribe made a catch of fish, the attendants of the pa of Poroumata went to the landing places to fetch the fish day by day; for some time all went well with the fetching, then trouble arose. It had come to be the habit for them to take the fish themselves from the thwart, the fish that were left they cut off the tails, the belly-fat, and heads of the hapuka (which were the choice part of that fish). His sons had been taking part in this business; for himself, he knew nothing of it; he cherished only kindly feelings for the tribe".

From another account we are told, that the sons of Poroumata did not wait for the fishermen to allot them fish, but ceased the same with con-

temptuous disregard of the men, who had laboured to make the catches. Worse than that, while the Ngati Ruanuku men were fishing the supercilious sons of Poroumata raped their women. So Poroumata bore among those subservient to him a reputation for tyranny and his sons an evil name for oppression and licentiousness.

So the tribe laid a plot to slay Poroumata. Part of their plan was to build a wharau for Poroumata and his sons, Ponga; being the material; hence the name Whareponga. When the wharau was finished it was decided to go out to catch fish for the feast to celebrate the occasion. This was a feature of the plot that Poroumata and his sons might be inspired to go out to sea to fish, Mohi Turei now takes, on the tale: -

"One night Poroumata looked at the clouds beyond the crayfish beds, resting close and compact, at the Milky Way and the Magella Clouds, at the flakes of mist running together and settling in masses on the mountains. He said, "It will be settled calm tomorrow, the wind will be a light sea-breeze making gentle ripples on the water; I shall put out to sea". In the morning he embarked in one of the canoes and reached the fishing ground. A number of canoes made up the fishing fleet. While he was occupied with baiting his hooks, the men in the bow exchanged knowing glances with those in the stern, and those in the stern with those in the bow. All the men in the canoes exchanged similar glances it was the indication that he was to be slain. They slew him and he died. They tore out his entrails and vitals, and threw them into the sea, and they were cast ashore. The place where they were cast ashore came to be called Tawekatanga-o-te-ngakau-o-Poroumata (the place where the vitals of Poroumata hung entangled). The fishing ground was called KAMOKAMO (knowing glances). Those names still remain".

Supplementing the account of Mohi Turei from other sources, it is emphasized, that the 'kamokamo' or knowing glances exchanged by the crews of the Ngati Ruanuku fleet were to be the signal for the slaying not only of Poroumata but also of his sons, who were in another canoe. Poroumata was the first to be killed. Then the sons in their canoe, warned by his fate, fled from the fishing ground kamokamo, which was off Ohineakai, north of Waipiro.

Plying their paddles furiously they sped to the landing place, but abreast of Mataahu Point they were intercepted by some of the Ngati Ruanuku canoes. It was then that a voice was heard calling to the eldest of the brothers, "Tara! Where is your way out now?" and Tara replied in words that have passed into a proverb "Tena ra nga ara o Tara e maha!" "Oh, Tara has many ways by which he may go". With one sweep of the paddles they lifted their canoes on to a wave, making straight for the shore through the breakers. And that one wave bore them ashore. But Ngati Ruanuku had paralleled the manoeuvre and landed at the same

time as the brothers. Not one of the fugitives survived the slaughter.

Thus died Poroumata and his sons, paying a penalty that tyrants and oppressors in more renowned lands among the great nations of mankind had paid in all ages.

There remained of his breed one son, Tahamoana (probably the Taratakamoana of the Mohi Turei version) whose name is little known among Ngati Porou, and whose descendants are practically confined to the Whareponga district. But the three daughters, Materoa, Tawhipare and Te Ataakura rank amongst the most outstanding members of the Porourangi line, who gave birth to its greatest chiefs and most celebrated warriors. Their story will occupy many chapters in this course. The sole male survivor Tahamoana, was living with his uncle Haukotore at Matakukai and thus escaped the fate of his father and brothers. Haukotore mourned his brother in his pa. He could do nothing among the multitudes of Ngati Ruanuku and Te Wahineiti. He had given no offence, being apparently a man of a retiring disposition. But his status amongst Ngati Ruanuku was still that of a chief and after his brother's death he laid a tapu on the sea off the coast, where the tragedy had taken place, so that for a period neither the people nor himself should fish. Of him it is said that when he went fishing he went by himself to fishing grounds well out to sea. Hana Maraea, grandmother of Mrs Materoa Reedy and Hamuera Ngarimu, has placed on record a saying relevant to the Haukotore penchant for solitary fishing out of sight of land, 'Haere ki te kainga i a Haukotere tutua!'

But we have been carried away by the story of Poroumata to anticipate a discussion of our third whakapapa table, and must now return to the second table to deal with the other descendants.

A hapu called Ngati Hinekehu was evolved from the marriage of Naia and Tihare, and of Tangihiamatatau and Waipipi, a daughter of Uepohatu. The name did not rest upon the descendants of Tamataonui and Whaene, who became merged with clans that had or adopted other names, such as Te Whanau o Kahu, Te Aitanga a Mahaki, Te Aitanga a Mate and others. Rongomaipapango, a younger brother of Poroumata married Haupapanui, daughter of his first cousin Naia. A son Rangitarewa is famous in Ngati Porou history as the lover of Materoa, to whom she bore a child, Tamaihu. From two other children of Haupapanui and Rongomaipapa the Ngati Hinekehu hapu is derived. By a number of intermarriages with descendants of Uepohatu, Ngati Hinekehu became very closely connected with the Uepohatu branch of the Toi peoples, which we shall deal with

The Porourangi Maori Cultural School

in detail in a special lecture. Meantime it can be said, that Ngati Hinekehu occupied the country south of Tuparoa from Tohoratea Creek to Kaimoho, lands to the south west of Ruatoria (formerly known as Manutahi) Mangahare, Taumata-o-Mihi, and Waitangi on both sides in the Tapuwaeroa valley.

You will be supplied with tables showing the ramifications of Ngati Hinekehu.

Referring to table page 5 we have in the comments on table page 3 already dealt with three of the children of Rakaimoehau and Tangihaerera, namely Poroumata and his two brothers Haukote and Rongomaipapango. In the Ngamoe case heard by the Native Land Court in 1886 there was a sharp difference between the elders, who claimed that land. One side asserted that TANGIHAERE was the original owner of this and adjoining lands and that his family was bred there on. The other side, whose chief witnesses were Eruera Kawhia and Hana Maraea, was as positive that Tangihaere lived at Uawa and that his children were born there. It is clear however from the statements of elders on both sides that members of the Hinekehu and Tangihaere families occupied at Uawa for some part of their lives and at Whareponga and the adjoining country for some part. Some indeed such as Haukote, Rongomaipapango, Poroumata and others seem to have spent most of their lives amongst Ngati Ruanuku and Wahineiti. The Court dismissed the dispute on this point by saying, that it was sufficient for its purposes to find 'that in the fifth generation from Porourangi the tribe or a section there of known as Ngai Tangihaere was in occupation of Ngamoe and that Poroumata mana and ownership of the land passed entirely into the hands of Ngati Ruanuku, with whom Te Wahineiti was associated and that Ngai Tangihaere who remained on the land did so on sufferance. It required drastic action on the part of the descendants of Poroumata and Haukote a generation or two later to wrest the mana from Ngati Ruanuku and Te Wahineiti. We complete consideration of the table page 5 by directing attention to the eldest child of Tangihaere and Rakaimoehau, an elder sister of Poroumata named HINEMAKAHO. She was taken to wife by Mahaki, one of the sons of Iranui, sister of Kahungunu, and Hingangaroa.

There is no question that she lived at Uawa until her husband and his people were driven out by his younger brother Hauiti. Her descendants became incorporated with and supplied the chiefs and leaders for a section of Te Wahineiti, which occupied part of the Waiapu Valley. Hinemakaho ranks as high as Hinekehu as an ancestress of Ngati Porou. The story of the fortunes of her family is part of the history of the descendants of Manutangiurua, which as deferred from our first lecture and will be taken up in the next and succeeding lectures.

Until we have formally introduced the two branches of the Toi family, which were associated with the middle and northern portions of what is now Waiapu County and the whole of Matakaoa County we cannot enter into a discussion of the three younger members of the Hinekehu family, Tangihiaikaputotara, Tangihiamatatu and Tawakepitokura. The proper place for that is when we deal with Ngati Uepohatu, who were in prior occupation and with leading members of whom they intermarried.

I end this lecture by directing your attention to an outstanding fact of East Coast history, that the greatest events in its long course occurred at places on or close to the seashore. There are some of you attending this course, who recollect the slow coming of the inland road, which is our main highway, and how up to the first decade of this century the main land communications followed the coast line. It is true that sections of our people lived along the valleys and streams, but the large villages and marae were on the coast, Whangara, Puatai, Uawa, Anaura, Waipare, Tangoiro, Tuatini, Te Ariuru, Waipiro, Akuaku, Whareponga, Waitotoki, Tuparoa, Reporua, Tikapa, and so on round to Wharekahika. Except Waipaoa and Turanganui in the south and Uawa there were no large navigable rivers along which important marae could function.

Waiapu and its tributaries, Maraehara, Awatere and Wharekahika could not be said to be waterways, such as Whakatane (in the lower reaches). Rangitaiki or Kaituna, which served a large Maori population in ancient days and on which the canoe was necessary to the economy of the tribes occupying their banks. But the Waiapu river in its lower reaches made up for its steep, broken and sometimes violent course by the great extent of cultivable land on both banks backed by terraces suitable for pa sites. Hence the great development of the population there, which drew from Tamokai of the inland Aowera tribe the cry, "Hoake taua ki Waiapu ki tatara e maru ana", "Let us go to Waiapu, where the rain cape is thick."

You can still picture the scene, where the tragedy of Poroumata and his sons was enacted. A good approach to it today is to ride from Tuparoa up the Tohoratea creek, where a few chains up the stream on the right hand side is the site of Poutiriao Pa. Some say that this was the pa of Tawakepitokura, the youngest child of Hinekehu; others that it was the pa of Rangitawera where he seduced his cousin Materoa and to which he brought their love child Tamaihu from Turanga. Emerging from the Tohoratea valley you reach Paepaenui, where the track winds down to the confined valley of Whareponga. If you could replace the forest, that formerly bedecked the hills and slopes before and on either side of you, the scene must have been grand and grim. To your left stands

the limestone rock cone of Otuaui, whose forest mantle was ruthlessly uncovered by the sheepman's axe less than forty years ago. To your left is the bare ridge on which stood the great Ngati Ruanuku pass, Tongaanu, Ureparaheka, Ruawhakapapa, Haerearongo. The ridge was probably always bare, but it stood in the midst of land rich in food resources and from its enemies all movements for miles around and far out to sea could be seen and watched.

You stand near the scene of the great battle of Te Hikutawatawa, where Tuwhakairiora, the warrior grandson of Poroumata, fulfilled the destiny, to which as he stirred in her womb his mother Te Ataakura dedicated him, to avenge the death of her father at the hands of Ngati Ruanuku.

In the distance and immediately facing you is the mountain mass on which stood some of the greatest pa of Ngati Ruanuku and Te Wahineiti, Kokai facing you, Tokatoa on a spur to the south-west and numerous smaller pa on the slopes facing the sea above Mataahu, Waiorongomai and Waipaoa. Kokai remained a formidable hill fortress down to the days, when the Nga Puhi of the north came raiding with the newly acquired firearms of the Pakeha.

But we anticipate too much in our coastal journey and must be content with this reminder, that to understand the Maori history of this coast you must see for yourselves and reconstruct the environment and scenes in which its leading events were enacted. You must rub out from your eyes and minds the highways and roads, which have come on to the tribal maps, lest they affect the perspective of the native history. One more feature you should bear constantly in mind in unraveling the tangled skein of Maori history. It is the great importance of the sea-going canoe, and the compulsion almost in the configuration of the country and the manner of its occupation to use the canoe and the sea for journeys and movement. Our main range, Raukumara runs parallel to the sea, but along the seaboard, secondary hill ranges run at right angles to the sea with steep narrow valleys between, except where Waiapu and its main tributary, Te Mata, have scoured wide terraced basins in their age-old endeavour to keep level with the ocean. The turbulent sub-tribes of Ngati Porou have occupied these parallel coastal valleys, a sub-tribe to each Valley with the inevitable hill forts at vantage points. These were formidable obstructions in the path of unwelcome travellers, who found the seaways less risky. The canoe therefore figured prominently in the culture of the East Coast peoples, who found suitable Totara in the forest, which clothed every valley, and applied to the construction and adornment of the vessels a unique mastery of building and carving.



Waka Ama Rangatahi Teams Represent the Region

Rangatahi from the Gisborne and Coast based Waka Ama clubs' proved their weight in gold, silver and bronze at the annual Waka Ama Competition at Lake Karapiro last month.

A treasure trove of medals was brought home from the regatta. Between the five clubs of Tuwhakairiora, Te Roto o Hine Takawhiti, Tuatini, Mareikura and Horouta, 46 medals were won.

Tuwhakairiora secured - one gold, three silver and four bronze, Te Roto o Hine Takawhiti - two gold, Tuatini - one silver and six bronze, Mareikura - 21 gold, 10 silver and nine bronze and Horouta - eight gold, eight silver and 13 bronze.

Te Urunga o te Ra Regional Waka Ama president Maggie Greening says there is an outstanding number of rangatahi representing their clubs.

"This area has the largest numbers of rangatahi representation and the whanau of the Tuwhakairiora Club was the second largest team competing at the nationals overall."

Although the Te Tairāwhiti rangatahi took out most of the medals,

they lost the Raukura Moana Trophy for the highest medal count, to an Auckland based club.

"We won it last year and chances are excellent that we will win it again next year ... we were pipped at the post this year though," she says.

The Lake Karapiro regatta was a first time ever event for many of the young competitors.

However, five-year-olds were as keen to paddle, as their older friends and rivals. Horouta Waka Ama Club spokesperson Kapua Waikari says the three-day event was an "awesome" display of rangatahi talent.

"This was the first time the club's tamariki had competed at the waka ama nationals and we are really pleased with their performance," Te Roto o Hine Takawhiti team manager Dean Kawhia says

Runanga Chairman Api Mahuika who has been attending the waka ama national's for the last few years says he is pleased with the increase in number of Ngati Porou teams participating.

"I would however like to see them all join together to do support haka and waiata for all the teams from our rohi during the presentation ceremonies.

If you think you've got it bad... Have a read of this...

E nga iwi o te motu, tena koutou katoa

Some of you might be interested in the following analysis that sheds a light on our socio-economic position in the scheme of things.

If you could shrink the world's population into a village of precisely 100 people with all the existing human ratios remaining the same it would look something like the following.

There would be 57 Asians

21 European

14 from the Western Hemisphere both North and South

8 Africans

52 would be female

48 would be male

70 would be non-white

30 would be white.

70 would be non-Christian

30 would be Christian

89 would be heterosexual

11 would be homosexual

Eight people would possess 58% of the entire world's wealth and all eight would be from the United States

80 would live in substandard housing

70 would be unable to read

50 would suffer from malnutrition

One would be near death - 1 would be near birth

One (yes only one) would have a college education

One would own a computer

When one considers our world from such a compressed perspective, the need for acceptance, understanding and education becomes glaringly apparent.

The following is also some thing to ponder ...

If you woke up this morning with more health than illness ... you are more blessed than the million who will not survive this week.

If you have never experienced the danger of battle, the loneliness of imprisonment, the agony of torture or the pangs of starvation ... you are ahead of 500 million people in the world.

If you have food in the refrigerator, clothes on your back, a roof overhead and a place to sleep ... you are richer than 75% of this world.

If you have money in the bank, in your wallet and spare change in a dish someplace ... you are among the top 5% of the worlds wealthy.

If your parents are still alive and still married ... you are very rare.

If you can read this message, you are more blessed than over two billion people in the world that cannot read at all.

Sourced from e-mail



Colossal Cucumber Intrigues Kaiti Kids

Rebekah-Te Arani and Nicholas Te Puni (pictured above) found in their Kaiti garden this month the biggest cucumber they had ever seen in their lives.

Nine-year-old Rebekah was pretty sure their homegrown cucumber was of Guinness Book proportions while seven-year-old Nick just wanted the 50cm monster to make a multitude of cucumber sandwiches.

The children say their father Hepa is the gardener in the whanau while mum Sue waters the veges.

The children also grow their own sunflower and kamokamo plants which they tend in their home garden and at their nanny Margaret's.

Whakapakari Te Reo ake o Ngati Porou

Te Wananga o Rongomaianiwaniwa

Venue: Rahui Marae, Tikitiki

Date: Friday April 6 (5pm start)
until Sunday April 8 (ends 9am)
also throughout the year

Te Wananga o Matariki, Te Reo o
Ngati Porou Wananga, Te Wananga
o Hamoterangi, Te Wananga o Te

Takapau o Maui (dates, venues to be confirmed)

Nau Mai, Haere Mai - catered for all Te Reo levels
contact - Te Runanga o Ngati Porou



Student Achievements Testimony to Strengthened Education in Ngati Porou East Coast Schools



Third former Tawhiri Dalton Reedy has the country's top external sixth form certificate for Maori while school mates Ruth Heeney and Awhina Houkamau Fleming (14) hold A bursaries.

Te Tamaiti o Te Waiu ki a ekeina a Tikitiki o rangi kia tomohia a Rangiatea kia mau ki te wananga o te ao Maori o te ao whanui koia nei te taumata whakahirahira o tona ake ao.

Vision statement for Te Kura Kaupapa Maori o te Waiu o Ngati Porou

Top junior Te Waiu o Ngati Porou Kura Kaupapa scholars Tawhiri Dalton Reedy, Ruth Heeney and Awhina Houkamau Fleming have excelled in New Zealand's senior secondary school exams.

Tawhiri (13) while still in form three gained the highest mark in the country last year for the external Sixth Form Certificate in Maori with an outstanding 88 out of 100 mark.

Keriana Kawhia a former Te Waiu student now attending St Josephs (Hastings) has got the second highest mark in the country.

Tawhiri also passed her School Certificate in maths and science.

Of Ngati Porou and Ngapuhi descent Tawhiri has set her goals on becoming a doctor.

She attributes her success to the nannies that look after them at Te Waiu and the whanaungatanga of the kura kaupapa.

"Before every exam we have a karakia to settle our nerves."

Hardwork and extra hours of study also ensure top marks can be attained, she says.

Her academic fourth form year for 2001 will involve School Certificate maths to improve on her previous years mark,

chemistry, biology and English, with Bursary Maori.

Fourth formers Ruth (14) and Awhina (14) have gained their School Certificate in Maths and Science (with marks in the mid seventies) plus an A Bursary in Maori.

Ruth who has set her sights on a career as a computer technician will be studying School Certificate physics, chemistry, art, english, with sixth form computers and maths this year. Awhina will be studying physics, chemistry, biology, art and English for School Certificate with maths and computers for Sixth Form Certificate.

Awhina says that all the extra after school tuition in maths and science helped the students as well as the support from the teachers who had to drive the pupils home after their 3pm-5pm classes because the school buses (home) had been missed.

"All the extra mileage eventually paid off though", says Awhina.

The girls believe science is one of the toughest topics because new English and Maori words have to be learnt.

The fluent speaking Maori pupils wrote all their exams in Te Reo even though the maths and science exams were in English.

"We were freaked out when we went into the maths exam because we were told it was in Maori but when we got into the exam room we found the paper was in English," said the girls.

Te Kura Kaupapa Maori o Te Waiu acting principal Phillip Heeney says that the high levels of attainment are testimony to the hard work of both students, staff and whanau.

"We do everything we can to ensure that the students have a better than even chance of success in whatever they choose to do."

Te Waiu o Ngati Porou Board of Trustees chairman Selwyn Parata says this achievement of excellence is not only about the individual success of the students but the success of Kura Kaupapa.

"There are a lot of misconceptions about Kura Kaupapa. People think that our kids are somehow missing out because they are taught all subjects in Maori.

"People do not understand that while the promotion and proliferation of Te Reo Ake o Ngati Porou is at the core of our Kura Kaupapa so is supporting our children to unleash the power of their minds and to celebrate o tatou Ngati Poroutanga." The other dimension that makes this Ngati Porou story of education a unique one is that Te Waiu was providing their three fourth formers and two third formers with a secondary school curriculum even though they were not being funded to do so.

Te Waiu has only recently received official Whare Kura status (secondary school component of Kura Kaupapa), which means they are now eligible to receive funding from the Ministry of Education for the Whare Kura.

"For the past two years Te Waiu has carried the secondary school component because of their commitment to a seamless education. What is happening in our schools and other Ngati Porou schools is a testament to Whaia te iti Kahurangi and the principle of self determination for Ngati Porou education," Mr Parata says.

"Whaia te iti Kahurangi ki te tuohu koe me he maunga teitei"



Crown - Council Deal Cuts Out Ngati Porou

At the heart of the Maori version of the Treaty of Waitangi lies the principle that Iwi/Hapu and the Crown will co-exist in a partnership of understanding for the development and progress of both parties.

The Treaty was an acknowledgement therefore of Iwi/Hapu existence, of their prior occupation of the land and of an intent that Iwi/Hapu presence would remain and be respected. Although this was the intent it unfortunately has not been the reality over the past 161 years - but just when it seems the Treaty was being better understood ...

The Gisborne District Council has been making moves to purchase the Manutahi Forest at Ruatoria.

Te Runanga o Ngati Porou Trust chairman Api Mahuika says the original owners and their families are appalled at the sale and purchase agreement between Council and the Crown and the lack of consultation with Ngati Porou and owners.

The members of the Kaiwai and Awatere families have voiced strong resistance against the purchase as they wish to retain their mana whenua over their inherited lands.

"The original owners and their families must receive the benefit of their lands especially given the way it was taken off them in the 1970's.

"Such a blatant disregard for our people and our rights must be a signal for us as Ngati Porou to groom future councillors who will represent and respect our tangata whenua and turangawaewae rights".

Mr Mahuika says purchasing negotiations between the Crown and Council was made in secret (confidential), which prevented any information publicly flowing between the Runanga and Council.

"A solution has to be found and this can only happen by a meeting between the Crown, Ngati Porou and Council," he says.

GDC chief executive Bob Elliot says that only the GDC could buy Manutahi Forest.

"There are a variety of ways that the Crown can transfer a public work and section 50 of the Public Works Act would apply.

"However it is important to recognise that in transferring the ownership of the public work, where the intention is to continue with that conservation works purpose, then it can only transfer to a local authority such as the Council. Runanga Treaty Claims manager Rei Kohere says in response to Bob Elliot's comments that there were other options available to the Crown which would not have limited the transferral of ownership of the forests only to the GDC.

"Obviously these options were not considered in the introspective discussions that transpired between central and local government," Mr Kohere says.

Gisborne District Councillor Meng Foon also opposes the council's plans to purchase Manutahi Forest.

He says the Crown planted trees as public works for the protection of the Ruatoria township in perpetuity and managed it at no cost to the Council.

"Why on earth would Council want to stick their nose into it."

He believes the money from the forestry account would be better spent on priority needs such as infrastructure, debt removal and a landfill purchase.

District Councillor and TRONP Trust member Atareta Poananga is also angry over Council's decision.

She says some of the landowners regard the original acquisition of the Manutahi Forest as a land grab and legal theft.

"The owners were supposedly compensated by

the Crown and this went through the Maori Land Court but there could still be some issues about that original compensation as well".

At the next Runanga meeting in March Ms Poananga will be advocating that the Runanga asks Council to reverse its decision to purchase.

Api Mahuika says that what is most disappointing for him apart from the continuation of ploys to alienate Ngati Porou from their lands, is that throughout last year the Runanga met with the GDC nearly every other week, to discuss the improving of working relationships and economic development.

"Nothing was mentioned about these negotiations.

"This breach of trust has left us reassessing our future involvement in development such as the Tangata Whenua Caucus and the Tairawhiti Development Task Force."

The Runanga is awaiting reports and recommendations from legal advisors as to how to put a stop to this "debacle".

"We are also enlisting the support of the five Ngati Porou MPs in parliament including Donna Awatere-Huata who is a descendent of the original land owners to assist the Runanga in our attempt to injunct the sale," says Mr Mahuika.

Te Runanga o Ngati Porou lodged a Treaty claim on behalf of all Ngati Porou people who had their lands confiscated by the pen and this latest move on the Manutahi forest is yet another example.

Te Runanga o Ngati Porou

Directory

Registered Office

1 Barry Avenue

PO Box 226

RUATORIA

Ph: 06 864 8121

Fax: 06 864 8115

Email: Info@tronp.org.nz

Offices

195 – 199 Wainui Road

PO Box 394

GISBORNE

Porou Ariki:

Ph: 06 867 9960

Fax: 06 867 5335

Email: Porou.Ariki@xtra.co.nz

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