



Te Runanga o Ngati Porou

NATI LINK

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Book Reveals a Legends Life Story

A legacy for future generations can be found between the pages of the recently launched *He Tipua* – a book detailing the life and times of Sir Apirana Ngata. His surviving children, Sir Henare Ngata and Mrs Mate Kaiwai sanctioned the story of their father's life and assisted author Dr Ranginui Walker of Whakatohea with its creation.

He Tipua – The Life and Times of Sir Apirana Ngata was launched in September at Ngata Memorial College. More than 300 people including special guests Prime Minister Helen Clarke and Minister of Maori Affairs Parekura Horamia attended the celebration.

A full-force powhiri and morning of mihi-mihi were followed by speeches from Ms Clarke who paid tribute to the life works of Sir Apirana and the wealth of history bound within the pages of *He Tipua*.

She told those gathered at the launch that Sir Apirana was not only the most famous son of Ngati Porou, but also one of the greatest New Zealander's of the 20th century.

"Sir Apirana was a highly educated man in a European world and in fact must have been one of the highest educated



Celebrating the He Tipua launch and Ta Apirana Ngata Memorial Lectures 18th year (with birthday cake) are Sir Henare Ngata, Lady Lorna Ngata, Prime Minister Helen Clark, Mate Kaiwai with Rev Boycie Te Maro and Doctor Ranginui Walker looking on.

if not the most highly educated, Member of Parliament."

Ms Clarke said it was no coincidence Sir Apirana and Sir Ernest Rutherford had been at Canterbury University together.

Sir Ernest had gone on to split the

atom and Sir Apirana the first Maori university graduate and first ever New Zealander to complete the double degree of B.A., LL.B came home to his people.

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Report from the chairman Apirana Mahuika

E nga mate, Haere! Haere! Haere! Waiho iho ko te mamae me te pouri mo koutou kua tokia nei e te ringa kaha o aitua hei a matua kua mahue ake nei i a koutou. Tena hoki ko tatau te hunga ora, tenei ra nga mihi atu ki a koutou katoa.

Whakapapa is alive and well in Ngati Porou and this is evidenced by the fact that Ngati Porou from all corners of our land come from far and near

to "cheer on" our Ngati Porou East Coast Team. It is incredible what whakapapa can do for us...it unites us and points the way ahead for other positives that can be achieved to benefit our people irrespective of where they live. I have attended all of the away games so far and I am amazed at the many young Ngati Porou followers of our team coming from Auckland, Wellington, Hamilton

etc to add their voices of encouragement to the voices of those who live at home. Maybe the time has come for us to devote our energies to issues that will enable us to take greater control of our lives rather than be subservient to political directives that destroy our sense of unity as prescribed by our common whakapapa.

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Report from the chief executive officer **Amohaere Houkamau**

Tena tatou te Wiwi Nati e noho mai nei i nga topito o te kainga o te motu hoki. He mihi aroha ki nga whanau i raro i te kapua pouri. No reira i nga mate, haere, haere, haere atu ra. Haere ki te kainga tuturu o te tangata. Tatou nga waihotanga iho o ratou ma, tena tatou.



Greetings to all who have gathered to create the "Blue Wave" that has swept the country over the past few weeks, leaving opposition teams and their supporters in their wake!!! The Ngati Porou East Coast team, their Coach, Management and Supporters have done us all proud.

The unity and pride they have engendered is a 'modern day' testament to the legacy of the late Ta Apirana Ngata, that is eloquently described in his Biography "He Tipua", launched at Ngata Memorial College during the Ta Apirana Ngata Memorial Lectures 2001.

"He Tipua" records the life and times of Ta Apirana and is a timely reminder to us all that we can not afford to rest on the deeds of our Tipuna but must strive always to learn from those deeds, heed the lessons and add value within the context of today's challenges and times.

Te Ao hurihuri provides us with many

new challenges, in the form of the many reforms and policies that beset us. The Oceans Policy consultation and the Review of the Local Government Act are but two examples. The challenge that the Runanga and other Iwi face is keeping abreast of these developments so that we can actively participate in meaningful dialogue with the Crown to ensure our perspective and position as Ngati Porou is clearly stated and accommodated for.

It also requires us to affirm our own Ngati Porou framework rather than just responding to the Crown's legislative framework that does not take cognisance of our Tikanga and/or pre-determines the type of responses being sought.

The Runanga is not funded by the Crown to engage in consultation processes and/or review existing legislation. The expectation of the Crown is that we should provide timely, informed responses and yet they do not responsibly resource Iwi to ensure that the important role and responsibility for proactive policy/legislation design and review is enacted. The Crown has a fiduciary and prior responsibility to Ngati Porou to recognise and respect our unique,

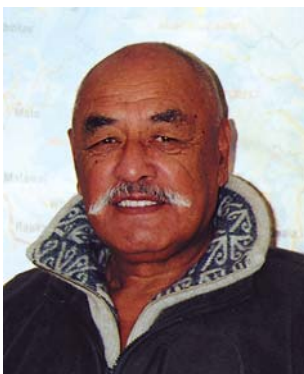
indigenous rights as one of the first 'Nations' people of Aotearoa and as its Treaty partner.

In my view the Crown has acted irresponsibly in expecting Iwi Authorities to have the capability to respond to the "machinery of Government" eg 20-30 reforms, reviews, consultation hui a month, without recognising that we have dual responsibilities and subsequently dual demands on our limited resources.

The Runanga needs to invest in, and support our 'Ngati Porou Nation' development agenda as well as participate in New Zealand Society as a representative body of the Ngati Porou descendants of the Treaty signatories. In this sense things have not changed much from the days when Ta Apirana Ngata was in Parliament, because if one was to sum up his political career it was about balancing the score-card, achieving that quadruple bottom-line, cultural, economic, political and social growth and prosperity as a Ngati Porou person and as a citizen of New Zealand. Next months Nati link will feature a 4-page spread on the glorious 2nd Division debut of Ngati Porou/East Coast, the stunning Ngati Porou Hui Taurima hosted by nga whanaunga o Te Poho o Rawiri and a preliminary report on the financial and non-financial performance of Te Runanga O Ngati Porou for the period ending 30 June, 2001.

Report from the chairman (continued from page 1) **Apirana Mahuika**

Political decisions, relating to fisheries, have seen iwi taking each other to court, because the traditional and customary aspects of ownership have been abrogated by the Fisheries Settlement. Ownership of the resource by iwi has been supplanted by



ownership by Maori. Political policies will continue to destroy the fabric of our culture unless we seize the opportunities to take control ourselves. Let us therefore take a lesson from our infectious support for our Ngati Porou East Coast Team

and use the model as our unifying principle to destroy that of - "Divide and Rule" which, if fostered, will be to our detriment. To those Ngati Porou candidates seeking places on the Gisborne District Council and the Tairāwhiti Health Board, I wish you all

well. I hope that our people will vote for you in order that we may have voices in council, given that the Maori population in Tairāwhiti is above 40% of the total population. Candidates of course must campaign strongly to be successful.

Te Runanga o Ngati Porou is making great progress in terms of our socio economic development and the benefits will be invaluable to our future, but we must grow the assets now in order to service the times ahead. Our Ngati Porou Claims Committee in regard to our Treaty Claims against the Crown, is working hard behind the scenes.

To date, all the claimants now have legal counsel and the means to assist them in researching their claims, which is something that never happened prior to the setting up of the Claims Committee. There are also more and more Ngati Porou who have registered with Te Runanga and more who are seeking registration.



Birthday Time for Runanga



September 1st signals the start of the spring season. The first day of spring also marks the legal establishing of TRONP 14 years ago.

TRONP chairman Apirana Mahuika says the Runanga has come a long way since 1985 when it was an interim Trust Board and 1987 when it was established as a Trust Board under the Trust Boards Act 1955 and TRONP Act 1987.

Since its inception the Runanga has been involved in:

- The establishing of Te Whare Wananga o Ngati Porou.
- The obtaining of broadcasting licences for Radio Ngati Porou as well as a \$15,000 seeding fund to fully establish the station.
- Providing political advocacy and support for the securing of \$4.9 million to access forestry in Ngati Porou.
- Arguing in courts with the Crown and Te Ohu Kai Moana for the indigenous rights of Ngati Porou in fisheries without which our mana in fisheries would have become dissipated.
- The purchase of Pakihiroa Station on behalf of all Ngati Porou.
- The return of Mt Hikurangi to Ngati Porou.
- The establishment of proactive and successful social services ie. Tuhono Whanau, Whaia te iti Kahurangi, Ira Tangata.
- The sponsorship of the Ngati Porou East Coast rugby team.
- Joint ventures with other iwi.



Ngati Porou East Coast a powerful force on the rugby field.

Rugby sponsorship for 2002

Te Runanga o Ngati Porou will continue its sponsorship of Ngati Porou East Coast rugby for the year 2002.

TRONP Chief Executive Officer Amohaere Houkamau says the Runanga sponsorship of the Ngati Porou East Coast Rugby Football Union is still one of the best investments that TRONP has made.

"It has been a unifying factor for our people," she says.

"The involvement is a totally positive one from our 80 and 90-year old pakeke at the game or listening to the commentary on their 'wireless' through to our children with their blue painted faces."

Ngati Porou is the first iwi authority to sponsor a provincial rugby football union team.

In negotiating the original sponsorship package the Runanga proposed that the East Coast Rugby Union and team would incorporate the name Ngati Porou.

The sponsorship package also includes free rental for the NPECRFU offices and cash incentives.

Ms Houkamau says the hopes and dreams of the Ngati Porou East Coast rugby team are being nurtured in the hearts of all they represent.

This can be seen in the swelling crowds of supporters who trek to Ruatoria for the home games and for that matter anywhere in Aotearoa where the boys in blue might be playing, she says.

"Cheers of 'Ngati Porou ... East Coast' echo throughout the rugby fields of the scheduled games but none are sweeter than the cheers of victory at Whakarua Park, Ruatoria."

"When they are victorious so are we," says Gisborne man Rangi who travels to all the home games at Ruatoria with his ute-truck, which converts, into a sideline grandstand, beach umbrellas, bar stools and table plus his barbecue for his whanau, mates and dog.

Another call of support being chanted throughout the rugby supporter ranks is "Nati" ... "Nati".

The word Nati is a nickname used many years ago for Ngati Porou.

Sir Apirana Ngata suggested in the mid 1920s - when the Ngati Porou dairy factory was being built - that the brand name for the Ngati Porou dairy company butter should be Nati as it was inappropriate to use the tapu (sacred) name of Ngati Porou upon a food item.

He termed the brand name Nati as a mark for Ngati Porou progress. And so it is still recognized in this capacity today.

Another shout of upliftment rippling through the crowd is "Go brothers", this affirmation clearly defines once again the power of total unity the Ngati Porou East Coast rugby team has given its supporters.

Team Coach Joe McClutchie says most of the players can lay claim to their Ngati Porou whakapapa. He also believes the iwi factor had strengthened the resolve and determination of his team.

Injury Prevention Best Solution

Funding secured from the Land Transport Safety Authority will see the Community Injury Prevention (CIP) Programme securing 34 new car seats for families.

The Ngati Porou Car Seats Hire Scheme is one of many CIP programmes profiled during a meeting at Ruatoria in July between LTSA and the CIP team.

LTSA ceo David Wright says he was impressed with the injury prevention initiatives in Ruatoria and along the coast.

"The communities are taking charge and doing it well," he says.

LTSA will also continue to support the CIP team with their driver licence programme for the elderly members of the coast's community. Before this programme was set up pakeke had to drive more than 100km to sit their driver licence tests.

The CIP team are also planning with support from LTSA to bring the Full License Test back to the coast.

Runanga CIP team leader Aroha Rangihuna says the CIP programmes for road safety were "humming" along with positive results continuing for road safety on the East Coast.

The theory and practice driver licence programmes are once again proving popular. The next intake for the monthly driver licence programmes is underway with courses being held in October at Tokomaru Bay.

The introduction of Motorcycle Theory and ATV (4-wheel motorbike)



Meeting to discuss road safety and injury prevention issues on the East Coast are (from back left) Ruatoria Police Sergeant Edward Keelan, Rev Boycie Te Maro, Land Transport Safety Authority chief executive officer David Wright, regional manager Pat Aldridge, Iwi Liaison Officer Roger Maxwell, education officer Kate Irvine, local Proactive Group member Katarina Isaacs, Rural Education Activity Programme representative Murray Henare, Runanga Community Injury Prevention team leader Aroha Rangihuna and kaimahi Fay Pohatu.

Co-ordinates Programmes offer a safer approach to the handling of farm bikes.

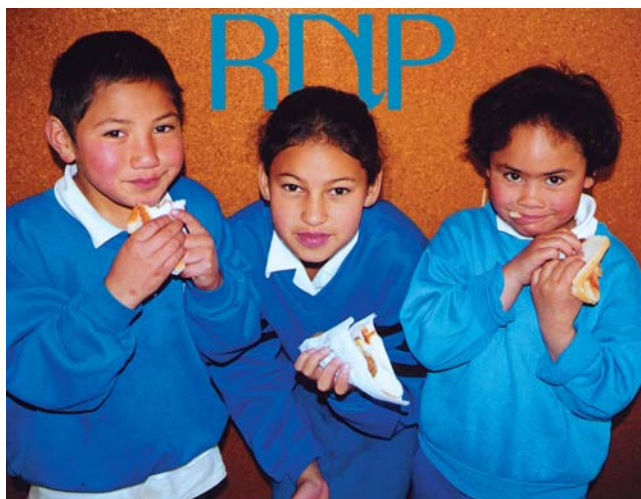
The pilot programme has come about due to a recent increase of youth injuries and deaths occurring in New Zealand through rural motorbike accidents.

A call for Road Safety statistics for the East Coast to be separated from

the Gisborne and Wairoa areas in the LTSA annual Road Safety Report has also been answered.

Ms Rangihuna says this means a true and accurate record of East Coast statistics will be available.

"This will help identify the areas of road safety which need more promotional work to get the message home," she says.



Birthday Broadcast

Ruatoria children (from left) Leeshana Hazel, Karangawai Olsen and Starleah Pahau celebrated the birthday of their favourite sounds station Radio Ngati Porou with a sausage sizzle and a song.

Uepohatu Marae (Ruatoria) hosted the live birthday broadcast with school children from throughout Ngati Porou and local performers entertaining the crowd and radio listeners.

RNP manager Ken Eruera says the birthday celebration was a "fun time" event, which showed the strength of the coast's community spirit.

Te Reo Irirangi o Ngati Porou celebrated its 14th year on air on August 31.

Minister of Maori Affairs Report Parekura Horomia



*Ko Hikurangi
te manūga
Ko Waiapu
te awa
Ko Ngati Porou
te iwi*

Tihei Mauri Ora!

Tena koutou e te whanau. I have always maintained that Tolaga Bay was the centre of the universe so I was not surprised when Ruauumoko recently decided to gently remind everyone of that fact too. The Hikurangi farmers group is a great example of people getting together to find their own solutions. Maori farmers around Ruatoria have joined forces to discuss their issues and pool their ideas to increase farm production and, therefore, profits. The initiative is being supported by MAF and Te Puni Kokiri. The group is also calling in outside advice, like the services of an Agresearch scientist. I recently took the chance to catch up with the Waiapu Work Trust. The benefits of going to work are far more than just financial. It was great to see the sense of purpose and pride amongst the workers there. The need for work was a point that Warwick Olsen pressed home later in the day at the Tairawhiti Development Taskforce hui at Pakirikiri marae. At the hui I heard that Maori landowners nationally contribute \$120 million in levies to Meat NZ. I heard that forestry landowners were paying \$80–90 thousand in rates into the local economy. I heard that earlier problems of the “lack of experience and expertise of management committees” have been addressed and progress is being made. I know that it’s not all roses but, it is clear, things are coming together and that’s great news. It was pleasing to see the chief executives of Te Runanga o Ngati Porou, Amohaere Houkamau, and Te Runanga o Turanganui a Kiwa, Tracey Tangihaere, at the Knowledge Wave conference in Auckland. I know they will take the good ideas from the conference and build on them for the benefit of the people on the Coast. It is heartening to see the Te Runanga o Ngati Porou involvement in the Housing NZ Assessment survey. The assessments are the first steps in addressing wider social issues faced by the community. All that really means is meeting families face to face to discuss their needs and how government agencies can help. It’s exactly what the old “Maori community officers” from the Department of Maori Affairs used to do and now the job’s being reinvented. Finally as a former East Coast rugby representative, I have been tracking the progress of the team with tremendous pride. The decision to move up to the second division was awesome, up there with the decision to take on the name Ngati Porou-East Coast. It is one of the best things to happen this year. Go Ngati Porou.

Oceans Policy

Seventeen Ngati Porou marae have put forward Oceans Policy development process submissions, to support their current claims and concerns for Tangaroa. Pakirikiri Marae (Tokomaru Bay), hosted the Oceans Policy hui in July which saw many groups, including the coast’s school children coming forward to present their views, concerns and knowledge of ocean tikanga. Local spokesperson for the Oceans Policy Keri Kopua says the hui saw hapu and whanau calling for:

- ‘tino rangatiratanga’ of hapu over their kapata kai
- all rahui to be given full recognition
- the involvement of iwi being 50/50 partners in managing the oceans environment.

At the hui, Te Runanga o Te Whanau executive and Ministerial Advisory Group Oceans Policy Committee member. Rikirangi Gage encouraged Ngati Porou whanau to become involved in the establishment of the legal framework which is about to be set up.

He says the Oceans Policy is essentially about managing the human impact on the marine environment. “Because the marine environment is so different and more diverse than the land environment we need a different kind of framework for managing our own interaction with it.”

The Oceans Policy process to set up the framework is being developed in three phases. The first identifies vision and values in relation to the ocean through a public consultation process. The second phase focuses on designating a process to achieve the vision and developing the policy. The third phase will deliver the vision.

The scope covers the marine environment within New Zealand’s jurisdiction including - the seabed and the petroleum and minerals in it, the water column, the marine life and ecosystems, entities and constructions introduced to it and activities on it, under it, with it, through it and over it. It also includes the effect on the ocean of land-based activities.

“It’s important from a Treaty perspective as it will have a far reaching affect on iwi and hapu rights to the seabed.”

Mr Gage says. Iwi throughout the motu also want to see now and in the future:

- Tino Rangatiratanga of Iwi/hapu over their rohe moana as guaranteed by the Treaty of Waitangi.
- Treaty rights to the entire marine environment including minerals, gas, oil and the sea bed, are not abrogated by any act of the Crown
- That the rights to derive oranga from the ocean and to meet obligations as tangata whenua are not diminished by any act of the Crown
- The sustainability of fish stocks and the bio-diversity of all the species that live in the oceans is maintained
- More stringent monitoring of foreign vessels
- More resources for the funding of hapu to manage their fisheries
- More resources for research and policing.

***This is the beginning
of the sixth***

Rauru-Nui-a-Toi lecture.

I am putting into an additional lecture some of the material, which was given to you in an abbreviated form the night of our previous lecture. The four whakapapa tables, which were dealt with briefly then, contained some of the most important personnel in the early history of Ngati Porou and related to events, which had a far-reaching influence in the distribution of the people.

**Quarrel between Hauiti
and his brothers.**

Hauiti, the youngest of Te Tokotoru a Iranui, appears to have been the most industrious or the one, who commanded the services of the hapu or workmen. Here is an account by Hone Ngatoto of the circumstances, which led to an open quarrel between the brothers.

"Hauiti made a net, a kaharoa, immersed it in water and took it to sea. When it brought in a haul of kahawai fish his brothers saw it and ordered their people to grab the fish and so the catch went to them. Day after day this treatment of him by his brothers went on. The latter were on their taumata, which is called either Tirohanga or Taumata Kahawai. This was situated on the low range of hills north of Uawa, called Tatarahake (where the quarry is, as one approaches Tolaga Bay township from the north.) The part of the shore at the mouth of the Uawa river, where Hauiti and his people caught the kahawai, was called Te Ikauraura. When on a later occasion another haul of kahawai was brought ashore and his brothers seized the fish - Hauiti quarreled with them. He directed his people to roll up the net, which they did accordingly."

Wi Pewhairangi says briefly, that when the two elder brothers of Hauiti saw the retainers, which their grandfather Tamatea had sent them, they commenced to persecute him. But it was the seizure of the kahawai, which compelled Hauiti to plan his revenge. We continue the account of Hone Ngatoto.

"Hauiti decided to go to Turanga. He went to Marukakoa, who lived inland at Pawerawera in the Wharekopae district and asked him to instruct him

in the karakia kai whanaunga, the incantation that would give him strength to eat his relative. Marukakoa taught him the karakia and the two then entered the house. Marukakoa gathered and brought twigs of the shrubs and trees, hinahina and others, that would cause the most bitter and pungent smoke and threw them on the fire. Hauiti was inside the house, while the tohunga recited his karakia from outside. The latter waited for some signs of distress, a cough or other sign but nothing came. So he opened the door and Hauiti came out not showing any signs of distress or discomfort from the bitter smoke. Marukakoa said to Hauiti. "Sir! Go. You will prevail over your brothers". Hauiti returned and fought and defeated his two brothers and became the greatest of the three."

According to Wi Pewhairangi, Makihoi was the place, where Marukakoa taught Hauiti all the karakia for fighting. When he returned to Uawa his brothers again quarrelled with him. He arose and overthrew them in four different battles. They left Uawa and took to the mountains. This was the beginning of the vendetta between the three brothers and their descendants, which led to the migration northwards or into the Bay of Plenty of the children and grandchildren of Taua and Mahaki.

It is probable that the unhappy state of affairs resulting from the quarrel among the sons of Iranui caused Poroumata and his brothers to migrate to the Whareponga district and that we should date his murder by Ngati Ruanuku as a later event than the fights between Hauiti and his brothers.

We must now bring in the table headed by TAI AU and page II as it contains some of the links connecting the many tables you have been supplied with. Tai au is associated in tradition with Titirangi, the hill above the Freezing Works at Kaiti. His name was given to a rock in the Turanganui River, Toka-a-Tai au, which is usually referred to as the southern boundary of Ngati Porou. Tai au had two wives, Rerepuhitai and Te Ariaterangi, both of the Toi people of the East Cape district.

By his chief wife Rerepuhitai Tai au had Tamahinengaro, a son, and by the lesser wife Te Ariaterangi another son, Tahitokurumaranga. We have no record that either of the sons lived elsewhere than in the Turanga district. Their home was on the east side of the Turanganui River, where on the Titirangi Hill and on the fore-shore towards Papawhariki, Tuamotu and round to Wainui there are signs of extensive occupation in the early days. This was the meeting ground of the Paieka, Horouta and Takitimu ancestors. Here they intermarried with the earlier settlers, who were probably of the Toi tribes, whose distribution further north is undoubted. It was to this area, that Ueroa after his quarrel with his brother Hau retired. We shall see when we deal with the canoes of the Maori migrations from Hawaiki that portions of the crews of Horouta, Takitimu and Te Ikaroa-a-Raura settled at the mouth of the Turanganui River, occupying both sides of it and up the Wai-weherua or the forking tributaries, Taruheru and Waimata. They also spread east and west of the mouth of the river; east towards Tuamotu and west along Waikanae. The area is associated with Tamatea-a-Muri-Whenua, father of Kahungunu and his sister Iranui. According to some authorities this Tamatea took to wife three granddaughters of Ueroa.

By the eldest, Te Moanaikauia, he had Whaene, whose descendants are at Tauranga and by the second, Ihuparapara, he had Ranginui, after whom the Ngati Ranginui tribe of Tauranga is named.

By the third and youngest, Iwipupu or as some call her Iwitererewa, he had Iranui and Kahungunu. The priests of the Wairarapa Whare-Wananga say, that the remains of Tamatea and Kahungunu were put into a cave at Te Wharekorero, a burial place near Wainui. All this will be told under the appropriate captions in later lectures.

The scrappy and disjointed traditions transmitted to us leave much to the imagination in the reconstruction of the society of the early period. If we visualize an aristocracy transported from the warm islands of Eastern Polynesia acclimatising itself in a

colder land and adjusting to the new conditions amid earlier settlers, who had not the vigour and class consciousness of the Society Islanders of the period of Uenuku, Ruatapu, Paoa, Turi, Tamatekapua, and others, we must allow some generations for the breeding and formation of a new society and the piecing together of the traditions and history, which was the Hawaiki background and the adaptation of the imported culture, especially the material culture of housing, agriculture, food gathering and warfare to the new environment. The area between Nukutaurua on the Mahia Peninsula and Uawa was ideal for the readjustment. Titirangi was perhaps the most central spot in the area, both as regards land and sea communications and by the historical circumstances of the landing places of the canoes from Hawaiki.

The family of Taiau family grew up in the Titirangi district and reached manhood. There appears to have been some connection with the Bay of Plenty tribes.

There was movement between Turanga and Opotiki and further west sometimes by canoe round the East Cape, sometimes by land across the rough forest country between Opotiki and the Turanga hinterland. In the third generation from Taiau, the children of Tamahinengaro by his two wives having attained manhood, there came a whakataka taua, a call for an avenging party, from the Opotiki district. A chief of those parts, UEKAHIKATEA, had been slain and his death remained unavenged, a very sore matter with the Maori. He was a descendant of Muriwai, sister of Toroa, the captain of Matatua canoe. The torch of revenge was passed on to the people of Titirangi Pa and taken by Tamahinengaro, who organized a war-party. It is said that his two sons, Rakaipikirarunga and Mokaiaporou accompanied the taua. It went the ancient war trail, the Pakihi route and in due course fulfilled its mission. The death of Uekahikatea having been avenged by his people according to custom made gifts to Tamahinengaro, the avenger. Among the gifts were two toki or axes of greenstone with su-

perlatively carved handles, called Kaitangata and Waikanae, and a greenstone ear-pendant named Te Paekura. You may with your recollection of many scenes on our modern marae picture to yourselves the closing stage of the successful mission for Tamahinengaro, the assembly of the tribes of Matatua to acknowledge by their presence their gratitude and the elated warriors from Turanga, who were about to set out on the morrow on the one hundred mile trek to their homes, wives and children.

With all the men trained to the exercises of war and the exertions of the war dance and haka, with the women thoroughly expert in the patere, the songs and posture dance of old and all bedecked, clothed and ornamented in the finery of their society - it must have been a stirring and dramatic picture of Maori life at its best. To the central figure, Tamahinengaro, his hosts with much gesticulation, the singing of ancient songs and a flood of oratory, would bear the priceless toki, heirlooms from their ancestors.

The parting with these historical artifacts was justified only by such an occasion as this. These were the inert, inanimate tokens of a people's gratitude, but they were nevertheless eloquent of the sentiment, traditions and culture of the artists who laboriously and lovingly fashioned them and of the care and secretiveness of the aristocrats through whom they were passed to the generations after them.

But the living, vibrant, emblem of recognition of service came, when to the heap of greenstone articles there was led, the great-granddaughter of Uekahikatea, the handsome, high-born lass UHENGAPARAOA. With some reluctance, as she was to pass into the hands of a strange people and to an unknown future and amid the lamentations of her relatives she took up position with the heirlooms of her family in the presence of the victorious general, capping the presentation of ceremonial gifts and bringing into the pedigrees of the Ngati Porou tribe another strain from the leaders of the Matatua migration. Axes, ear-pendant and Matatua blood introduced in this dramatic

fashion have taken their places in the traditional and blood stream of the Ngati Porou tribe. Of the ornaments a story will be told, which belongs to the fifth generation from the gift-making at Opotiki. Of the high-born lady who accompanied them to Titirangi our genealogical table paged II tells a brief but eloquent story. Tamahinengaro gave her to his son, Rakaipikirarunga, to wife and to him she bore Rutanga, a daughter, who shares with Taua, the eldest of the sons of Iranui, the honour of founding the Whanau a Apanui tribe. In the fighting, which now disturbed the inhabitants of the Turanga district and drew their relatives to take arms with one or the other of the contending parties Tamahinengaro and his son Rakaipikirarunga were killed and Uhengaparaoa became a widow.

But in accordance with the custom of the levirate or its Maori form, Mokaiaporou took his brothers widow to wife. The ancient Hebrew form of this custom was, that a man took the childless widow of his brother in order to carry on the blood. The Maori adaptation of it enjoins an obligation on a brother, nephew, even the father of a deceased man and in cases his near male relative to take the widow whether she bred children to him or not. In fact the existence of children made the obligation greater, so that his nearest relatives as well as their mother might have custody of them. By this second marriage Uhengaparaoa had another daughter, Rongomaitauarau. She is the ancestress who shares with the daughters of Whaene and Poroumata, with Hinekehu and Hninemakaho the highest place in the studbook of the Ngati Porou aristocracy.

To carry on to a generation which is contemporaneous with the murder of Poroumata by Ngati Ruanuku the two daughters of Uhengaparaoa, full sisters through their one mother, half-sisters through their fathers and first cousins, if we consider the relationship through the two brothers, further complicated the interrelationships by becoming the wives of the one man, Tumoanaketore, a descendant of Rongomaianiwaniwa, the youngest child and only daughter of Porourangi.



Maori Youth Issues



(From left) Mere Taura Keelan, Josie Keelan and James Leota at the launching of the 'E Tipu e Rea' resources at Kariaka Marae.

Grow strong - tender reed ... is the focus for the 'E Tipu e Rea' resources, which were launched at Kariaka Marae (Ruatoria) last month.

Ngati Porou Taiohi (youth) representatives Mere-Taura Keelan (Te Aitanga a Hauiti) and James Leota (Te Aitanga a Mate), played major roles in the creation of the resource package which includes a video, booklet of activities and an academic paper which places Maori youth within an iwi, national and international context.

"We created the resource kit so that people can understand us more and see where we're coming from and know how to help us deal with problems and help us get through," says Mere.

Twenty-eight youth reps from 13 iwi gathered for the Taiohi Youth Hui at Auckland last year to discuss what things needed to be portrayed and to plan the direction that the 'E Tipu e Rea' resources would take.

The Taiohi reps ranging between 14 to 26-years old, discussed weighty issues such as teenage pregnancy and other sexually related consequences, violence, drug and alcohol abuse, gang related issues and suicide.

James and Mere say the recently launched resources are not the answers to all the problems facing youth today but they believe it's a step in the right direction.

"We need to concentrate on the aspect of the spirituality of rangatahi. So that we have something to believe in and aspire too," says James.

Hui facilitator and Auckland University of Technology lecturer Josie Keelan (Te Whanau a Iritekura) says it was an inspiration working alongside the strong young minds who represented their respective iwi.

"It was hard work but well worth the effort helping to turn their ideas into instruments of assistance for their peers."

Ms Keelan says the books and video, could be used as a guide for the development of community organised programmes involving youth.

The Ministry of Youth Affairs contracted the creation of the resources which is an output of the National Youth Suicide Strategy.

Competition Results



Winner of the Volley Ball photo competition run in Issue 16 of the Nati Link was won by Desmond Chaffey of Gisborne.

Ka pai Des, an Adidas sportsbag is on its way to you.



Ngati Poroutanga Questions

- 1 Who wrote the inspirational 'E Tipu e Rea'.
- 2 What is the name of the hill where Paikea, Ruatapu and their brothers liked to fly kites?
- 3 The house of Ta Apirana Ngata is known as?
 - a-The Villa
 - b-The Bungalow
 - c-Porourangi
- 4 What is the Ngati Porou pepeha?
- 5 Where did Paikea come from?

ko Ngati Porou te Iwi. 5-Hawaikii.
4-Ko Hikurangi te Maunga, ko Waiapu te Awa.
1-Ta Apirana Ngata. 2-Pukehahapopo. 3-b.

ANSWERS

**Te Runanga o
Ngati Porou
AGM
Hauiti Marae
November 25 2001
Nau Mai
Haere Mai**



Task Force Action

Meeting the Challenge for Social Change a Health, Housing and Social Services Conference held at Gisborne in September set the scene for local people to share their visions, experiences and practices.

Co-chairpersons for the Taskforces Health, Housing and Social Services Action Group, Te Runanga o Ngati Porou ceo Amohaere Houkamau, Turanga Hauora health manager Reweti Ropiha and Kahungunu ki te Wairoa ceo Reremoana Houkamau jointly convened the conference to enable the various groups in the Tairāwhiti area to come forward and as a collective discuss the needs and concerns that each area faced through a two-day series of presentations and workshops.

"The primary purpose of the conference was to inform local health, housing and social services people, organisations and networks about what is happening regionally in respect of innovative solutions that have been designed and implemented to address local challenges and issues," Ms Houkamau says.

The conference was provided to showcase some of the innovative initiatives that has already been established locally. It also provided an opportunity for the Crown to outline their perspective and position in respect to health, housing and social services and their future intent.

"Another conference aim was to create the opportunity for engagement with the Crown to determine how we can collaborate to improve and enhance the quality of health, housing and social services gains for this region." The conference was geared towards the production of a comprehensive and integrated health, housing and social services strategic plan for the region with the experiences of those attending the hui adding value to the awareness and understanding of existing initiatives there-by enabling the development of new initiatives and opportunities.

Associate Health Minister Tariana Turia addressed those who had gathered for the conference on its second day. She reiterated the importance of partnerships specifically Treaty partnerships and the need for whānau, hapu, iwi ownership of solutions.

Movie Time at Whangara

Whangara is to be the location for New Zealand's next big feature film, the Whale Rider, based on a novel of the same name by acclaimed local author Witi Ihimaera. The film which is a contemporary retelling of Paikea has a budget of 10 million.

It will be shot almost entirely at Whangara - home to the ancestor Paikea who arrived there from Hawaiiki on the back of a whale.

Filming is expected to start in November.

The cast of about six main characters is still to be announced.

Mr Ihimaera says he is honoured that the iwi has thrown its "cloak of aroha" over the film.

The Whale Rider is seen as one of the most highly regarded books that Ihimaera has written along with Tangi and the Matriach.

NEWS IN BRIEF

Coastal Land for Sale

The building of a new \$500,000 courthouse is on the cards for Ruatoria.

Court proceedings have been "temporarily" housed in the St John Ambulance room since the Ruatoria Courthouse burned down in 1983.

It has been recommended that the new facility be used for community use when it was not being used for court.

Merit Award for Soldier

Charles Collier of Waipiro Bay has been awarded one of New Zealand's highest awards the New Zealand Order of Merit (ONZM).

The son of the late Stone and Ani Collier of Ngati Porou, Charles is the top ranking non-commissioned officer in the New Zealand Army.

Warrant Officer Collier has been regarded by both his subordinates and superiors as being a model example of all the personal and professional qualities and attributes necessary of a soldier.

Rugby Finals

Tokaarangi stormed into the Enterprise Cars East Coast premier club final with a 41-5 win over defending champions Tokomaru Bay.

And further South, Horouta Rugby Club based at Gisborne were unable to topple the Old Boys/Marist might in the Poverty Bay premiership final.

Arts Board Appointment

East Coast artist and broadcaster Keri Kaa was named as a new member of the Maori arts board of Creative New Zealand in August.

Ms Kaa of Tikitiki was appointed to Te Waka Toi along with high profile performer Mika and Professor Timoti Karetu.

Volunteer Fire Fighters Wanted

East Coast firefighters donned their kits in August to attract more volunteers to the service.

Members of Ruatoria, Tikitiki and Te Puia volunteer fire brigades hosted a field day and officially opened a newly renovated building and an extension at the Ruatoria Fire Station.

Tolaga Bay Wharf Tidied Up

The first stage of the restoration of an East Coast icon the Tolaga Bay wharf started in August.

A contract had been let for just over \$200,000.

The reconstruction work will involve the repair of the first 12 piles which is expected be finished before the end of the year.

Earthquake One of the Biggest

An earthquake centred near Tolaga Bay in August was the strongest felt in New Zealand for six years and had a force 30 times greater than the A-bomb which levelled Hiroshima.

More than 130 aftershocks had been recorded most measuring between 3 and 5 on the Richter Scale.

It was the biggest earthquake since a previous tremor struck the same area on February 6 1995.



Yoga Eases Aches



The group of Gisborne women pictured (from back left) Whare Bishop, Tuku Mahuika, Connie Fox, Myra Rewi, Ngoi Ngoi Smith and (front row left) Kohi Boyd, Pare Leach, Tangi Campbell, Betty Bartlett and Puti Moa - discovered this year that their overall health and well-being is in their own hands.

Meditation, Mudra Yoga and mingling is a Thursday feel-good ritual for the group of Gisborne women (pictured above).

The TRONP Iwi Social Services team leader Kathy Priestly says the weekly sessions of gentle yoga has enhanced the well-being of the women who now use Mudra Yoga techniques daily.

As well as easing the aches of arthritis, rheumatics and cramps, Mudra yoga (which concentrates on

pressure points in the hands), settles irregular sleeping patterns and helps cleanse the body, mind and spirit.

"It brings a little serenity into one's life," Ms Priestly says.

After the exercise classes the women catch up over a cup of tea and draw their raffle which helps cover some of their hui expenses.

The women are continuing with their classes and encourage other pakeke to also take a hold of their well-being.

Students Reunite as Whanau

Descendants of Taua, Mahaki and Hauiti gathered at Ngata Memorial College last month to celebrate their whanaungatanga in a school sports, cultural and social exchange.

The annual Whakapaupakihi event, involves the four East Coast schools - Ngata Memorial College, Te Waha o Rerekohu Area School (Mahaki), Te Whanau a Apanui Area School, (Taua) and Tolaga Bay Area School (Hauiti). "The event is held so that the whanau of the three brothers can reunite," Whakapaupakihi Organising Committee spokesperson Rebekah Dewes says.

The 150 Ngati Porou students who attended the hui enjoyed their time playing touch, basketball and golf, performing kapa haka and visiting Porourangi Marae and Te Horo Marae at Waiomatatini.

The highlight of the get together was the formal ball, with its "Heaven or Hell" theme, making for a colourful array of creative costumes, says Miss Dewes.

The inaugural Whakapaupakihi Hui was held at Tolaga Bay in 1999 Te Whanau a Apanui Kura a Rohe at Te Kaha hosted the year 2000 event. Next year the event will be hosted by Te Waha o Rerekohu Area School at Te Araroa. Taua, Mahaki and Hauiti were the sons of Iranui and Hingangaroa.

Iranui was the sister of Kahungunu, while Hingangaroa founded Te Rawheoro, a carving wananga once located at Uawa.

The siblings became great rangatira of their era. Accounts of their lives can be sourced from the oral history of Ngati Porou moteatea and whaikorero.

Supreme Speakers

Ngati Porou students have stamped their seals of speech-making success upon two national arenas for school oratory competitions.

The National Smoke-free Speech finals held at the Beehive and the Maori Women's Welfare Leagues National Speech Competition held in Palmerston North last month saw the East Coast students securing top places.

Matanuku Parata of Te Kura Kaupapa Maori o Te Waiu o Ngati Porou won the Year Seven division National Smoke-free Speech title while Puna Manuel of Manutahi School was placed second in the Year Eight division.

Ruatoria school students who received top honours in the Maori Women's Welfare League's National Speech Competition were:

Te Kura Kaupapa Maori o Te Waiu o Ngati Porou students Ngarimu Parata winner Junior Boys, Sonja Aupouri winner Junior Girls and Raniera Hori Procter second place Intermediate Boys.

Ngata Memorial College's John Kururangi took out the first place Senior Boys title.

The theme for the National Smoke-free Speech finals for Year Seven and Eight students was "Clear The Air". Speeches could be delivered in either Maori or English.

Earlier this year the regional competitions selected 49 finalists from 16 regions throughout New Zealand.

The Maori Women's Welfare Leagues National Speech Competition was for Junior Boy and Junior Girl sections 10-12 years-old, Intermediate Boy and Intermediate Girl sections 13-15 years-old and Senior Boy and Senior Girl sections 16-18 years-old.

The kaupapa were

- "Aku mahi ehara ana naku anake engari na tatau katoa" my work is not only done for me alone but for all of us.
- A sports person
- A marae visit



Wananga to Provide New Initiatives



Te Whare Wananga o Ngati Porou staff (from front left) Maria Wynyard, Isobel Fox, Angela Tibble and Josie Tangaere.

Exciting new ventures are in the pipeline for Te Whare Wananga o Ngati Porou.

TWWONP manager Josie Tangaere says the next few years will see the wananga take on board several different options for education and training to upskill Ngati Porou.

In 2002, Rangatahi Programmes introducing students to numerous work industries will be set up and funded through Skills New Zealand. The programmes will be geared towards tourism, sport and recreation, silviculture, logging, management, pastoral and dairy farming, horticulture, agriculture, fishing, health, housing and social services.

"These courses will give the students an insight into the various work industries and allow them to make

a more informed decision about which career direction to take."

Josie is also investigating the set up of tertiary qualifications but in an out-post capacity.

She says the wananga will be weighing up all the pros and cons before making commitments to any partnership.

"At the moment we don't have the facilities to host undergraduate or graduate type programmes however we have a wealth of marae throughout the length and breadth of Ngati Porou and I would love to see our marae utilised for the advancement of students studying Maturanga Maori and Ngati Poroutanga through the wananga"

Summer schools are also being looked into as a possible future venture.

He Rahui Kaimoana ki Horoera

Kua rahuitia te koura, te kina, te paua, kei roto o Horoera, mai i te ngutu awa o Awatere ki Whangaokena.

Kei te tupuhi te kina. Ko te wa maaunu tenei mo te koura. Kei te whai purapura nga uwaha koura, he tohu kai mo te paua.

Ko te roa o tenei rahui, mai i te Ratapu, te iwa o Hepetema ki te awatea o te Ratapu, te tekau ma ono o Tihema.

Heoi, ko te inoi a Te Whanau A Hunaara ki Horoera kia tautoko mai te iwi nui.

Conservation Rahui at Horoera

A rahui for fifteen weeks has been imposed on crayfish that are in berry or about to shell, kina that are in poor condition, and paua - a conservation measure.

The rahui period extends from Sunday September 9 to mid-day Sunday December 16.

The rahui area extends from Awatere river-mouth to Whangaokena Island. Matahi marae and community appeal for public support.

Josie would like to hear from Ngati Porou people who might like to volunteer their skills and services for the education and training of the wananga students.

Te Whare Wananga o Ngati Porou was established in 1992 by the Runanga. TWWONP and Runanga chairman Mr Api Mahuika says he is pleased with the developments being undertaken and hopes that partnerships or relationships with other training institutions will mean a greater range of specialised courses for Ngati Porou.

"Outreach courses are imperative if we are to touch all of our people. I am likewise excited by the immense interest shown by Ngati Porou outside home and those at home here for the development of our academy for Te Reo o Tikanga ake o Ngati Porou. All are at an exciting crossroad in education says Mr Mahuika"

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Ngata Dedicated His Life to the Nation

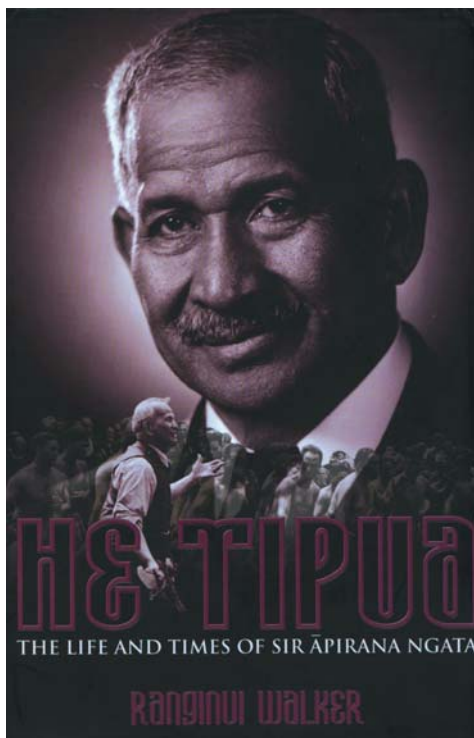
continued from page 1

"It is important to see this man in the context of being a very good student on the level of the man who went on to win the Nobel Prize, he just followed a different field of endeavour." Ta Apirana facilitated the Maori renaissance in terms of re-affirming the distinct place of Maori in society. He re-instated the status of Maori through economic and social development and through the recording also of our history and traditions.

Ms Clarke described the book as wonderful and was thrilled Dr Ranginui Walker had written it.

"I think it is very important that it has been written by a Maori Scholar ... I know Sir Apirana wanted his story to be written by a Maori and I think it is written in a way the Pakeha couldn't do justice to."

Dr Ranginui Walker also took center stage guiding the crowd through the intricacies of his decade long work writing He Tipua.



He Tipua, the first ever full life story of Sir Apirana describes in detail the huge impact he had on the social, cultural, economics

and political landscape of Aotearoa. His life as a scholar, author, farmer, churchman, developer of Maori farming, builder of meeting houses, father of the Maori Battalion, supporter of Maori sport, promoter of the Maori cultural revival, teacher, poet, promoter of Maori broadcasting, developer of Maori education and fundraiser extraordinaire are detailed throughout the pages.

"Ngata had great gifts of intelligence, energy and foresight. He was the first Maori to obtain a university degree. He was a Member of Parliament from 1905 to 1943 and a hugely influential Minister of Maori Affairs from 1928 to 1934," Dr Walker says.

Uepohatu Marae hosted the hakari for the book launch, which was served in an atmosphere of celebration and festivity.

The launching of He Tipua was the main event for the 18th annual Ta Apirana Ngata Memorial Lectures.

United Stand for a Stronger Iwi Voice

Presenting a united front for the advancement of iwi initiatives is the focus for the recently set up Tairawhiti Iwi Caucus.

Ngati Porou, Turanganui a Kiwa and Kahungunu tribal authority representatives gathered at Kariaka Marae (Ruatoria) last month to discuss their future intentions.

TRONP ceo Amohaere Houkamau says the political stronghold was set up to counteract the frequency of iwi issues, being swept under the various discussion tables.

"Taking an up-front seat, in the future

direction of Regional Task Force Development plans, is a short-term vision for the iwi collective. Our long term goals involve taking a leading role in all economic, social and political decisions, which may affect the iwi."

Te Runanga o Turanganui a Kiwa ceo Tracey Tangihaere along with Waikaremoana Trust Board trustee and Kahungunu Executive secretary Rangi Manuel also attended the recent Iwi Caucus. Both expressed their support for an iwi alliance.

Ms Houkamau says the whakapapa connections are a strong bonding

factor for the iwi involved in caucus. She says all three mission statements for TRONP, TROTAK and the Kahungunu ki te Wairoa Trust Boards express the desire to provide opportunities to strengthen the economic, cultural and social growth of their Iwi.

"Social and economic development for the well-being of our people is our common goal," Ms Houkamau says Iwi Caucus will be calling for a more equitable distribution of funding amongst the five Regional Task Force development partners.

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