



*Nga mihi o te  
kirihimete me te tau hou*

# Te Runanga o Ngati Porou

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## Ngati Porou call for Treaty hearings to be heard in te reo Maori

Chairman Apirana Mahuika is calling for the up and coming Ngati Porou Treaty of Waitangi Claims Hearing to be heard in Maori.

He says most of the evidence presented by many of the claimants and their witnesses will have to be in te reo o Ngati Porou because it is the most effective medium for expressing the culture and tikanga of Ngati Porou. He says many of the claimants are more comfortable speaking in Maori - their first language.

"The Maori language is an official language of New Zealand therefore why is it that people have a problem when we wish to speak formally in this official language?"

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## Runanga Anniversary



Ngati Porou pakeke Jacob Karaka (91), Hine Tawhirangi (Constance) Katae (91) Katarina Haig (86) and chairman Apirana Mahuika cut the anniversary cake to celebrate TRONP's 15th year.

Anniversary well wishes for Te Runanga o Ngati Porou were made on Hikurangi Maunga to celebrate its 15-year milestone.

More than 300 people gathered at the Pakihiroa Station woolshed to share in the celebrations which in-

cluded an early morning ceremony at Te Takapou o Maui, presentations of the Ngati Porou owned Pakihiroa Station and TRONP's history.

September 1 marked the legal establishment of Te Runanga o Ngati Porou 15 years ago.

### Report from the chairman Apirana Mahuika

Nga whanau tokomaha o Ngati Porou tena koutou, tena koutou katoa.

Tena tatau i a tatau tini mate e haere toopu tonu nei ki tua o te arai, ki te kaenga tuturu mo tatou mo te tangata. Kanui te pouri me te pouri mo ratou kua wehe atu i a tatau, a, kanui hoki te aroha mo nga morehu e pakia kahatia nei e te mamae. Heoi ko nga mate ki a ratau, a, ko tatau ko te hunga ora ki a tatau.

This year is drawing to a close. TRONP elections have come and gone. Of the new board, 14 of the previous board were re-elected and six new members were welcomed. This year we had about 60 Ngati Porou candidates offering themselves for elections to the TRONP board. This is a record number that sought election to the TRONP board and for me this is a very healthy, positive response and indication of support

for TRONP as an iwi organisation. Fisheries is of course an ongoing debate between iwi and Te Ohu Kaimoana. Some iwi are in favour of TOKM's model and other iwi support the mantle of the Iwi Forum model - "He Amorangi Hei mua." While the debate has been long suffering, I am optimistic that some resolution will result which will end this matter once and for all.

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## Report from the chief executive officer Amohaere Houkamau

E te iwi, tena tatou. tena tatou i o tatou mate te pukahu e hinga mai nei e hinga atu ra i nga marae o te kainga. No reira i nga mate, haere, haere, haere. Haere ki te kainga tuturu o te tangata, ki te huinga o te Kahurangi, ka oti atu ai.

Tatou nga waihotanga iho o ratou ma, tena tatou, tena tatou, tena tatou katoa.

This past few months has created an environment of retrospection and reflection as we farewelled many people who have contributed so much to Ngati Porou in many different ways.



Mattie McLean Anaru Paenga, Scarlett Poi and the many others who have passed on and I think of the huge loss to Ngati Porou and the huge gap that now exists.

I am also overwhelmed with a sense of gratitude and appreciation for the

At the risk of not mentioning everyone who is deserving of mention, I reflect on the lives of Anaru Takarua, Wally Kaa, Pare Rangiaho,

wonderfully full lives that they lived and the legacy that they all leave in the arena's of culture, reo, tikanga, mahi whenua, marae and hapu development.

They were all in the words of the late Rev Anaru Takarua, "he wiwi nati, which is not just any breed of nati, they are the true blue nati when everything about them is nati".

Reflection is part and parcel of the anniversaries that have occurred over the past few months. The Runanga celebrated it's 15<sup>th</sup> Anniversary at Pakihiroa with 300 whanau members from throughout the rohe.

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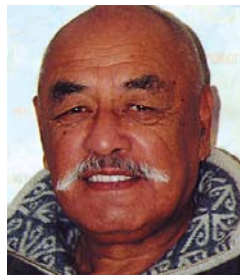
## Report from the chairman (continued from page 1) Apirana Mahuika

Our position in all of this has been with the Iwi Forum in that we hold to the view that this was the only avenue available under the current circumstances which will protect and enhance – "Te Tino Rangatiratanga" of Ngati Porou and our taonga tuku iho.

My optimism for a result comes from the fact that the Iwi Forum and TOKM are in dialogue with each other in an attempt to come up with an acceptable model which we can both live with.

I attended the first Maori Academic Award for Excellence at Waikato University in October. It was a very inspiring event which signalled to me that the future of our people are assured in part by the academic success and achievements being made in a very diverse field of disciplines. There were 17 awards. Of these - 14 were for PHD students including a Ngati Porou woman – Ocean Mercer who has a PHD in physics. Ocean is a mokopuna to Waitai (nee Pokai) and John Taiapa. Hinehou, Ocean's mother, reflected the pride and joy for all Ngati Porou at the ceremony. Tena koe Ocean!

Ngati Porou are maintaining a tradition set by Sir Apirana Ngata in education, judging by the number of university scholars we are producing. Katrina Kirikino recently received her results from "med school" declaring her success in this field. In 2003 she will be undertaking her intern year, partly overseas and at



home. Ka pai moko!

Another success has been Nedine Thatcher who completed her Masters in Education and is currently

with the Education Review Office in Wellington. Tena koe Nadine!

There are many others of whom we as Ngati Porou must congratulate, talk about, support and encourage.

We likewise have many at home here proving that the academia skills of our people are emerging in our schools. Evidence of this success was the achievements made by some in 2001, in Bursary and sixth form examinations. Te Reo as a medium for attaining these accolades was demonstrated by the academic success of our kids from Te Kura Kaupapa Maori o te Wai U o Ngati Porou in maths, chemistry, te reo, physics etc. In terms of judiciary, we have three with Ngati Porou whakapapa on the bench of the Maori Land Court. In fisheries we have many of our young pursuing degrees in marine farming and agriculture. We have Herewini Ngata and Dr Paratene Ngata in medicine at home here working among our people.

In farming we have Lance Rickard and Hilton Collier, both of whom are agricultural science gradu-

ates, providing important advice to our people on the land.

We have many lawyers practising in different fields of law – from criminal, to commercial and legal research.

Derek Lardelli and Steve Gibbs have revived, sustained and utilised our traditions as the inspiration for the more contemporary art forms.

The old vanguards are still very much alive as in the case of Professor Dr Tamati Reedy, pro chancellor Maori, Waikato University. There is of course the "old cantankerous" Koro Dewes of former academic fame now being chased about on the roads of Horoera and Rangitukia by his stock!

I have devoted much of this korero to educational achievement for three reasons viz:

1 – to demonstrate that we can achieve educationally in any field of endeavour we may elect to take.

2- to instil in us and our young role models a sense of achievement can be emulated.

3 – to embed a sense of pride in our selves as a people.

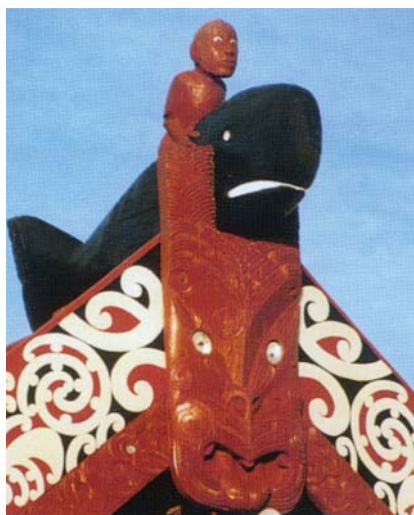
However we must not forget the more practical but equally important skills of fencing, shepherding, farming etc as these are also aspects of learning without which our resources of land, fisheries and forestry would not be developed and grown.

Let me therefore end this korero by wishing everyone a Merry Xmas and a prosperous New Year.





## Whale Rider movie scoops international awards



Whale Rider has won the internationally acclaimed People's Choice Award from more than 300 films at the Toronto film festival this year. The movie was decreed by the judges to be "luminous" and "ultimately uplifting".

Previous winners of the award include movies Crouching Tiger, Hidden Dragon and American Beauty. These movies went on to box-office success in North America and Oscar nominations.

The \$10 million film is an adaption of the book written by Witi Ihimaera which was published 15 years ago. Whale rider encapsulates the korero tuku iho of Paikea and the Wainui beach whale stranding of 1968. Woven amongst these significant events is the story of love, rejection and the challenges of traditions.

A number of local budding actors are featured in the movie, including Heni Leach, Rawinia Okeroa, Apiata Apanui and Waiotemarama Haua - Parata.

Keisha Castle-Hughes who is also a Ngati Porou descendant plays the lead role of Pai.

The long awaited movie will be showing in movie theatres throughout New Zealand from January 30.

It is a must see production.

## Young Nati leaders nominated to ride knowledge wave forum

Glenise Philip Barbara and Hera Ngata Gibson are emerging young leaders who have been nominated to represent the region during a Knowledge Wave Forum at Auckland in February.



**Glenise is the daughter of Materoa and Kevin Philip.**

Not backwards in coming forward, the multi talented Te Whanau a Rangi woman is involved in a variety of tasks ranging from the recently held government elections where she stood as a candidate for Mana Maori, to being actively involved with the Maori Women's Welfare League and the anti-GE movement - Nga Wahine Tiaki o te Ao.

As a Gisborne Girls High School student she took part in the Springbok protests at Gisborne in 1981 and actively supported the Homosexual Law Reform Bill which was being lobbied in 1985.

At grassroots level, Glenise is involved in a papakainga project at Reporua which has an environmentally-friendly focus to encourage the people to come home.

She is described by friends and whanau as a battler for many causes who has a great desire to help her people.

Glenise also has a strong passion for te reo me ona tikanga.



**Hera is the daughter of Ngahuia Ngata and Hataka Gibson.**

Hera who has no doubts, Uawa is a prime piece of paradise, is passionate about keeping the arts and taonga of Hauiti with its people.

As part of a student scholarship, she works in Wellington with the Ministry of Health which ties into her studies in international relations and conflict studies. Hera returns to Tolaga Bay once a month and works voluntarily for Te Aitanga a Hauiti in establishing and maintaining working relationships with Te Papa, Tairawhiti and Auckland museums. She is also involved in resource management issues, researching submissions and raising the awareness with regard to certain impacts on the Tolaga Bay area.

Ongoing projects are - establishing a museum educational outpost for the taonga of Uawa and the art of Hauiti and the organisation of Te Pou o Te Kani Iwi Arts extravaganza for late 2003. Hera also helped to co-ordinate the Hauiti exhibition at the Tairawhiti Museum earlier this year.

## Lets tell our story in Maori

**continued from page 1**

Mr Mahuika says Ngati Porou claimants during a hui at Hiruharama this year mooted the idea of making submissions, to the tribunal, in Maori.

Mr Mahuika says the claimants have specifically asked for people who are hearing the Ngati Porou cases to be proficient and fluent in te reo, in the event that submitters might wish to speak in Maori.

"What we want are people, Maori or

Pakeha, who are fluent in te reo. We will not be performing our haka Te Kiringutu or Ruaomoko in English nor our moteatea which we will be using to support our evidence."

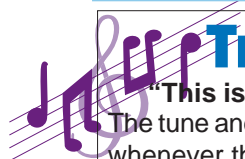
Mr Mahuika says truly bilingual people on the tribunal would be most helpful. A recently released Te Puni Kokiri Health of the Maori Language report states that the East Coast at 34 percent has the highest proportion of Maori speakers in the country.

## Ngati Porou East Coast rugby round up



**Joe McClutchie**  
Ngati Porou  
East Coast  
rugby coach  
comments on  
the season.

"I have been asked on a number of occasions - what went wrong? And I have to say we can all hold our hands up. Mistakes were made on and off the field. Having said that we lost three key players through injury, Wiri (skipper Wiri-hana Raihania) T-Bone (Tyronne Delamere) and Doone (fullback Doone Harrison) and you can't afford to lose players of that calibre. Other teams also stepped up this season. We didn't take them by surprise like we did last year. One of our strengths is ball retention and we just didn't value the ball highly enough this year. I also believe the unity that made us successful in the past three seasons just wasn't there. As coach I hold up my hand but it's about more than one man. We win as a team - we lose as a team and that applies right across the board, on and off the paddock. I firmly believe however that the lessons learned from this season will stand the team in good stead for next year.



### Tribute song for team

**"This is not the best song in the world ... it's just a tribute."**

The tune and words of "Tribute" by musicians Tenacious D come to mind whenever the trials and triumphs of the Ngati Porou East Coast rugby team in 2002 are remembered. Very briefly, those NPC home game defeats against Marlborough (especially) and Nelson Bays were painful but we are definitely 'over it'. Let's dwell instead on that turnaround game, against top of the table range, Counties Manukau. And who can forget the lovely, lovely victory against NPC first division team Bay of Plenty in the pre NPC season. Okay so we finished sixth out of eight teams who were vying for the second division NPC title and a shot at entry into first division - ho-hum it wasn't to be, so let's still celebrate the successes of the past three years which includes two third division titles and a final play off in the first year of second division competition (2001) and let's also remember ... Ngati Porou East Coast is still in the NPC second division and this at the end of the day was always the main aim of one of, if not the smallest unions in the country. So when sitting around with the whanau and you hear that catchy 'tribute' tune - cheers a Xmas toast to the Nati boys in blue because it might not have been the best season in the world, but hey, as the song says .. it's a tribute.



**Horace Lewis**  
Ngati Porou  
East Coast  
captain  
congratulates  
players and  
supporters for  
2002 season.

At the end of the day, I'm proud of the boys. We had our success stories like the emerging talent of our new and younger players. Their raw energy and skills will be honed and ready for next years rugby field battles. Before I finish I want to thank all the loyal supporters who have continued to support us. We really do value your support and hope next season we can give you something to shout about.



## CEO report

continued from page 2

This years Tamararo Competitions signaled the beginning of a year long programme developed to celebrate 50 years of friendly but fiercely competitive kapa haka exchanges amongst Tairawhiti cultural groups. Celebrations occurred across the Coast as Ngati Porou kohanga reo gathered for the 20<sup>th</sup> anniversary of Kohanga Reo. This occasion enabled people to reflect on the kohanga pioneers that took up the kohanga reo cause at a time when there were a number of skeptics. They believed in the kaupapa of promoting, protecting and enhancing te reo and ensuring that the mokopuna of the day were given the opportunity to learn and be immersed in to tatou reo rangatira.

Our Chairman, in true Ngati Porou style, asserted the right of Ngati Porou claimants and witnesses to present their Treaty claims evidence in Maori. It is critical that the witnesses and claimants are able to express themselves in the language that they are most comfortable in and the language that appropriately expresses the tikanga and taonga tuku iho that will form the basis for their evidence. Critics immediately reacted by inferring that we were being prejudiced against the non Maori members of the tribunal, a point that was widely promoted by the press.

All the critics failed to recognize that our issue was with the capability of tribunal members not their ethnicity. In closing, I invite you all to pick up a copy of the latest Runanga Annual Report and those that live away from home, write in and we will post you out a copy. The report makes good reading, if you want to know what the Runanga does, how it is organised, and its fiscal and non-fiscal performance for the period ending 30 June, 2002. I would also like to wish you all a merry, safe and prosperous festive season and trust you take the time to enjoy being with your whanau. Do remember the dawn ceremony - January 1, 2003 on Hikurangi and the Ngati Porou inter-marae sports festival in Uawa, January 3, 2003. Naku na - Amohaere Houkamau

## New principals

**Henarata Ham** (nee Ngata) is pleased to be back home at Mangatuna where her grandparents Peta Komaru Maurirere and Ruth Walker raised her.

As a young girl she attended the school where she is now principal.

"He tika kia hoki te tangata ki te whenua i motu ai tana pito," e ki ana ia.

For the past three decades Mrs Ham lived at Tokaanu. While there, she taught at the Turangi and Hirangi Primary Schools. She graduated from Hamilton's teachers training college in 1971. Mrs Ham's focus is to lift the all round achievements of the school children and to raise their expectations also.

"We will be working towards instilling a sense of self-discipline and self-confidence in our tamariki and whanau," she says.



**Henarata Ham - Principal  
Te Kura Kaupapa  
Maori o Mangatuna**



**Bert Grace - Principal  
Te Puia  
Springs School**

**Bert Grace** has settled comfortably into his first time role as principal at Te Puia Springs School. He says he loves the atmosphere of the rural schools because of the commitment that country communities have to their families.

"Te Puia School has a wonderfully dedicated community and a very supportive BOT. Our facilities are excellent. I guess we're really very lucky." Mr Grace has been teaching for more than thirty years. He last taught at Wharekahika School. Born and brought up at Wairongomai Mr Grace moved to Gisborne at the age of five.

**Vickie Mihaka** took up the reins of her new position this year and is enjoying the scenic Tokomaru Bay area and its community. Ms Mihaka describes the whanau of Hatea-a-Rangi as being very friendly. "The staff are committed in everyway to the children and their learning." She says everybody is giving 100% to keep the children's faces, 'bright and cheery'. "Collectively we are moving forward to ensure the absolute success of our tamariki achieving in all areas." Of Maniapoto descent, Ms Mihaka, has a Bachelor of Education from Wellington University. Last year, she taught at Te Kura Kaupapa Maori o Oparure - Te Kuiti. Her hoa rangatira is Ngati Porou Radio manager Ken Eruera.



**Vickie Mihaka - Principal  
Hatea-a-Rangi School**



**Darrell Waiti - Principal  
Ngata Memorial Collegel**

**Darrell Waiti** who has a passion for teaching says he has no qualms about making the hard decisions if it's the right decision for the overall benefit of the tamariki. He says he has settled into the job and has met met lots of wonderful people and students. "I believe I've made a good choice coming here to the coast." Mr Waiti traded his career as a lawyer for that of a teacher in 1988. For the past six years he has been principal at Te Aute college. Mr Waiti is of Ngati Pikiao (Te Arawa) and Taranaki descent.





## Kohanga Reo celebrates 20<sup>th</sup> Anniversary

Ngati Porou kohanga reo celebrated its 20-year anniversary with fun day activities taking place throughout the rohe. Te Araroa kicked off the celebrations with Awatere, Hinerupe, Te Aotaki and Te Whanau a Pani kohanga reo gathering at Hinerupe Marae. Further south Ngati Porou ki Turanga kohanga reo - Te Putake Whakatupuranga, Iti Noa, Turaki Ao, Whanau Aroha, Kimihia, Te Poho o Rawiri, Whakaruruhau and Te Tihi o Titirangi gathered at the Gisborne Showgrounds while Ngati Porou mai i Tikitiki tae noa ki Uawa kohanga reo - Nga Whanau Whanui, Marotiri, Te Ao Tawarangi, Hiruharama, Hinetapora, Whakarua, Waiapu and E Tipu held their special day at Tokomaru Bay's rugby grounds. A static exhibition at the Tairawhiti museum displayed past kaiako, kaiawhina, kuia and koroua of the kohanga reo centres in the Tairawhiti. A ceremony for the very first kohanga reo graduates was held at Te Poho-o-Rawiri Marae. This ceremony which was attended by Kohanga Reo national chief executive Iritana Tawhiwhirangi and Kohanga Reo trust board chairman Timoti Karetu also acknowledged kohanga reo pakeke, kaiako and kaiawhina.







## 50-years of kapa haka celebrated

*... with events scheduled throughout the year ...*

Ngati Porou Maori culture teams regrouped to rekindle the kapa haka magic of yester-year. Performing in the entertainment section of the competition this year were, Whangara mai Tawhiti, Hauiti, Hikurangi Pariha, Te Hokowhitu-a-Tu and the Ngati Porou Rangatahi. On the competition side Turanga Wahine - Turanga Tane came in second to national kapa haka champions Waihirere. The festival celebrations will be a year long affair which ends with the Tamararo competition's golden year anniversary. The first year of Tamararo competition was 1953. A special feature highlighting Tamararo history will be published in Nati Link issue 24.





**The following korero is taken from the Rauru-nui-a-Toi lectures by Ta Apirana Ngata. The previous korero in Nati Link issue 22 ended with the battles between Te Awariki and Tuere.. lets continue**

His sons and people continued to dwell for some time at that place and by and by they exhumed the body of their dead father Tuere and manufactured his bones into fishing hooks and when all was done they carried them out to sea and fished and caught a large quantity of fine fish. Then they paddled back to the shore. But on reaching it they did not take a single thing out of their canoe, leaving therein the fish, the hooks and the lines, the paddles and the balers - all everything, landing stark naked, and so going to their residence.

Now all this was not of themselves, nor of their own devising - for their dead father had planned all this and bound them by his last words - the performance only at this time being pretty sure that it would soon reach some other inhabited village on the coast, where the people would seize and eat the fish which was in the canoe, that by their so doing, they might all die - through the powerful malevolent influence of the bones of Tuere (The words are - 'Kei nga iwi o Tuere te mana, te atua').

And so at last the wished-for slaughter was made, and the battle was gained by Tuere and his sons. And they (the sons) having done all this left those parts, where they had long lived, migrating northwards to Maketu and Tauranga, where some of their descendants are to this day, the offspring of Te Rangihouwhiri."

This fragment from the past is quoted in Colenso to rescue it from the pages of a publication, which is not readily available to students.

Kite flying held a prominent place in the life of those early days. It provided not only amusement but a mode of divination.

Great skill was required in the construction of the kite. The materials were of the lightest, including the aute or paper mulberry, dried and beaten out as in the making of barkcloth (tappa in the islands).

Retaliatory cursing of high chiefs in-

evitably led to fighting from which a vendetta resulted and continued for generations. Even the bones of Tuere, made into fishhooks and the fish caught with them became the means of a deadly reprisal against the descendants of his enemy.

It is probable that Tangihaere migrated to the lands about Whareponga in consequence of the feud with the people of Te Awariki. The latter were determined to oust the Tuere and Tangihaere families from the region of Whangara. We have no record beyond the fragment quoted for the migration to the Bay of Plenty of the descendants of Tuere. On the other hand tradition tells of them lingering on at Whangara or its neighbourhood to the period of Uekaiahu and his sons. It was not until the latter had reached manhood, that Ngai Tuere migrated northwards to the territory of Ruawaipu.

We may here dispose of two of the children of Tuere shown on our table 17. Tamateataharoa became the chief wife of Hingangaroa and has been dealt with in the notes on that ancestor. Niwa married Tanetangiia, who is traced on the table II from the marriage of Taiau with Te Ariaterangi. Niwa and Tanetangiia gave rise to a line of ancestors identified with the lower Waiapu Valley. We shall deal with them when we come to the history of that part of our canoe area.

It is with the descendants of the first child, Rongomaikairae, that we are chiefly concerned in this lecture. She became the wife of Whatiua-Whatiwhati-Kauamo, a descendant of Ruawaipu. All authorities are agreed that this gentleman with the long name was the husband of Rongomaikairae, but there is not similar agreement about his ancestry. The original Whatiua was one of the many sons of Uenuku, the great chieftain priest in Hawaiki with whom Turi of the Aotea migration and Tamatekapua of the Arawa migration disagreed and left Hawaiki in consequence. He was named Whatiua-Takamarae, a name given later of the father of the Whatiua under discussion.

Rongomaikairae had Whatiuaroa, who took to wife a younger sister of Muriwhakaputa, his grandmother. We may expostulate with the elders for handing down to us such an improbable tradition. They make it more difficult still for us moderns, when they go further and tell us, that on the death of his first wife, Tamakihi, he took her younger sister, Pamoana, to wife. While on her deathbed Tamakihi sent for her sister Pamoana, and enjoined her to take Whatiuaroa. He appears to have been an excellent husband to Tamakihi who had by him two children, UEKAI AHU and MATUA. Pamoana protested that she had a husband. "Leave him" cried the dying woman, and Pamoana left her husband and became the wife of Whatiuaroa. These men and women who lived in the early part of the sixteenth century were of the Maori aristocracy of the East Coast and demonstrated in their social relationships the moral code of their people and time. It did not differ materially from the codes of civilised races of the period or the observances in our enlightened age among educated Christians.

There is no doubt, that the descendant of Rongomaikairae continued to live in the neighbourhood of Whangara until the generation after Uekaiahu. He was the chief of Ngai Tuere and was heir to the bitter feud between the descendants and followers of Tuere and Tangihaere.

The period was one of great unrest all along the shores of the eastern sea from Mahia to Whangaparaoa. Hauiti had lifted his hand against his elder brother and driven them to the hills and forest north of Uawa. He had raided the Uepohatu territory and later made a slave of and taken as a concubine the eldest daughter of Uepohatu.

Ngati Ruanuku and Te Wahineiti had sown the seed of their future destruction by slaying the son of Tangihaere who was Poroumata.

In the Turanga district Kahungunu had appeared on the scene, a contemporary of Ruapani, Rongowhakaata, Tahitotarere and other notables. There were enforced migrations southwards from the



Turanga district as the result of the new and complicated relationships introduced by the marriage of highborn women with highborn men newly come among them.

In all the quarrels and deadly fighting which took place the root cause was the jealousy of the native populations and the fear, that their lands and mana might pass to strangers. This was probably the reason for the attack by Te Awariki on Tuere and his people. The 'kiteflying' was merely an excuse for his outburst of cursing, the overt expression of the deepseated resentment at the growth of the following of Tuere, reinforced as it was from time to time by the influx of Ruawaipu blood from the north.

### NGAOHO

It was in the time of Uekaiahu and his sister Tuiti-matua that a tribe called NGAOHO found its way into the territory of Ruawaipu. The origin of this tribe is obscure, but it came from the Bay of Plenty and was probably one of many tribes over which the mantle of the name of Toi has been spread.

These tribes were now feeling the weight of the virile hands of the descendants of the crews of the canoes of the 1350 A.D Fleet.

Ngaoho were driven to seek new lands and penetrated the lands of Ruawaipu by war of Whangaparaoa. Tamatearahia, a great grandson of Ruawaipu, was then the chief of the Ruawaipu people living on the west side of the Awatere River. He had taken to wife Tirahapare, a great granddaughter of Ruawaipu. This lady was the younger sister of Muriwhakaputa, wife of Tuere, and elder sister to Tamakihi and Pamoana.

Ngaoho came in overwhelming numbers. They were not long picking a quarrel with the Ruawaipu people and at Pungaruku, where the beach that stretches from the mouth of the Awatere River northwards ends. They killed Tamatearahia and slaughtered his kinsmen and followers.

They overran the lands west of the Awatere River and occupied points of vantage on the semi-circle of hills facing the sea and harvested the fruits of their conquest.

**This korero will continue in Nati Link issue 24**

## Poroporoaki

### Bill (Scarlett) Poi

E te karangatanga maha o roto o Ngati Porou, haere.

E te rangatira Scarlet, kanui te pouri me te mamae mou kua tangohia atu nei i a matau e te ringa kaha o aitua.

Haere e te ringaringa raupa o nga take ahuhenua o roto o to Pakihiroa me Punaga.

Koinanei etahi o nga tohu whakamaumaharatanga ki a koe, a mohou hoki mo ake tonu.



Tu mai ra a Hikurangi maunga i whaikorerotia ra e koe ki a kua e tukuna kia riro ki waho i nga ringaringa o Ngati Porou. Kua mau a Hikurangi, engari ko koe tana uri kua

mawehe atu i a matau.

Haere e hika ki te ao kei te po ki te huinga o nga mana o to iwi.

Ko matau ia, ko o koutou morehu hei muri nei tangi atu ai mo koutou, Haere! Haere! Haere!

### Anaru (Skip) Paenga

Ka tanuku ka tanuku  
Ka tanuku te tihi o  
Pukehapopo  
Ka tanuku!

Ki te karanga  
maha ki te hoa  
ki te ringa raupa  
a te iwi

Ki te uri a Paikea



kitea koe e te ao e to iwi Maori". Ara kua puawai Te Runanga o Ngati Porou, kei te whitiki te Whare Wananga o Ngati Porou, kei te paoho tonu te Reo Irirangi o Ngati Porou. Kei te

Ariki Moana, a Porourangi, a Konohi, a Ruataupare, a Hinekehu.

Ki a koe Anaru - Haere! Haere! Haere! E piki ki runga o Hikurangi o Aorangi, he ingoa ia no Hawaiki mai tawhiti. Na o kau i tapa e huri to aroaro ki Paraweranui ki Tahumakanui ko te ara tena i whakaterea mai ai o tipuna e te kauika Tangaroa - Te Urunga Tapu o Paikea!

Haere te pononga a te iwi, te kai manaaki a te iti a te rahi, te kai hapai i nga taonga tuku iho, te kai kawae i nga korero tuku iho. Te pononga a te Atua.

E ki ana te korero - "Ma o mahi ka

rangona tonu te haka me te waiata ki roto i nga uri whakatipu.

Kei te pakari haere te reo ake o Ngati Porou. Kei te koiri te matauranga a iwi ki roto i te rohe puta noa i Aotearoa. Ko koe i kite, ko koe i rongo, ko koe ano te tautoko i enei kaupapa.

No reira takoto marie koe i to okiokinga whakamutunga ki te rua koiwi o ena o matua tipuna ki Pouawa kia papaki mai nga ngaru o te moana a Tangaroa me kore e mahea te pouri te mamae e ngau nei i enei o hoa kaitiaki o to tatou Runanga.

E kore koe e ngaro i o matou whakaaro.

## Ngati Poroutanga questions

- 1 - Where is Okuri wharenui?
- 2- What is the river closest to Tina Toka wharenui?
- 3- How many Kura Kaupapa in Ngati Porou and where are they?
- 4- Who is the sister of Hau and Ueroa.
- 5-Ruataupare was the wife of ...?
- 6 Who did Apirana Ngata send to Taitokerau to prepare them for the haka for the 1934 Waitangi celebrations?





## MWWL elects new leader



**Jackie Te Kani (left) hands on the reins of leadership to Whangara born Kitty Bennett (nee Leach) during the closing of the annual conference of the Maori Women's Welfare League at Gisborne.**

The Maori Women's Welfare League national conference hosted by the Tairāwhiti region focused on women and the whānau, with political challenges being made by representatives from throughout the country. Dignitaries who attended the conference included League patron Dame Te Atairangi Kaahu, Prime Minister Helen Clarke, Minister of Maori Affairs Parekura Horomia, Minister of Women's Affairs Ruth Dyson and Te Kohanga Reo national president Iritana Tawhiwhirangi, to name a few. Mrs Bennett described her succession to national president as being a humbling experience.

"I felt very proud to be elected but I also felt very humble because so many people have put their trust in me."

## Ngati Poroutanga

**answers - from page 9**

- 1 - Mangatuna
- 2 - Mangaoporo
- 3 - Five - Rangitukia, Ruatoria, Waipiro Bay, Tokomaru Bay, Mangatuna
- 4 - Rongomaianiwaniwa
- 5 - Tuwhakairiora
- 6 - Henare Teowai.

## Waiapu River `he taonga`



**Photo Left: Kuia Hinemaurea Hauiti and Waiapu Resercher Tui Warmenhoven on the banks of the Tapuaeroa River with Mt Hikurangi in the background.**

The following korero is an interview by Ms Warmenhoven with Mrs Hauiti for the Waiapu Research Trust..

Waiapu has always been part of my identity including our mountain (Hikurangi). I have lived all over New Zealand, however wherever I have lived, Hikurangi and Waiapu have always been my identification. I swam in the Karakatuwhero and Awatere Rivers. I never lived near the Waiapu and I have never swum in the Waiapu but I am spiritually linked to them. This is more important than the physical connection. Wairua is always more important and I believe these things. Wherever I go this river is with me.

My mother is from Tuparoa, and my father is from Te Araroa. Mum never brought us back to her turangawaewae. She was born at Tuparoa and raised at Mangahanea by her grandmother.

When I am lonely or in my lowest times I feel that connection through my mother, from my mother.

The Waiapu, Uepohatu, Hinetaipora, Hikurangi, Maui, are all familiar concepts, familiar people, we are spiritually connected. Mum always spoke of these things, these people.

We are guardians, protectors, and caretakers. Permission is needed to fish and gather kai, otherwise it is like trespassing. It is not just the sea or the water. Karakia must come into play. Always! We have been taught to respect. Every whānau had their cupboards. We do not just go and help ourselves. We seek permission. Respect. It's about respect. Never light fires on the river. Never eat kai on the beach. Go home and eat your seafood, and Mum would make us take shells back to the water. Koina nga tikanga. Do not burn it. Do not burn kai. We listened to our mother cause her words made sense.

Manuka, gravel and stones from Waiapu. The G.D.C. helps themselves. That is a no-no. You don't do it. Just taking or helping yourself is disrespectful. Leave things where they are.

People take things for souvenirs. It's a desecration. The river is our taonga and our life essence. Land erosion reflects how we are becoming as a people. We are losing our mana. The river is eating away at the land. Without this land we are nothing.

You can't use the river for karakia or ritual because the mauri is not intact. Where do we then go to do those things? Dumps, forestry etc prevents us from doing special ceremonial things. Machinery disturbs the sanctity.

Just today we are sitting on the river bank having lunch – a logging truck goes by. It's a struggle to be Maori, to be who we are. The river, the mountains - when you know that these things are in place, still whole – you feel you have a right to be in that place. You are tangata whenua. You belong to those things.

The river is who we all are. The community is all of us who live within the boundaries of Ngati Porou, all who identify with Ngati Porou and all who live here in our rohe. We are all responsible. Others are a part of this community however, Ngati Porou are the tangata whenua.





## ... Nati ... news ... in ... brief ...

### Farmer contest

The Maori Farmer of the Year competition 2003 is being held to reward excellence so that others may learn to enhance their own performance and to highlight the wider Maori farming community. Established in 1932 by Sir Apirana Ngata, the Maori Farmer of the Year contest was held annually for 60 years.

In keeping with tradition the winner will be presented with the original Ahuwhenua Cup donated by Lord Bledisloe, a medal based on the 1932 design and a generous prize package.

Entry is free, the closing date is Friday February 14 at 5pm.

For further information phone 0800 647 000.

### Courthouse open

The new \$770,000 Ruatoria Court Hearing Centre which also doubles as the Heartland's Services Centre for government agencies and community groups was recently blessed and is open for business.

### GMC anniversary

GMC is coming out of recess and is planning its 50th year celebrations for Auckland Anniversary Weekend 2004 at Te Poho o Rawiri Marae.

Club president and last remaining life member Toko Te Kani encourages past members to register, he says new members are welcome.

### Whale hui-a-iwi

A Iwi Hui to discuss whale issues will be hosted by Te Runanga o Ngati Porou in February.

### Nati Babe

Nati Babe label fashion designer Te Kaihou Ngarotata unveiled her latest collection of clothing at Hinerupe Marae in November.

The multi talented 12-year-old has her fashions on-sale in 14 retail outlets throughout the North Island. She lives in the central Hawkes' Bay with her parents Matt and Tracey who both affiliate to Te Whanau a Tuwhakairiora.

### Land of milk & honey

Waipiro Bay and Whareponga whanau have secured a joint venture with the honey producing company Comvita. The two projects are slightly different, however bee keepers hope both ventures will add up to a future of good fortunes.

## Ngati Porou ki Hauraki Taura Here column

He panui no Ngati Porou ki Hauraki Tena koutou nga mihi nui ki a koutou katoa te whanau o Ngati Porou whanui. Matou nga uri o Ngati Porou i noho ana i roto i te rohe o Hauraki ko nga whanau o nga Harrison, Hale, Reedy, Potae, Mareroa, Ngapo, Tuari Tamihere, Makarini-Saddler-Teneti ma.

The jewel in our crown at the present time is our little school, Te Kura Kaupapa Maori o Harataunga. Amidst much sweat and toil, over a hundred years ago, our tupuna built Kennedy Bay Native School to honour education and ensure the futures of our parents and grandparents. And in 2001 we celebrated the opening of a brand new kura which stands in honour of nga taonga tuku iho. We are determined to whakamana te reo o nga rangatira, we are committed to the achievement of academic excellence, we are building a bright future for our mokopuna and we are definitely going to learn more about our Poroutanga.

Our talented whanau are never short of brilliant schemes and dreams. At a recent strategic planning hui, we decided to focus on whakapapa, not the personal bits that belong at

home, but the tupuna names which connect and link our many whanau. On the agenda for 2003 is a trip to the East Coast to pay tribute to Hikurangi, stay at Iritekura marae, mingle with the rellies and feel the ahua of Tairawhiti.

Needless to say, many of us were delighted to read about the establishment of the Aporo Hikitaupua Mokopuna Whanau Trust in the latest Maori Land Court panui.

Kia ora to those who have put down this wero, please keep us informed. In the meantime, our tamariki will have their noses to the grindstone getting an education and now that our kura has its' own server they all have their own email addresses. So maybe there is a Nati Kura out there who would be willing to join us in a penpal initiative (in this case, he imara hoa) our tamariki could email each other with the latest Nati news! We are very keen about our Friday programme which aims to teach a range of skills including gardening, cooking, sports and art but also how to make ceramic tiles, recycle rubbish, ride horses, care for kaimoana and identify native trees, plants and rongoa. We've even had thoughts about setting up a radio



station, a banana plantation and a recording studio! And we have lots of first time experiences to share as well ... for the first time our Nati tamariki played an awesome rugby season and we're all but undefeated!! ... for the first time some of our Nati tamariki are representing the local area school at the Hauraki Kapa Haka Festival and we hope that they do well ... for the first time our kura celebrated Mataariki with a dawn ceremony ... and for the first time we are contributing to Nati Link in support of its' vision of whakawhanaungatanga. We are proud to be Ngati Porou, kia ora koutou katoa

*Na nga whanau o Ngati Porou ki Hauraki*

**Te Kura Kaupapa Maori o Harataunga can be contacted via [mereana@harataunga.school.nz](mailto:mereana@harataunga.school.nz)**



## Hikurangi Maunga-2003 celebration



### Programme for Wednesday January 1 2003

- 4.00am:** Assemble at Pakihiroa Station
- 4.15am:** Depart for Te Takapau o Maui
- 5.00am:** assemble in parking area adjacent to Te Takapau o Maui
- 5.20am:** Dawn Ceremony Commences  
Karanga  
Karakia  
Haka  
Whakatau
- 6.30am** Descend from Te Takapau o Maui
- 7.30am** Barbecue breakfast at Pakihiroa woolshed

For all those wishing to participate in the Dawn Ceremony you will be required to

- 1 Organise your own 4WD transport.
- 2 Ensure that you have the appropriate clothing and footwear.

**This programme is an annual schedule for those who might like to attend future (New Year) dawn celebrations**

## Education discussed

CEO Amohaere Houkamau told those who attended the Association of Polytechnics in New Zealand conference, that Ngati Porou had always been a knowledge based society.

From Maui the entrepreneur to Sir Apirana Ngata, the greatest bi-cultural academic of the 20th Century - Ngati Porou have always focused on knowledge as a necessary tool for survival, she said.

"We are not only clear about where we are going we are also clear about where we have come from.

Ms Houkamau also spoke about Ngati Porou education with special



*Photo above - Key people at the conference were from left APNZ executive director Jim Doyle, keynote speakers Associate Minister of Education (tertiary) Steve Maharey, TRONP CEO Amohaere Houkamau, APNZ president Pehimana Brown and Tairawhiti chief executive Mark Chapman.*

reference to Whaia te iti Kahurangi the joint Ngati Porou education initiative with the Crown.

## Gearing up for Intermarae Sportsday

A new venue and exciting new events are planned for the January 3, 2003 Inter-marae Sportsday next year at Tolaga Bay Area School.

A raft design and race competition, golf tournament kareoke competition and two man sawing competition are just some of the new events which will be featuring at the Ngati Porou Inter-marae sports day.



**Register your teams  
for the Intermarae Sportsday**

**Phone 06 8649004 or e:mail [h.paenga@tronp.org.nz](mailto:h.paenga@tronp.org.nz)**

## Te Runanga o Ngati Porou

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## ... Next Issue ...

Runanga annual report  
Fisheries round up  
Trustees profiles  
Nati Babe ... fashion  
Tuhono whanau  
New Managers  
Tamararo history

**... And Much More...**