

nati link

CONNECTING OUR IWI

MANA MOANA

NGA HAPU O NGATI POROU
FORESHORE & SEABED DEED
OF AGREEMENT UPDATE

TOITU NGATI POROU

TOP FOUR PRIORITIES
FOR CULTURAL
DEVELOPMENT ENTITY

GDC ELECTIONS 2016

*Local Government
& the Nati Vote*

TRONPNUI TRUST DEED REVIEW

Review process to begin



Contents

nati news

04 | MANA MOANA

The journey to ratify the Deed to Amend the Nga hapu o Ngati Porou Foreshore and Seabed Deed of Agreement with the Crown soon to begin.

08 | TOITU TE TANGATA, TOITU NGATI POROU

A profile of the cultural development arm of Te Runanganui o Ngati Porou and the entity's top four priorities.

11 | WHAKAIROTIA TE "A-E-I-O-U" KI ROTO I TE MANAWA, KIA RANGONA TE REO O TE NATI I Nga TOPITO O TE AO

Te Reo Ake o Ngati Porou is a strategy that plots a direction and provides a set of objectives for re-establishing te reo as a living language in Ngati Porou.

12 | WHERE THE HEART IS: SUPPORTING OUR NGATI POROU MARAE

Meet Leeanne Morice, the Ngati Porou Marae Kaitakawaenga.

14 | THE REVIEW OF TRONPNUI TRUST DEED

Over the next fifteen months Ngati Porou will have the opportunity to reflect upon the establishment phase of the post-settlement governance entity TRONPnui.

16 | SOMEONE WORTH VOTING FOR

Ngati Porou voting engagement and the upcoming local body elections.

nati biz

18 | SOCIAL ENTREPRENEUR ENCOURAGES KORERO AROUND KITCHEN TABLE

Fledgling social entrepreneur Nikki Kennedy starts new Te Reo homeware business.

21 | NGATI POROU ALUMNI HUI

Ngati Porou commercial entities kick start a conversation with young Nati professionals about succession planning, contribution and connecting back to home.

22 | NATIS GRADUATE FROM STANFORD BOOTCAMP

Transformational leadership, unlocking value and inspiring action key themes of annual Te Hono bootcamp held at Stanford University.

nati life

25 | A WHAKAPAPA OF TRADITION

New publication launched earlier this year explores the Iwirakau School of carving within Ngati Porou.

nati story

26 | PIONEER OF MAORI BROADCASTING REMEMBERED

A moving tribute about the life, work and legacy of Maori broadcaster, Whai Ngata.

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ON THE COVER

Whangaokena –the ultimate expression of Ngati Porou's Mana Moana, Mana Motuhake.

Nati Link is a quarterly publication of Te Runanganui o Ngati Porou. To subscribe, comment or get in contact, email Jasmine Kaa: jkaa@tronp.org.nz.



Upcoming events

Ta Apirana Ngata Memorial Lectures: October 2016

The kaupapa for this year's lectures will focus on three Ngati Porou Tipuna koka – Mataroa, Tawhipare and Te Ataakura.

SUNDAY 2 OCTOBER: MATEROA TIPUNA KOKA

Mataroa whare, Whareponga

MONDAY 3 OCTOBER: TAWHIPARE TIPUNA KOKA

Ruakapanga whare, Uawa

TUESDAY 4 OCTOBER: TE ATAAKURA TIPUNA KOKA

Tuwahakairiora whare, Wharekahika

Ngati Porou East Coast games: September–October

Support the boys in Sky Blue this season as they compete in the Mitre 10 Heartland Championship.

SATURDAY 3 SEPTEMBER EAST COAST v WANGANUI

SATURDAY 17 SEPTEMBER EAST COAST v NORTH OTAGO

SATURDAY 1 OCTOBER EAST COAST v MID CANTERBURY

SATURDAY 8 OCTOBER EAST COAST v KING COUNTRY

Whakarua Park, Ruatoria

Porou Ariki Wananga: Friday 30 September – Sunday 2 October

Te Wananga o te Koanga is the third and final kaupapa for the year.
Whareponga Pa, Whareponga

2016 TRONPnui Hui a Tau: 28 November

Te Runanganui o Ngati Porou and subsidiaries – Toitu Ngati Porou, Ngati Porou Holding Company and Ngati Porou Hauora will report back to the Iwi during the Annual General Meeting.

SATURDAY 28 NOVEMBER Marae to be confirmed

mana moana

The journey to ratify the Deed to Amend the Nga Hapu o Ngati Porou Foreshore and Seabed Deed of Agreement with the Crown will soon begin. At stake is the mana motuhake of our coastal hapu and a golden opportunity to build on and strengthen hapu coastal management.

Ngati Porou is on the verge of taking the next important step in confirming, through various legal tests, our ownership of a significant proportion of our rohe moana or coastal homelands. While many tribes in New Zealand have lost control of their traditional rohe, our hapu have maintained their mana over the lion's share of our territory from Potikirua in the north to Te Toka-a-Taiau in the south. They can also claim an unbroken occupation over our coastal lands and adjacent foreshore and seabed areas.

According to lawyer and negotiator of Ngati Porou's treaty settlement, Matanuku Mahuika, hapu still control around 90% of our coastal lands. He attributes this fact to the isolation and rugged coastline of the East Coast which has kept it relatively untouched by the outside world. For hundreds of years prior to the arrival of the Pakeha, our hapu lived off their coastal resources and prospered. Self-sufficient and harmonious, they had no need to travel far from their lands, since the resources around them were so abundant, and trade with

other tribal groups was well established.

"We were for a large part a coastal people. We fished and hunted in the waters and hinterlands of our rohe, and harvested food from the surrounding bush," says Matanuku. The hapu were also the lore makers over their whenua takutai (coastal lands and seas), using a variety of tikanga to ensure that local marine resources were harvested and utilised in a sustainable way. And they were fiercely independent – a psyche best exemplified by Te Kani-a-Takirau (circa 1854). When offered the Maori Kingship, the great Ariki declined, famously stating: "My kingship comes from my long line of ancestors. My mountain Hikurangi is not one that moves, but one that remains steadfast."

150 years later, it was Matanuku's father, the late Dr Apirana Tuahae Kaukapakapa Mahuika, who echoed similar sentiments to describe the affinity and mana motuhake (absolute authority) that hapu enjoy over their coastal lands and seas, stating:

Ngati Porou will soon have the opportunity to debate the merits of the amended Nga Hapu o Ngati Porou Foreshore and Seabed Deed of Agreement which will enable state recognition of the mana of hapu over their whenua takutai from Potikirua in the north to Te Toka-a-Taiau in the south. The original Deed was signed at parliament in October 2008 by representatives from 48 hapu.

Ngati Porou has remained steadfast to the position that the foreshore and seabed area continues to be vested in Nga Hapu o Ngati Porou – a union of 58 hapu who have exercised their customary ownership over their rohe moana for centuries.



OFFICIAL CEREMONY

An official ceremony was held at parliament for the signing of the Nga Hapu o Ngati Porou Foreshore and Seabed Deed of Agreement in 2008.



“Through all our history regarding the foreshore and seabed, we as hapu of Ngati Porou established our mana. Our mana is inherited from birth. It was not the Treaty that gave it to us, our mana was here long before the Treaty.”

DR APIRANA TUAHAE KAUKAPAKAPA MAHUIKA, FORMER CHAIR OF TE RUNANGANUI O NGATI POROU.

“Through all our history regarding the foreshore and seabed, we as hapu of Ngati Porou established our mana. Our mana is inherited from birth. It was not the Treaty that gave it to us, our mana was here long before the Treaty.”

In 2003 Ngati Porou began negotiations with the Crown over our rohe moana. These negotiations, led by ‘Papa Api’ and Matanuku, culminated with the signing of the Nga Hapu o Ngati Porou Foreshore and Seabed Deed of Agreement in 2008. Ratified and signed by 48 hapu, the Agreement provides for the recognition of the mana of the hapu of Ngati Porou and introduces a protective legal framework for the rights

of the hapu and the sustainable management of our natural and physical coastal resources. Even though negotiations began in 2003, they were delayed due to the review and eventual repeal of the Foreshore and Seabed Act of 2004 by the Maori Party and the National Party.

“We have had to amend the original text of our deed to reflect the improvements available under the Marine and Coastal Areas (Takutai Moana) Act which replaced the original foreshore and seabed legislation in 2011,” Matanuku points out. “The amended Agreement will now need to undergo a ratification process to provide hapu with the opportunity to consider how our

position has been improved since the repeal of the 2004 Act.”

A series of rohenga tipuna hui will be held during the months of October to November. The focus of these hui will be to determine whether hapu representatives wish to continue to support the provisions within the amended Agreement. Hapu expect the Agreement will help to preserve inherited customary titles and access rights to the seabed out to the 12 nautical mile limit of New Zealand’s territorial sea. It will also enable hapu Fisheries Management Committees to develop customary fishing regulations and to manage customary fisheries.

“Other provisions provide for the

protection of wahi tapu and for hapu to police these restrictions or prohibitions. It will become a legal offence, for instance, to breach a Wahi Tapu protection mechanism which will give hapu the right to restrict or prohibit access to their sacred sites. People who breach these restrictions could face fines of up to NZ\$5,000.”

Chair of the Ngati Porou Foreshore and Seabed Committee, Rei Kohere, describes the Agreement as “an historic milestone for Ngati Porou.”

“It gives hapu more power to determine permission rights to approve or withhold approval for activities that have an adverse impact on their coastal resources and ecosystems,” says Rei.

“It will therefore enable our hapu to exercise their mana as kaitiaki over our coastline while ensuring our whanau can still gather kaimoana and enjoy our customary rights and access to our kapata kai,” says Rei.

The Ngati Porou Foreshore and Seabed Committee, which Rei leads, has played an instrumental role in ensuring that the rights of hapu are better protected. The committee has been busy lately reviewing the finer points of the Agreement as well as collating traditional knowledge around hapu coastal resource management practices.

“Our focus going forward must be to secure legal recognition and protection for those traditional customs and the tikanga that have guided our hapu, including food gathering practices, and coastal occupation for centuries,” says Rei. “It’s exciting because it provides an opportunity for us to provide legal recognition and protection for a coastal management regime based on the tikanga of the hapu”.

Under the amended deed the Crown will provide funding to implement the new regime and to support local hapu Fisheries Management Committees,

Mana motuhake is tradition in Ngati Porou – a psyche best exemplified by Te Kani-a-Takirau (circa 1854). When offered the Maori Kingship, the great Ariki declined, famously stating: “My kingship comes from my long line of ancestors. My mountain Hikurangi is not one that moves, but one that remains steadfast.”

adds Matanuku who is keen to ensure that proper mechanisms are put in place by hapu. “The hapu must have their say on how this implementation money should be put to use.

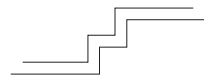
“It’s also important that our hapu members get involved in this kaupapa now so that they can influence the shape of how our hapu driven coastal management regime will operate in each area,” says Matanuku.

The Ngati Porou Foreshore and Seabed Committee will release an information booklet by October to help tribal members navigate the provisions within the Agreement.

For more information and a copy of the Deed of Agreement

visit www.ngatiporou.com/takutaimoana

TOITU TE TANGATA, TOITU NGATI POROU



Strengthening te reo ake o Ngati Porou me ona tikanga; supporting the cultural and social development of Ngati Porou marae and hapu; identifying education and training pathways are just a few of the many activities that Toitu Ngati Porou is responsible for.



Toitu Ngati Porou was established by TRONPnui as a Charitable Trust in June 2013. The purpose of Toitu Ngati Porou is to carry out the cultural development activities of TRONPnui for the sole benefit and purpose of nga uri o nga whanau/hapu o Ngati Porou mai i Potikirua ki te Toka a Taiau.

With such a wide and varied portfolio (which also includes supporting social, archival and environmental activities) the first three years of Toitu Ngati Porou's operation has mainly been concentrated on four key priorities which include Marae Development, Ngati Porou Reo Revitalisation, Education and the Ngati Porou Outcomes Measurement Framework. This priority setting was a consequence of both informal and formal engagements that Toitu had undertaken with Ngati Porou members living at home and outside the rohe.

The cultural development activities of Toitu Ngati Porou are predominantly funded by a proportion of the annual dividend that Ngati Porou Holding Company distributes to TRONPnui. In the

last financial year Toitu received a dividend of \$1.5 million from TRONPnui.

As the dividend from TRONPnui varies from year to year, Toitu's capacity to invest in a range of cultural activities has been restricted therefore, a major focus has been on identifying alternative revenue streams from external co-investors to generate an additional \$2.00's or \$3.00's for every \$1.00 received from TRONPnui. Projects such as Nati Power, Nati Insure and Wai Whai Nati are the direct result of thinking outside the box to ensure the aspirations of the entity can grow and flourish.

The Trust Deed for Toitu Ngati Porou states that its principle objective is to "serve the needs of Ngati Porou now and in the future". The investments Toitu Ngati Porou makes today in supporting our cultural identity, values and heritage will help ensure future generations will also be rewarded.

To learn more about Toitu Ngati Porou and their initiatives

 go to www.ngatiporou.com

KEY FACTS ABOUT TOITU NGATI POROU

Inaugural Board Members:

- Amohaere Houkamau (Chairperson)
- Barry Soutar (Deputy Chair)
- Amos Forrester
- Lillian Baldwin
- Rei Kohere
- Tina Porou
- Wiki Gilvray

Three board members (Rei, Lilian and Barry) were appointed as TRONPnui board representatives and through a formal application process the four remaining members were appointed as Community representatives by the TRONPnui Board. From the 1st September, 2016 Tina Porou and

Barry Soutar will retire as Trustees.

Term of Office: Four years which includes the establishment term of 9 months (14 June 2013 – 31 March 2014) and subsequent term of 3 years (1 April 2014 – 31 March 2017).

Meeting Schedule: The Toitu Ngati Porou board meet bi-monthly. Alternate meetings are held on marae across the rohe to enable an open forum session as part of the board hui. This provides the opportunity for whanau and hapu members to come along and engage with Toitu board members about the kaupapa they are responsible for.



TOITU NGATI POROU OPEN COMMUNITY FORUMS

Toitu Ngati Porou invite Ngati Porou whanau and hapu members to attend two upcoming open forum sessions.

The open forums provide an opportunity for whanau to be informed about Toitu's activities and ask the board any patai.

**FRIDAY 14TH OCTOBER
2PM START
HINERUPE MARAE
TE ARAROA**

**FRIDAY 9TH DECEMBER
2PM START
HINEPARE MARAE
RANGITUKIA**

KEY FACTS ABOUT TOITU NGATI POROU'S TOP FOUR PRIORITIES

Marae Development

\$5.2m for Ngati Porou Marae Development Grants over a 5 year period (June 2012–June 2017).

The 48 Ngati Porou Marae (listed in the Deed of Settlement) have the opportunity to apply for \$100k each spread over the five years. In addition \$10k is available to each marae as a one off Capital grant. Funding rounds are conducted four times a year in March, June, September and December. Marae are able to draw down their full \$100k, but to do so they must have support from other marae that are willing to forgo their funding entitlement for that year. Marae that have drawn down their full 100k entitlement are Pakirikiri, Tikapa Te Horo and Rongohaere. To date \$2.54 million in Marae grants and \$380k in Capital grants have been invested in Ngati Porou marae.

A Marae Kaitakawaenga is employed to support Ngati Porou marae with their development needs by providing advice, information and facilitation services. This role is undertaken by LEEANNE MORICE who is based at the Ruatoria office (inside this edition of Nati Link there is a profile about LEEANNE and her mahi).

Nati Insure, Wai Whai Nati and Nati Power are three initiatives that have resulted from Toitu Ngati Porou partnering with external co-investors.

Nati Insure, Wai Whai Nati and Nati Power are three initiatives that have resulted from Toitu Ngati Porou partnering with external co-investors.

- Nati Insure is a partnership with Aon Insurance which offers collective marae insurance where marae can save between 30%–50% (and in some cases more) on their annual insurance premiums, and/or substantially

increase their insurance cover. As of June 30, 2016, twenty-four marae have joined the marae insurance collective, with 3 of those marae being previously uninsured.

- The Wai Whai Nati scheme (supported by the Nati 2Degrees Association fund) has enabled 43 marae to now have access to internet connectivity, at no cost to the marae. Monthly internet charges have in the interim been covered by TRONPnui.
- The Nati Power scheme is an initiative piloted with Contact Energy in 2014. For every Contact Energy customer who joined Nati Power, Contact donated \$50 to Ngati Porou marae to cover their annual electricity or gas bills. It is anticipated that the scheme will roll out again by the end of 2016 and the incentive payment raised to between \$100 and \$200. This could potentially generate between \$250,000–\$500,000 for our marae if at least 2500 customers sign up.

Te Reo Ake o Ngati Porou Strategy

In 2015, a review of reo strategies previously developed by TRONPnui and its predecessor TRONP was conducted by Dr Wayne Ngata. The best components were identified, and along with his own knowledge and expertise of current reo acquisition and revitalisation strategies, Dr Ngata developed a refreshed Ngati Porou Reo Strategy.

Toitu presented the Ngati Porou Reo Strategy to TRONPnui for approval in May 2015 which

triggered an approach to the Ngati Porou Holding Company for an extraordinary distribution dividend. \$500k was subsequently approved and committed for Ngati Porou Reo revitalisation.

An action plan has recently been developed to implement the first two years of the strategy (to find out more about the Reo Strategy and the Action plan go to www.ngatiporou.com).

Ngati Porou Education Strategy

Over the next year a Ngati Porou Matauranga / Education Strategy will be developed. This strategy will draw from previously developed Ngati Porou educations strategies, Hapu Matauranga strategies and best practice models.

Ngati Porou Outcomes Measurement Framework

Toitu is advancing the implementation of the Ngati Porou Outcomes Measurement Framework, which was developed by TRONP in 2007–08. This framework will enable TRONPnui to set specific targets across all their development priorities and business units, populate each of the businesses with relevant data that will assist and inform planning and growth projections, and then be in a position to track and report on performance across the group. Toitu has progressed, on behalf of TRONPnui, a data trial with Statistics New Zealand and a catalyst project with the NZ Data Futures Partnership.

REO STRATEGY



Whakairotia te “a-e-i-o-u” ki roto i te manawa, kia rangona te reo o te Nati i nga topito o te ao.

Our language is embedded in our hearts, and its unique melodic sound is heard throughout the universe.

The health of our reo is reliant on its sustained use in our everyday lives and that will require each and every one of us, making a conscious effort to korero and regularly participate in activities and forums that promote and strengthen to tatau reo.

The quality and quantity of our spoken reo is in decline. If we ignore the reality and consequences of its decline we run the very real risk of the loss and/or dilution of our reo, within the next two generations. That is the dilemma we collectively face as Ngati Porou, and that is why we need to commit to a call to action NOW, because tomorrow will be too late.

Ngati Porou have been at the forefront of every national Maori language revitalisation movement in New Zealand.

Now we must lead a revitalisation of our own language – te reo o te Naati.

Te Reo Ake o Ngati Porou is a strategy that plots a direction and provides a set of objectives for re-establishing te reo as a living language in Ngati Porou, starting in our homes. This strategy focusses on supporting communities to raise the status and state of the reo, so that it once again becomes our preferred medium of communication in our communities and on our marae. Te reo o te Naati is the sum total of the reo o tena hapu o tena hapu me ona kupu, kiwaha, whatauki/whakatauaki, mita ranei. The strategy must ensure that the puna reo o nga hapu o Ngati Porou flourish and prosper.

In order for the unique local languages of Ngati Porou to survive we

need a critical mass of speakers. This strategy recognises that every Naati, where ever they may be, should have the opportunity to access and participate in language activities. In many ways this strategy provides a rallying point for us to fulfil what Ngati Porou argued before the Waitangi Tribunal in the historical Wai262 claim –

“Ko te reo o Ngati Porou he taonga tuku iho, na o matou matua tipuna. Ma Ngati Porou ano i whakaora aia i to tatau reo.”

We call on all Ngati Porou to support this mission.

The Ngati Porou Reo Strategy document will be available to download from the website

www.ngatiporou.com

Where the heart is: Supporting our Ngati Porou Marae

In October 2014 Leeanne Morice was employed as the Ngati Porou Marae Kaitakawaenga. This position is funded by Toitu Ngati Porou, although Leeanne is an employee of Te Runanganui o Ngati Porou. Prior to starting this role Leeanne was the Manager of TRONPnui's Matauranga division, which was responsible for supporting East Coast kura as well as organising Ngati Porou cultural events such as the Pa Wars, Nati Awards and Hikurangi Dawn Ceremony.

The Marae Kaitakawaenga position was created in recognition of the important role and function marae play within the Ngati Porou rohe, and to help support marae committees, trustees and whanau. In the following profile find out more about the skills and experiences Leeanne brings to this position and what she does as part of her mahi.

Nati Link: What marae do you affiliate to?

Leeanne Morice: Like most people in Ngati Porou, I can just about affiliate to all of our marae. However the marae that are closest to my heart are, Hiruharama, Kariaka and Te Aowera. This is due largely to the influence of both my grandmothers when I was growing up.

My grandmother on my mother's side, was Te Huinga Waea Harrison (nee Kawhia), and through her I have my bond to Kariaka. I can remember going there a lot with her, she would be one of the stalwarts working at the Pa. Her role was much like a custodian, looking after the kitchen and ensuring that the marae was functional.

My grandmother on my father's side was Te Iwipani (Fanny) Morice (nee Haua). Through her I have a close connection to Hiruharama and Te Aowera marae. She was a weaver and always working with her hands.

Do you have any experience as a Marae trustee?

I've been a trustee on Hiruharama Marae since 2010, in the roles of Secretary and Treasurer. Recently I also became a Trustee and Secretary of the Whakarua Park Board, the Trustee entity for Whakarua Park including Uepohatu Marae. These experiences help to open your eyes to the issues our marae are facing, and the demands on trustees. Being a trustee I have developed a greater appreciation for all the work that goes on in the background to keep a marae ticking, the compliance side of things, negotiating better insurance policies and services contracts for power and water supply. Being an active marae whānau member, I know all about ensuring that all our facilities and utilities are functioning and are able to be used, as and when required. The general decision in regards to maintenance and upkeep of the marae, setting marae hire-age fees and dealing with all the other routine issues that arise at the marae hui.

What do you think are the main roles of being a marae trustee?

Firstly this is mainly coming from my own perspective of being a trustee of Hiruharama Pa. At Hiruharama being a Marae trustee member is also the same thing as being a Marae committee member, they are one in the same. Some

marae tend to keep a clear delineation between Trustees and the marae committee, however at Hiruharama we saw real value in working the two together.

So for me personally I think the main role of a marae trustee is to make sure that the tikanga of your marae is being observed, acknowledged and practiced. It also includes making sure the marae feels welcoming to all. What helps contribute to that experience is to ensure things are functioning.

Of course you don't have to be a trustee or on the marae committee to contribute – I think everyone is there for the same purpose. At one of my marae we have an Auntie who has tended the roses for years and an Uncle who has done some amazing landscaping. This Auntie and Uncle have just seen something that might add value to the Pa and have gone on and done it. Not because anyone told them to do it, but because they wanted to make the Pa look cared for and loved, which it is.

What do you think are the challenges and issues faced by marae?

One of the main issues are the dwindling numbers we have here at home. You tend to see similar groups of the same people who move around and service a cluster of marae – at the back in the kitchen, and especially out the front. The role of

“One of the main issues are the dwindling numbers we have here at home. You tend to see similar groups of the same people who move around and service a cluster of marae – at the back in the kitchen, and especially out the front. The role of kaikaranga and kaikorero is an area that we need to grow. The numbers of people to call on – even to be on marae committees – keeps diminishing.”

kaikaranga and kaikorero is an area that we need to grow. The numbers of people to call on – even to be on marae committees – keeps diminishing.

Other issues are the increase in costs, especially insurance premiums. Although the Marae Collective Insurance scheme has helped address this, marae generally don't generate enough income through koha to pay for everything. The Wai Whai Nati internet scheme provides an opportunity to help offset operational costs. Internet accessibility is attractive to the institutes who hold wananga, which allows their students to research online and Skype. Being connected to the world wide web brings in the educational providers who in turn can help bring in more income for the marae.

Another issue is accessing funding to afford major renovation and maintenance upgrades. However the \$100k Ngati Porou Marae Grants have been a big help in that regard, and the \$10k Capital Grants have helped to pay for the purchase of items like new chillers, stoves, mattresses so marae don't have to dip into their operating accounts.

How does your role help support marae?

Optimising the amount of funding marae are eligible for and are able to access is a key part of my role. The Marae Grants have made a difference – without them a lot of marae would struggle financially. However there are many opportunities for marae to access third party funding from government agencies and charities. I support marae by letting them know what funding is available, helping them through the process of completing application forms, accessing quotes and providing funding templates. Some marae whanau or hapu members also need assistance because they don't have access to technology. I have worked



with funding organisations such as Internal Affairs, to get them to come up the Coast once a month to hold funding clinics.

Creating opportunities for trustees to upskill has been another part of my role. Brokering relationships is another. I work alongside those marae who want to join the Marae Collective Insurance scheme.

Next I am going to embark on a needs analysis survey with our 48 marae to identify what are their goals and aspirations, areas where they want to improve their operations, or work on specific help and/or resources that they need. Since I have been in the job there are some common themes that have come through in terms of what support is needed, however the survey will confirm this.

What role do you see marae playing in the 21st century and beyond?

I believe they will continue to play a vital role. When we talk about our Ngati Porou culture, language and tikanga, for me the marae represents the place where

WHERE THE HEART IS Leeanne Morice, Ngati Porou Marae Kaitakawaenga, in front of the wharehau Kapohanga-a-Rangi, at Hiruharama Pa.

that all comes together – they are like our last bastion where this is practiced. I don't think you could really authentically replicate that in some other environment. The marae is where our customs, our dialectical differences, our matauranga all originate from. In the olden days our homes used to have the reo and tikanga, but now today most of us don't have that. For most of our younger generation our marae is where they can be exposed to those values and practices. I believe if we lost our marae, we would lose what makes us unique as Ngati Porou.

If you would like to have a korero with Leeanne about how she can support your marae, please contact at the Ruatoria office of Te Runanganui o Ngati Porou:

06 8649 004

lmorice@tronp.org.nz

Review of Te Runanganui o Ngati Porou Trust Deed and its operation

Over the next 15 months Ngati Porou will have the opportunity to reflect upon Te Runanganui o Ngati Porou and the establishment phase of the post-settlement governance entity.


The purpose of the review is to provide the opportunity for Ngati Porou Iwi members and the organisation to consider what has worked well and what hasn't, over the organisation's first five years of operation. The intention of the review process is to seek the views and perspectives from a wide range of Ngati Porou stakeholders, and to use this information to help improve the organisation for the betterment of all Iwi members, and future generations.

The timing of the review originates from Te Runanganui o Ngati Porou's Trust Deed which states that the Deed and its operation must be reviewed five years from the date of the election of the First Elected Representatives. The Election of the first Te Runanganui o Ngati Porou Elected Representatives was held

over a 4 week period in September 2011.

The board of Te Runanganui o Ngati Porou have formed a sub-committee to work on a terms of reference and consultation plan for the review process. Once this is confirmed more information about how the review will be undertaken will be communicated over the next few months.

**For more information about the
Te Runanganui o Ngati Porou Trust Deed
or to download a copy**

 [visit ngatiporou.com](http://visit.ngatiporou.com)

**Other relevant documents also available
to download at ngatiporou.com:**

- Te Runanganui o Ngati Porou Constitution
- Toitu Ngati Porou Trust Deed
- Ngati Porou Holding Company Constitution

Background to TRONPnui

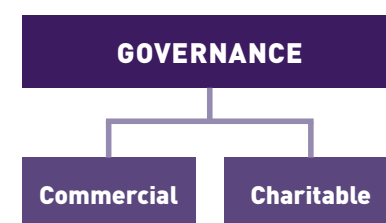
Te Runanganui o Ngati Porou was established by Trust Deed on the 14th of December 2010, as a result of Ngati Porou's historical grievances under the Treaty of Waitangi.

The Crown's settlement policies required that a post-settlement governance entity (PSGE) be established to receive and administer treaty settlement assets.

Following the signing of the Deed of Settlement on the 22nd of December 2010, the Ngati Porou Claims Settlement legislation was passed on the 29th of March 2012.

With the passing of this Act, Te Runanganui o Ngati Porou replaced the previous Iwi representative governance entity, Te Runanga o Ngati Porou on the 6th of April 2012.

The structure for the Runanganui is made up of three main entities – a governance body, a commercial arm (Ngati Porou Holding Company) and a charitable arm (Toitu Ngati Porou).



Excerpt from Te Runanganui o Ngati Porou Trust Deed (p. 13)

10.1 After five years from the date of the election of the First Elected Representatives, Te Runanganui o Ngati Porou shall undertake a review of this Trust Deed and its operation with a view to reporting to the next Annual General Meeting of Te Runanganui o Ngati Porou after the completion of the review on the effectiveness of the arrangements set out in this Trust Deed. Such report shall include recommendations as to the alterations (if any) that shall be made to this Trust Deed.

Nati**Insure**

Tatara e maru ana

Iwi Insurance

“Ahakoa he iti, he pounamu.”
Although it is small, it is precious.

Iwi insurance provides competitively priced domestic and business policy coverage for Ngati Porou Iwi members. In addition to protecting personal taonga, Iwi Insurance also helps to tiaki our collective taonga – our marae. Commissions recieved from all Iwi Insurance policies help subsidise Ngati Porou Marae within the Marae Collective Insurance scheme.

Iwi Insurance – Cover at a glance

- | | |
|----------------------|-----------------------|
| • House and contents | • Life |
| • Motor vehicle | • Health |
| • Boat | • Income protection |
| • Travel | • Mortgage protection |

Ask us about our other policies covered under this scheme.

What do you need to do?

- Make contact by calling 0800 266 426 or visiting our website www.ngatiporou.com/natiinsure
- Identify as a Ngati Porou Iwi member when you sign up.

Need more information?

If you have any further patai about Iwi Insurance please contact:

Lindsay File, Regional Manager
Call Free: 0800 266 426
Email: lindsay.file@aon.com

Or visit our website for more details or to sign up and register:
www.ngatiporou.com/natiinsure



“SOMEONE WORTH VOTING FOR”

LOCAL GOVERNMENT AND THE NATI VOTE

Buses, waste management, parks, roads, civil defence and permits for that xmas hangi – just some of the powers the Gisborne District Council oversees with revenue generated through rates, investments and fees. But unlike other regions, the GDC is in the unique position of serving a population that is 45% Maori, the majority of whom are Ngati Porou. But will they vote when voting documents are posted this month? Tina Wickliffe has been crunching the numbers.

The 2016 campaign for local body elections has begun in earnest with 28 candidates vying for 14 spots in council. Some of these candidates are also amongst the 13 eyeing up a seat on the revamped Hauora Tairāwhiti which is tasked with steering this district out of the health challenges associated with the highest socio-economic deprivation in the country.

These candidates have the unenviable task of convincing eligible voters in the Gisborne District to tick a box, hopefully the one by their name. But if the last election is anything to go by, they have their work cut out for them. Less than half of Gisborne’s 31,575 voters bothered to vote in the 2013 local body elections. Do the racial profile math with

census and electoral commission data and it’s not hard to work out who didn’t vote – younger Natis.

If the 2016 campaign is anything to go by, who can blame them really? So far local news has been dominated by the Napier-Gisborne rail line, a new council building, councillors bickering over “pet projects”, and how the deputy mayor is appointed. Hardly a luring advertisement for younger brown people with limited understanding of what council actually does for them.

Josh Wharehinga, who has genealogical connections to Waipiro and Poroporo, entered council as a fresh faced novice in 2014 after winning a by-election following the resignation of popular councillor Manu Caddie. The father

of six is seeking re-election and has a three pronged attack to rangatahi engagement. “There needs to be education about what voting is and why it’s important. Whanau need to support rangatahi through the voting process and they need someone to vote for. That was the biggest feedback I received in my run for the 2014 by-election, a lot of people had never voted before and they voted for the first time because they knew someone who they thought was worth voting for”.

Mayoralty candidate and accountant Geoff Milner is of Reporua stock and has held numerous high level iwi and community board positions. The former Ngati Porou East Coast rugby union chief executive says it’s about connectivity. “One way of connection is to

“THERE NEEDS TO BE EDUCATION ABOUT WHAT VOTING IS AND WHY IT’S IMPORTANT. WHANAU NEED TO SUPPORT RANGATAHI THROUGH THE VOTING PROCESS AND THEY NEED SOMEONE TO VOTE FOR.”

NATIS STANDING IN 2016 LOCAL ELECTIONS

Mayoralty candidates

Geoff Milner
Yvonne Bishop

Gisborne ward (nine positions)

Amber Dunn
Geoff Milner
Josh Wharehinga
Mary Liza Manuel

Matakaoa – Waiapu ward (one position)

Bill Burdett
Kerry Kururangi

Hauora Tairāwhiti (seven positions)

Hiki Pihema
Josh Wharehinga
Marijke Warmenhoven

DATES TO REMEMBER

September 16th – voting documents will be sent to enrolled electors.

October 8th – Election day. Voting closes at 12pm.

October 15th – Declaration of results.

councillors as people. Given the typical genre of councillor is that of older persons (50 plus) that makes the connection more difficult. Secondly, council has struggled to demonstrate they take young people seriously thus making young people ask themselves what’s the point? Finally, paying rates brings a tangible connection that most young people don’t experience because they are not homeowners. The sooner voting moves to online voting, the easier it will be to engage young people who are tech savvy”.

Milner is one of two Ngati Porou mayoralty candidates (Yvonne Bishop was a late entry) up against a formidable and charismatic opponent in Meng Foon who is seeking a sixth term. The

te reo speaking incumbent regularly attends hui throughout Ngati Porou, lists the Joint Management Agreement of the Waiapu Catchment as a milestone of his fifth term in office, and sings his original waiata about Hikurangi maunga as if he was raised beside it. But Geoff Milner thinks whakapapa gives him the edge with Ngati Porou voters.

“In terms of Ngati Porou engagement, having a Ngati Porou person running for the mayoral office trying to make history, where there is a whakapapa connection, may also encourage young people to engage with the local body elections. The key is to exercise your vote that our ti-puna fought hard for, a right that hasn’t always been conferred upon Ngati Porou in our district. Young people tend to want

to make an informed decision and given the typical promotion of candidates has been by print media, billboards or meetings, changes in campaigning needs to be considered by candidates to go and meet young people where they are at and not expect them to come to meetings”.

Civic participation is considered a cornerstone of a robust democracy and the decline in engagement, particularly amongst 18-29 year olds, is a red flag for the future success of Tairāwhiti communities. An improvement in the calibre of today’s candidates will improve engagement – as Councillor Wharehinga says, when the official results are announced mid October we’ll see if this year’s elections gave Ngati Porou “someone worth voting for”.

nati biz



Social entrepreneur encourages korero around kitchen table

Nikki Kennedy is on a mission to help revitalise Te Reo Maori. The twenty eight year old social entrepreneur has created a range of products which not only encourages whanau to korero Maori within their homes, but also provides a sophisticated culinary addition to the kitchen.

ENTREPRENEURSHIP

Taputapu is the name of Nikki's new business that specializes in designing Te Reo Maori contemporary homewares. Nikki (Te Whanau a Takimoana, Te Whanau a Hinerupe, Te Whanau a Tuwhakairiora) started working on the concept for her business last November and launched her first product line in March through her website.

Nati Link caught up with Nikki recently during a break from her studies at Waikato University in Hamilton (she is currently in her third year studying towards a Bachelor in Media and Creative Technologies – majoring in Te Reo Maori and Design Media), to find out more about her new start up.

Nati Link: What inspired you to create your own business?

NK: Well it all began because I needed something to do during the summer break from Uni. Initially I wanted to come back home to Gisborne over that period, but I thought it may have been too difficult to get a job. So I looked at doing some summer school papers, and because the faculties in which I was studying in weren't offering any, I decided to apply for the University of Waikato's Summer Start-Up Programme Scholarship. I thought it would be an awesome opportunity if I got accepted and the \$5000 scholarship would help me out financially over the break.

The programme supported students to kick start their business ideas, so that's how the concept for my business came about, as I needed to come up with an idea for my application. Fortunately I was successful and over ten weeks from November to February, I was supported to work on my idea through one-on-one mentoring, workshops and field trips. The programme enabled me to validate my idea with customers, fine tune what was needed to be delivered and work on how to pitch it. Four months after

beginning the programme, I started selling products online and was in business.

Did you have any reservations at first whether your idea would be well-received?

No, not at all. I knew it was good, innovative and the first of its kind. At the time I was really conscious of the lack of



then I purchase the jars, print out the labels (that I also designed), which are then sealed onto the containers. Then I pack them and wrap them, before sending them off on the couriers. In terms of marketing, social media has helped to elevate Taputapu and been a low cost effective way of promoting and exposing the brand. I have an Instagram account

which allows me to advertise products and post up what I'm creating, seeing or thinking.

Did you have any start-up capital for your business?

I received \$250 in seed funding from the Summer Start programme, which I used to create proto-types. Apart from that, the way I bring in money is by pre-orders to my website. When I have received sufficient orders I have enough money to buy the materials.

By doing it that way I am not running at a loss and I invest the profit back into the business.

How did you decide upon your first product line?

Through my surveys I asked people what products I should release first and the most common answer was tea and coffee canisters. With that feedback it helped me to navigate, research and produce my first products. Since then I have created puehu parāoa jars in a set of three. This consists of a puehu parāoa (flour), huka parāone (brown sugar) and huka puehu (icing sugar). I aim to release a pihikete (biscuit) jar and possibly a rare (lolly) jar too. At this stage everything that I want to release will be homeware products, mainly for the kitchen. However I do aim to expand and produce products for the bedroom, bathroom, office and more.

Who is your market base?

My customer market are those learning Te Reo Maori. Taputapu helps to create an environment at home to encourage those who are beginners in Te Reo Maori

te reo being used within the home, and I thought my idea could help provide a solution to this issue. Prior to attending the programme I didn't have any management or marketing knowledge to draw from, however I knew with the right help and support I could make it successful.

How did you come up with the name Taputapu?

I was out one day running thinking about the potential of this business and I thought about what will be a good name. Within two seconds the word Taputapu popped into my mind, and that was it. I didn't need to think of any other words, that to me summed up the business. Taputapu in English means equipment, gear, utensils and things. It was simple and easy to read and pronounce. It can also be translated to mean awesome or amazing.

How do you produce, market and distribute your products?

I do everything from home in Hamilton. I wait for the on-line orders to come in,



“I do not wish to become a millionaire from this – that is not my drive. For me it’s about doing something that I love which overall is contributing to the survival of our language.”

to speak it everyday. However I also believe our whanau overseas will be a huge market and also young families who are interested in teaching their tamariki Te Reo Maori. I am also designing Taputapu to attract non-Maori because I believe all Kiwis - Pakeha, Pacific Island and others, may like to have some Te Reo Maori products in their homes.

How do you see your company growing in the future?

I want to try and grow my business organically. At this stage I am not interested in applying for loans or to seek investors because there is too much risk and pressure involved. I aim to grow this using the money I can generate from sales and koha. I do not wish to become a millionaire from this – that is not my drive. For me it’s about doing something that I love which overall is contributing to the survival of our language. However I am looking for any grants, scholarships or support that may help catapult Taputapu into the next phase.

How would you describe your own proficiency in the language?

I grew up in Gisborne and was never taught Te Reo Maori but was fortunate to have it around me. I knew the basics but I couldn’t have a conversation. Before

I started at Waikato I had a foundation to build upon and from there my reo has improved. Currently I can have a conversation in Te Reo Maori and can write to a certain extent but I am still on that journey of learning more. I am currently enrolled in Awanuiarangi in Tamaki Makaurau learning Te Reo Maori with our Ngati Porou whanau there.

Who are some entrepreneurs who inspire you?

All the Maori in Aotearoa and overseas who are running their own businesses and are doing well. There are heaps of them. I follow a few on instagram and have met a few. They are people doing what they love and have inspired me to do the same.

Do you see potential opportunities for other Ngati Porou who also want to become social entrepreneurs and develop products which assist Reo revitalisation?

Definitely, there is heaps of potential. We were born innovators and inventors. It’s about using what we have in our hands and running with it. The idea might be unrealistic but unless we take small steps at a time then no distance will be made.

Finally what advice do you have for

people who have a great idea for a business but don’t know where to start?

My advice is to give it a go. You don’t know unless you’ve tried. The opportunities and ideas are out there and I believe those ideas are given to certain people. If you don’t activate it then someone else will. There are great business people out there who don’t have a degree in business management and haven’t attended university. If you lack business experience talk with someone you trust who knows, research the net and attend whatever class or presentations you need to gain the knowledge. Sometimes at the end of the day it’s about the people you know and doing something about it. Just get out there.

Kia ora Nikki mo to korero. Taputapu koe!

Nga Hononga:

- Ipurangi: www.taputapu.co.nz
- Paeahua: www.instagram.com/taputapu_design/
- Ripene whakaata: www.youtube.com/watch?v=VA1SX6A3bZA

Photographs courtesy of the University of Waikato.

SUCCESSION PLANNING

Ngati Porou Alumni Hui

How can I contribute back to my Iwi? What role does the Runanganui play in creating opportunities to help that happen? These were some of the questions contemplated by a group of young Natis attending a two day hui in Gisborne at the end of April.

The hui was organised by Ngati Porou Seafood Group in conjunction with Te Putea Whakatupu (a Maori educational Trust funded by Te Ohu Kaimoana). Eight of the ten young Ngati Porou professionals were former recipients of Te Putea Whakatupu’s scholarship programme which had helped to support their studies while at university. Now developing their careers in a range of industries, the Ngati Porou alumni of the programme were invited by Ngati Porou Seafood Group to help kick start a conversation about how the present generation of Ngati Porou leaders can support the next generation to come through.

The agenda for the hui involved a trip up the Coast to Pakihiroa Farms, the farming operation of Te Runanganui o Ngati Porou located on Mount Hikurangi. After the group visited the Pou on the maunga, they spent the afternoon in the station’s wool shed listening to presentations Pakihiroa Farms, Ngati Porou Seafoods Group and also other Ngati Porou business organisations who had supported the event: Ngati Porou Holding Company, Ngati Porou Miere and Ngati Porou Whanui Forests. This session also provided the opportunity for the participants to introduce themselves and to indicate what their future goals and plans were. On their return back to Gisborne later that evening they enjoyed a formal dinner at Te Tini o Porou. The next day the group participated in a design-challenge workshop facilitated by Anne Gibbon from Callaghan

Innovation and Stanford University’s Design School. The workshop focussed around connection, belonging and identity – appropriate themes to consider when most of the group were representative of the majority of Ngati Porou who do not live within the rohe. At the end of the design challenge the group came up with the following statement about connectivity: “Ngati Porou needs Hikurangi in order to feel connected because that is my compass home and to the future”. This was quite a powerful statement and highlighted the strong connection they felt when they went up Hikurangi.

Luke Claasen (Te Whanau a Tu-whakairiora) was one of the alumni of the Te Whakatupu scholarship programme, who currently works in Auckland as a Junior Criminal Defence Lawyer. Luke says he felt humbled when he was approached to attend the hui. “We are very fortunate to have been asked to come back home and see how we can contribute to the future of Ngati Porou. We all have different ways we can contribute whether that be in our specialist areas, or culturally by supporting initiatives.”

Ken Houkamau, Project Manager at Ngati Porou Seafoods Group, helped to co-ordinate the hui. He found the young Ngati Porou professionals who attended were very talented individuals who genuinely wanted opportunities to connect and contribute to their Iwi, with many



wanting to come back to the rohe to live and work.

“The original motivation for holding the hui was around succession planning- what can the economic units of the Runanganui do to create career development pathways and attract young Natis to be involved in our Iwi businesses. However it was apparent that for all the talk about the businesses, the group had a keen interest in the social initiatives of the Iwi. Next time we know that it will be very valuable to have the Ngati Porou social and cultural arms involved.”

“We would like to have on-going engagement with the group, as many have talents we could utilise in the future. We would also like to open up the conversation to involve other young Ngati Porou professionals and leaders from the Ngati Porou business community and social/cultural sector.”

If you would like to join in the conversation about attracting and developing Ngati Porou talent or to find out more about the Te Whakatupu scholarship programme, please contact Ken Houkamau at Ngati Porou Seafoods Group.

06 868 1644 / 027 2566436

KHoukamau@npsl.co.nz



(L-R): Trevor Newland (KPMG), Lees Seymour (Nelson Management), Victor Goldsmith (Ngati Porou Miere), Hilton Collier (Pakihiroa Farms) and Ken Houkamau (Ngati Porou Seafoods Group), leading the haka on behalf of the Te Hono Bootcampers at Stanford University.

NATIS GRADUATE FROM STANFORD BOOT CAMP



Ken Houkamau (Project Manager of Ngati Porou Seafood Group) and Victor Goldsmith (General Manager of Ngati Porou Miere) have become the latest Ngati Porou recruits to graduate from the annual Te Hono Boot Camp held at Stanford University.

Both representatives participated in the intensive 6 day experience in July, and follow in the footsteps of Matanuku Mahuika (Chairperson of Ngati Porou Holding Company), Mark Ngata (General Manager of Ngati Porou Seafood Group) and Hilton Collier (General Manager of Pakihiroa Farms) who have attended previous Te Hono boot camps at the American Ivy League University.

Te Hono is the name of a movement established in 2012 by leaders from the NZ Primary Industry. The focus of Te Hono is to transform the approach NZ's primary industry sector has traditionally taken in regards to products such as dairy, meat, seafood and wool. Te Hono encourages its members who are alumni of the Stanford boot camp, to stop working in silos and be collaborative rather than competitive. They also encourage members to move away from playing the commodity game and to think of opportunities to add value instead of volume.

Ken and Victor joined the fifth intake of the Stanford boot camp which had 51 new recruits. Amongst their cohort included both the Minister and Director General of the Ministry Primary Industries, several government organisation directors, as well as Chief Executives and Senior Managers from New Zealand's primary industry sector. The theme of this year's event was - transformational leadership, unlocking value and inspiring action. Looking at ways industry and government could collaborate better together to achieve these objectives was the key focus for all the representatives attending.

The boot camp started at 6am each morning with a compulsory exercise activity to boost the energy levels and stamina of each attendee in preparation for their demanding day ahead. The rest of daily programme consisted of lectures by the University's Business and executive management School faculties along with presentations by local and international

business leaders and workshops.

Ken says he found the intellectual calibre of the Stanford lecturers mind-blowing.

"If you had to grade them, I would say they deserved an AAA plus, you just wanted to keep learning more from them. They really challenged us to think critically about the strategy, vision and culture of the organisations we represented, and helped change our outlook on how things are now and how they could potentially be. They also gave us real-life case studies of companies that adapted and grew, and those that hadn't and gone bust. Then they asked us to contemplate whether we wanted to be the ones that failed or the ones that thrived."

"Some of the business leaders that spoke to us were New Zealanders who had based themselves in America. We had Tim Brown, the founder of Allbirds Shoes, whose korero was around the benefits of being super focused on

your value proposition and not trying to please everyone. We also had Sarah Robb O'Hagan, former President of Gatorade, who talked about how she turned around the struggling company by re-structuring Gatorades offerings from a basic sports drink to a range of sports fuel products."

"One of the major highlights of the experience for me was sitting in a room among fifty of New Zealand's elite business leaders for a week. We all got all really well together, and now I can pick up my phone and call who-ever is doing some amazing things around the country and ask them for advice. You can't buy that kind of a network

or collaboration. The relationships that were made will be of direct benefit to Ngati Porou in the future."

"Another highlight was being inspired and motivated by the incredible things that people in Silicon Valley are doing. The environment there is so different, everyone is always on the go and they are not afraid of failure - they just move on to the next opportunity. Also they don't

talk about their investments or projects in the thousands or millions of dollars. They talk in the billions!"

Victor says he shares many of the same highlights as Ken from his Stanford experience.

"WHAT THE BOOT CAMP TAUGHT ME WAS TO FOCUS, CREATE A MOVEMENT AND DON'T BE DISTRACTED BY ISSUES THAT IMPEDE THE IMPLEMENTATION OF THE VISION... THERE IS NO TIME FOR POLITICS AND OTHER AGENDAS THAT WILL IMPEDE PROGRESS."



“The presenters and professors from the university were top notch and networking with the other Te Hono Boot Campers was invaluable. Since the trip I have been in contact with a number of them to help me with our Ngati Porou Miere kaupapa.”

“Some of the learnings I took away was understanding decision making (or lack of) as it relates to those in governance roles. We learned some can be characterised as risk adverse (Type 1’s) to those that are more entrepreneurial (Type 2’s) and take calculated risks. We also learned about the exploitation vs exploration of resources. Exploitation refers to “exploiting” existing resources, which large corporations do well. However as the organisation grows things become overly cumbersome and slow to react to change. Take Blockbuster and Netflix as an example - one of these didn’t adapt well to change. Exploration refers to those companies that are always looking at new areas of business and invest in innovation and R&D to keep them ahead of their competitors. Both of these can exist within the same organisation but you need an ambidextrous leader.”

“What the Boot Camp taught me was to focus, create a movement and don’t be distracted by issues that impede the implementation of the vision. In the main our Ngati Porou Miere strategy is correct but things need to be done faster.

There is no time for politics and other agendas that will impede progress.”

Te Hono alumni member Hilton Collier, met up with Victor and Ken at a group dinner on the final evening of the Stanford Boot Camp. Hilton had already been in the California region representing Pakihiroa Farms as part of a Te Hono working group *Waka Aoteroa*. This group were researching American consumers attitudes to New Zealand’s wool products and the psychology behind their purchasing decisions. The trip included meetings with US carpet manufacturers who use Pakihiroa wool in their carpets.

After the boot camp had ended Hilton and Ken joined a small group who had been supported by Callaghan Innovation to attend two conferences. Amongst their roopu were Karena and Kasey Bird, former winners of Master Chef NZ turned entrepreneurs. The first conference they attended was *Soil to Fork*, which showcased new food technology start-ups by providing them the opportunity to pitch to the crowd in a competition. The common denominator amongst the companies at *Soil to Fork* was that their products could demonstrate to consumers truth, trust and transparency when applied across the food supply chain. The second visit on the group’s itinerary was the Forbes Ag-tech conference which displayed

“ONE OF THE MAJOR HIGHLIGHTS OF THE EXPERIENCE FOR ME WAS SITTING IN A ROOM AMONG FIFTY OF NEW ZEALAND’S ELITE BUSINESS LEADERS FOR A WEEK. WE ALL GOT ON REALLY WELL TOGETHER, AND NOW I CAN PICK UP MY PHONE AND CALL WHO-EVER IS DOING SOME AMAZING THINGS AROUND THE COUNTRY AND ASK THEM FOR ADVICE.”

the latest technologies in terms of agri-business.

Ken says since the visit to America he has returned with a new mind-set and confidence.

“Te Hono taught us that the key to success is to take action – sometimes too much talking or planning goes on and nothing gets done. I have started working on some new products and I’m collaborating with a few people I met on the programme. What I learned was products don’t have to be perfect straight away. It’s better to test them out with consumers in the real-world and make suitable tweaks as you go.”

“Now that more of us have had this experience at Stanford we are keen to share our knowledge with others and help ingrain innovative ways of thinking about how we execute our business opportunities. This includes continuing the dialogue with the young Ngati Porou professional network we started in April. We have also begun reaching out to our Ngati Porou rangatahi who are still at school. Next month Ngati Porou Holding Company will be supporting a group of around 20 Ngati Porou students to attend a Te Hono boot camp for rangatahi at Stanford.”

For more information about Te Hono go to www.tehono.co.nz

nati life

A Whakapapa of Tradition

A Whakapapa of Tradition: 100 Years of Ngati Porou Carving 1830–1930 is a beautifully illustrated book launched earlier this year which explores the Iwirakau school of carving within Ngati Porou.

Author Ngarino Ellis (Ngati Porou/ Nga Puhi) and photographer Natalie Robertson (Ngati Porou, Clann Dhònnchaidh) have collaborated to create a taonga which will be valued and appreciated for many years to come, by students of Maori art and Ngati Porou who whakapapa to the many marae featured within the publication’s 300 plus pages.

A Whakapapa of Tradition has had two launches – one in April at Waipapa marae at the University of Auckland where Ngarino is a senior lecturer in Art History and co-ordinator of the Museums and Cultural Heritage Programme. The other in May at Ohinewaiapu marae in Rangitukia where Ngarino’s grandmother Emere Mountain (nee Kaa) was born.

Both Ngarino and Natalie whakapapa to the Waiapu Valley where the ancestor Iwirakau lived in the 1700s. Iwirakau is credited with reinvigorating whakairo on the East Coast and influencing a carving

style continued and evolved by six tohunga whakairo: Hone Ngatoto, Hone Taahu, Hoani Ngatai, Riwai Pakirau, Te Kihirini and Tamati Ngakaho. In turn they influenced and tutored many carvers who followed. The results of their collective creativity can be seen to this day with the numerous carved meeting houses, churches and dining halls along the Coast.

The publication has been a dedicated labour of love for Ngarino, with its origins stemming from her PhD thesis she began researching 17 years ago. A major theme of the book is exploring how communities, art and traditions transform over time. A kaupapa as relevant today, as it was during the time of Iwirakau.

A Whakapapa of Tradition: 100 Years of Ngati Porou Carving 1830–1930 is published by Auckland University Press and the Hardback edition retails for \$69.99 at all good bookstores.

Photo courtesy of Auckland University Press.

Listen to the RNZ interview with Ngarino at www.radionz.co.nz/national/programmes/sunday/audio/201793933/ngarino-ellis-maori-art-transformed

PIONEER OF MAORI BROADCASTING REMEMBERED

At the beginning of April earlier this year, one of the original stalwarts of Maori broadcasting, Tanara Whairiri ki Tawhiti Ngata, or Whai as he was most well-known, passed away. Amongst the legacy he left behind were the scores of Maori journalists who were able to break into the television industry, due to the initiatives and programmes Whai helped lobby for.

A black and white portrait of Tanara Whairiri ki Tawhiti Ngata, a man with a mustache, wearing a suit and tie, looking slightly to the side.

Erana Reedy, Chief Executive of Radio Ngati Porou, was among the first wave of Maori journalists who benefited from the opportunities created by Whai. In 1985 Erana was the first recipient of TVNZ's News Internship – the very first training programme the public broadcaster funded to enlist more Maori into TVNZ. As a Junior Cadet Reporter for Te Karere she completed a three-month crash course in television journalism alongside other new recruits such as Temuera Morrison, Iulia Leilua, Fiona Murchie, Eliza Bidois, Bradford Haami

and the late George Stirling. A year later the Maori Programmes department at TVNZ was established, which led to the creation of Waka Huia, Koha and Marae. These initiatives strongly advocated for by Whai, provided further opportunities for the next wave of Maori journalists to develop their television broadcasting careers.

In the following story for Nati Link, [Erana](#) pays tribute to the life, work and legacy of her former boss, mentor and advocate, Whai Ngata.



The night they brought Whai Ngata home to lie at Hiruharama, the night sky came alive. Lightning flashed. Thunder rumbled in the clouds and around us while we waited at the marae. Then as they carried Whai on to his turangawaewae, the skies opened up and it poured. He tohu rangatira.

Nō nga kawai rangatira o Ngati Porou me Te Whanau-ā-Apanui a Tanara Whairiri ki Tawhiti Ngata. Sir Apirana Ngata was his great grandfather. His dad Hori Mahue was the only child of Apirana's eldest son Makarini and Maraea Baker. Whai also belonged to the Ngarimu whanau. His mum Mihihara, who passed away in July this year, was the big sister of the late Moana Ngarimu VC.

So he was destined for great things. As a gatherer of history and korero tuku iho. As a story teller of the highest quality in print, radio and television. And as a fighter.

You had to be a pretty good strategist to get TVNZ to resource a Maori language news programme the bulk of their viewers hated – Whai joined his whanaunga Derek Fox to ensure that happened. You had to be a relationship builder to establish a Maori and Pacific Island programmes department and get it resourced to produce programme content – a combination of the late Ernie Leonard's gift of the gab and Whai's expertise in programme making. And you had to be a scrapper to ensure both taonga survived within TVNZ.

Veteran Maori broadcaster Wena Harawira said just as well Whai loved a good fight. In the early days of Te Karere they dealt with an angry public who believed Maori language had no place on

national television.

"The reaction of Pakeha viewers was outright hostility that never seemed to wane in vitriol or magnitude. Inside TVNZ the hostility was more carefully masked. Those who felt the need to voice their opposition of anything Maori would be taken on by Whai and Derek. Sometimes the duelling duo would turn the tables on their colleagues and pick a fight anyway," she said.

When I met Whai in 1985 fresh out of university as a junior reporter for *Te Karere*, he scared me. He was grumpy. In fact I could not believe he was related to the beautiful Ngarimu aunties I had known all my life. But Whai had high expectations of every Maori broadcaster. You weren't a reporter unless you had a story. You weren't a good journo, if you couldn't summarise your story in 25 words or less. Whai was all about quality standards. In fact, he wrote the manual for quality standards in reporting Maori news and stories. Broadcaster Hone Edwards worked with Whai for years and had a deep respect for him.

"I ahu mai te kaumatua nei i roto i te mahi nūpepa, i nga mahi reo irirangi, nō reira me tika te mau atu i te ingoa o te tangata, tāna ki a mātou. Kei mua i taua tangata āna kawai rangatira katoa. Kia tika te whakatakoto atu i nga patai ki mua i te aroaro o ia tangata. He momo.

He tangata kaha ki te manaaki."

Presenter of *The Hui*, Mihingarangi Forbes attributes Whai for launching her broadcasting career. He took rookies like her under his wing and mentored them.

"He supported us individually. He followed all our careers and was an inspiration to us all. We would not be where we are today if not for Whai. People like myself wouldn't be operating in both broadcasting worlds and we just wouldn't have the pull of resources."

And I guess that's why Whai was so respected in the industry. He straddled both broadcasting worlds comfortably.

"Nānā nei i para te huarahi e puta ai te ihu parehe o te Maori ki te whai ao, ki te ao marama," said Reuben Collier of Maui Productions.

"E toru āna tohutohu ki a au mo te āhuetanga o te reo. Tuatahi kia māmā. Kaua e whakataumaha kaua e whakapōraruraru i nga whakaaro o te hunga whakarongo. Tuarua kia marama, he korero tā te kaikorero he korero tā te kaiwhakarongo he mea nui kia marama te kaiwhakarongo ki tāu e korero nei. Ka mutu, kia tika! Kāre he hāwhe-way o tēnei mea te tika."

Whai was a stickler for the reo. In fact one day he pulled up outside Radio Ngati Porou and I started to panic. There was something about his ahua which made me think, 'oh my God, what have we said wrong?' Well the bad news was, he had come to growl. The good news was, it wasn't at us. He had heard a term used in a news story we had broadcast from another Maori media outlet. He reckons, "What the hell does 'whai muri mai' mean? It doesn't make sense. Are they following or leading?"

So language was important to Whai. Maori and English. No surprise then when Whai picked up his father George's dictionary project after he died and saw it through to completion. Today

the Ngata Dictionary is part of the arsenal of every Maori language student.

International diva and television producer Hinewehi Mohi said his loss to the broadcasting industry was immense.

"When someone like that is no longer in that role, it's quite scary for the next generation of journalists or broadcasters to step up to the plate. He will most certainly leave an enduring legacy of being able to tap in to the huge networks he had. Maori communities really trusted him to tell them their stories. He was always very authentic."

"The reaction of Pakeha viewers [in the early days] was outright hostility that never seemed to wane in vitriol or magnitude. Inside TVNZ the hostility was more carefully masked. Those who felt the need to voice their opposition of anything Maori would be taken on by Whai and Derek. Sometimes the duelling duo would turn the tables on their colleagues and pick a fight anyway."

Whai initially worked as a teacher. He joined the Auckland Star as a reporter in 1968. He moved on to Radio New Zealand in 1975 and then in 1983 Whai moved to TVNZ, Network News and *Te Karere*. The TVNZ Maori Programmes department was set up in 1986 and a year later Waka Huia, his baby, was born. When Ernie passed away in 1994, Whai became the Head of Maori and Pacific Programmes at TVNZ.

Jeff Latch, Director of Content at TVNZ said over the next 24 years Whai influenced and guided the industry to recognise the place of Maori in broadcasting and the importance of honouring the Maori language.

"Whai's legacy to our country's broadcast industry is threefold. First, there are the programmes he helped create and support and that continue to shape Maori broadcasting in Aotearoa. *Te Karere*, *Marae Investigates* and *Waka Huia* in particular. Second, under Whai's leadership the Maori Programmes department developed a new Maori Content strategy for TVNZ, a strategy which

continues to guide the Maori content that plays across all TVNZ's on-air and on-line assets. And thirdly, he helped to recruit, develop and inspire a new generation of Maori journalists, presenters and programme makers who have gone on to create leading Maori content across all New Zealand broadcasters," said Latch.

Whai was made an Officer of the New Zealand Order of Merit in 2007 before retiring a year later. By then he had helped nurture the next generation of Maori broadcasters. He was the Godfather of Maori Television. According to

Hone Edwards Whai paved the way for the establishment of Maori Television.

"Tera pea, mei kore a Whairiri kua kore e tu a Whakaata Maori. Mei kore nga tikanga me nga akoranga me ana matauranga nana

i homai ki a matou nga kaimahi kua kore matou e kaha ki te whakatu ki te whakairite ki te whai i te kaupapa i tu ai a Whakaata Maori."

For someone whose work was so public, Whai Ngata's funeral was very intimate, entertaining, thoughtful and to the point. He could not have told his own life story any better. If I was to sum it up in 25 words or less it would be 'a fitting tribute to one of the pioneers of Maori broadcasting which celebrated his life, his family, his work and his legacy'.

Otira e te pāpā e Whai, takoto mai. Kua waihotia e koe, ou tapuwae ki roto i te ao pāpāho hei whāinga mo nga uri whakatipu e haere ake nei. No reira moe mai ra i runga i te mohio kei te pūāwai tonu nga taonga kua mahuetia e koe. Kia au tō moe.

Matakitaki: Waka Huia Tribute to Whai Ngata at www.youtube.com/watch?v=SywjFb-7lh8

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Ruatoria	2.15 pm – 3.00 pm

WEDNESDAY

Matawai	10.00 am – 10.45 am
Matawai School	10.45 am – 11.00 am
Te Karaka Shop	11.30 am – 12.30 pm
Te Karaka School	12.30 pm – 1.00 pm
Patutahi	1.30 pm – 1.45 pm
Ngatapa School	2.00 pm – 2.30 pm
Manutuke	3.00 pm – 4.00 pm

THURSDAY

Tikitiki	10.00 am – 11.00 am
Ngata College	11.15 am – 11.30 pm
Ruatoria	11.30 am – 1.30 pm
Te Puia Hospital	2.00 pm – 2.30 pm

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