

nati link

CONNECTING OUR IWI

MEET MR MACKEY

SELF-MADE
NATI-PRENEUR
BAILEY MACKEY
GOES GLOBAL

FOR GOD, FOR KING & FOR COUNTRY

*Whanau honour tipuna with
pilgrimage to France*

NGATI POROU HAUORA BATTLING TO KEEP SERVICES ON THE COAST

KO TOKU TAUMATA TONU, KO HAWAIKI

*New exhibition reflects
artist's personal journey*

*"We are beautiful people and
there are so many things
that make us a unique iwi
- our whakapapa, whenua
and stories."*

*- Chevron Hassett,
Ngati Porou artist*

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CONNECTING OUR IWI

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ON THE COVER
Seasoned television producer, Bailey Mackey is our Nati Link cover star in this edition. (Photo courtesy of NZ Herald)

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

- Toitu Ngati Porou Open Community forum: 9 December**

FRIDAY 9TH DECEMBER
2PM-4PM
HINEPARE MARAE, RANGITUKIA
- Ngati Porou Inter-Marae Sports Festival (aka Pa Wars): 3 January**

TUESDAY 3RD JANUARY
8.30AM-5PM
TE WAHA O REREKOHU, TE ARAROA
- Hati Nati Maori Kai Festival: 4 February**

SATURDAY 4 FEBRUARY
9AM-3PM
RUATORIA



Poroporoaki

Nolan Tariho Rimitiru Raihania
16th November 1926 – 22nd October 2016



*Haere te morehu papa o Ngati Porou
Haere te morehu o Te Rua Tekau ma Waru
Haere te poupou o Te Runanga o Ngati Porou me Te Runanganui o Ngati Porou*

*Takahia te ara whanui ki te rangi
ki runga rawa ra he wairua koe
nohou te ao katoa e Nolan e*

*Te hokowhitu toa mauria atu ra
Te pueru o koutou tipuna e
Te mana me te wehi e
Te mana me te wehi e
Hei hoa ki tawhiti nui
Ki tawhiti pamamao,
Aue! Aue! Te aroha e ngau kino nei,
Otira i tenei wa haere ra
Ma te Kingi o nga Kingi koutou e manaaki e
Ko te tangi tenei a te ngakau e*



YEAR IN REVIEW: TRONPNUI REPORTS BACK TO THE IWI

“Te Pakaritanga o te whanau” (the strength base of whanau), is the kaupapa underpinning the 2016 edition of Te Runanganui o Ngati Porou’s annual report.

Supporting whanau development to achieve the collective aspirations of the Iwi lies at the heart of Te Runanganui o Ngati Porou Group, and this year’s annual report reflects the broad range of activities conducted by the Runanganui and its subsidiaries (including Toitu Ngati Porou, Ngati Porou Hauora and Ngati Porou Holding Company) to help achieve these aspirations. The annual report was released ahead of the Te Runanganui o Ngati Porou Hui a Tau (Annual General Meeting), which was held at Uepohatu in Ruatoria on Saturday the 26th of November.

Accompanying the annual report in a separate publication, are the full audited financial statements of Te Runanganui o Ngati Porou Group for the 2015/2016 period.



SELECTED HIGHLIGHTS FROM THIS YEAR’S ANNUAL REPORT

NEW BOARD

The newly elected board of Te Runanganui o Ngati Porou officially began their new roles in December 2015, and set about the task of confirming its main focus and priorities for its four-year term. The new board’s main focus was to create, and grow, annual financial surpluses from TRONPnui’s operation to apply to Ngati Porou development. To do so it set the clear expectation that, within two years, TRONPnui would be living within its annual income rather than running deficits. Making immediate inroads has been challenging given the breadth and size of operation that TRONPnui has become.

REDUCING COSTS

When the new Board took office TRONPnui’s operating deficit for the year stood at \$700,000 and was forecast to reach \$1m by the end of June. Over the following seven months the board and management kept its deficit in check and, by 30 June 2016, had clawed it back by ten percent. The parent and subsidiary boards led by example by reducing costs and volunteering many extra hours to keep important projects moving forward.

NGATI POROU HAUORA

While coping with its own significant financial stresses, Ngati Porou Hauora continued to provide GP services and other primary health care to over 9,000 residents on the East Coast and in Gisborne. Over the last 18 months Ngati Porou Hauora’s quarterly performance results have ranked in the top 5 PHOs more often than any other PHO in the country, particularly for the Minister’s health targets for

Better Help for Smokers to Quit and More Hearts and Diabetes Checks.

WHANAU ORANGA

This year our social services arm, Whanau Oranga, delivered more than twenty different programmes and services to people and whanau within our communities. The services on offer were accessed by 3,800 people, including 1,550 that received intensive support.

TOITU NGATI POROU

Toitu Ngati Porou completed the third year of TRONPnui’s marae development programme, paying out \$0.7m in marae grants and approving a further \$0.2m. Toitu Ngati Porou also finalised the long-term revitalisation strategy for te reo ake o Ngati Porou, as well as an initial plan of action.

NGATI POROU HOLDING COMPANY LTD

TRONPnui’s commercial subsidiary, Ngati Porou Holding Company Ltd (NPHCL), managed the Group’s commercial assets through a very testing year. At the end of 2015 global markets were affected by a down-turn in the Chinese economy and, in June, the UK ‘Brexit’ sent share markets tumbling. ‘Brexit’ wiped out around \$4m in our Group earnings but those earnings were largely recovered when markets rebounded in July. Without the rebound a \$0.4m profit was still achieved while the Group’s net assets grew by \$1m. The Year End result was helped by the greater emphasis NPHCL’s own subsidiaries gave to containing costs, lifting profitability and exploring new markets.

SELECTED HIGHLIGHTS FROM THIS YEAR'S ANNUAL REPORT

Group financial performance

Group revenues of
\$30.9 million
(down from \$42.4 million in 2015)

Surplus from commercial activities of
\$6.5 million
(down from \$18.3 million in 2015)

Group earnings before interest and tax (EBIT) of
\$1.4 million
(down from \$13.3 million in 2015)

Group net profit of
\$0.5 million
(down from \$12.3 million in 2015)

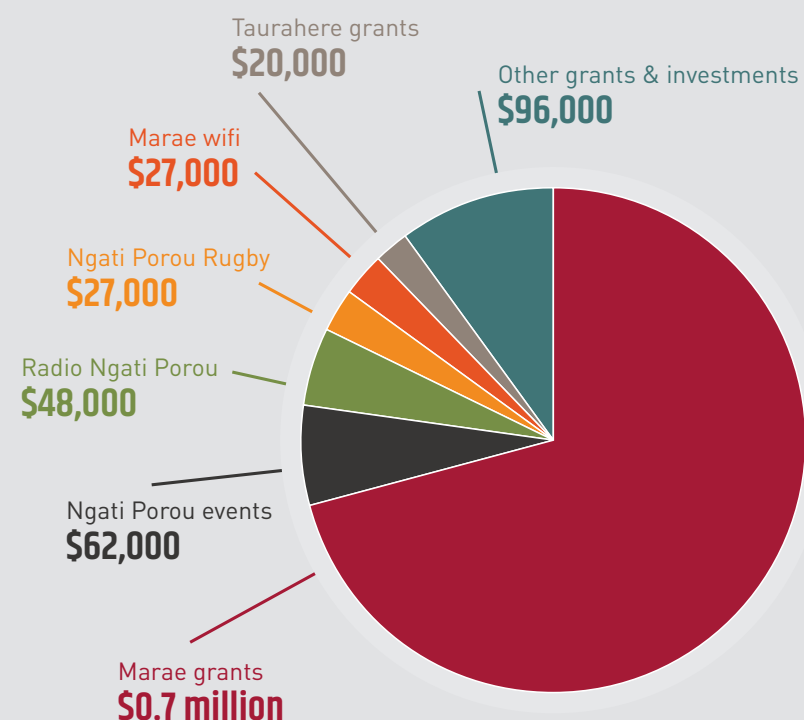
Group financial position

Group total assets of
\$223.5 million
(down from \$224.0 million in 2015)

Group equity of
\$201.3 million
(up from \$200.9 million in 2015)

Group equity to total assets (ownership %)
90.1%
(up from 89.7% in 2015)

Group distributions



Group distributions of:
\$1.0 million
(down from \$1.6 million in 2015)

To read the annual report and full financial statements, copies of the publication can be picked up from the Runanganui's Gisborne and Ruatoria office sites, or downloaded from
www.ngatiporou.com/nati-news/nati-publications/te-ripoata-o-te-tau-2016-annual-report-2016

FIVE YEARS ON: TIME TO REVIEW TRONPNUI'S CONSTITUTIONAL DOCUMENT

In the September 2016 edition of Nati Link we announced the review of the Te Runanganui o Ngati Porou (TRONPnui) Trust Deed. Since then, a review process schedule has been created, which includes an invitation to Ngati Porou Iwi members to contribute submissions to the review committee. Details about the consultation hui and submission process are yet to be confirmed, however in the meantime a set of FAQs has been compiled to help provide further clarity about this important kaupapa.

Q. WHAT IS THIS KAUPAPA ABOUT AND WHY IS IT IMPORTANT?

A. The TRONPnui Trust Deed review represents a significant and exciting opportunity for all of Ngati Porou to reflect on how the Runanganui and its subsidiaries, are governing and managing your assets. You, as the owner of the asset (currently worth approximately \$223 million), have the opportunity to change the way things are being done or ensure those aspects that are operating effectively are kept. The Trust Deed is the document that sets the standard that you can expect of your governing and management body.

Q. WHAT IS THE TE RUNANGANUI O NGATI POROU TRUST DEED?

A. It is the legal document that established TRONPnui and empowered it to govern and manage the post-settlement assets on behalf of all Ngati Porou. The Trust Deed was signed in 2010 and confirmed in 2011. One of clauses within the Trust Deed states that it is mandatory that a review of the Trust Deed and its operation, be undertaken after 5 years.

Q. WHAT WILL TRUST DEED REVIEW PROCESS COVER?

A. The review process has the capability to cover all aspects of the Trust Deed

and its operation, and consider what is working or not working well.

Consideration can include:

- the current structure of Te Runanganui o Ngati Porou
- the day to day running of the Runanganui
- relationships between the Runanganui and its subsidiaries, Toitu Ngati Porou and Ngati Porou Holding Company
- the 14 elected representatives (including the noho kaenga structure)
- provisions relating to those living outside the rohe

Q. DOES THE TRUST DEED REVIEW AFFECT THE SUBSIDIARIES, NGATI POROU HOLDING COMPANY, (THE ECONOMIC AND INVESTMENT ARM OF TE RUNANGANUI O NGATI POROU), AND TOITU NGATI POROU (THE CULTURAL ARM OF TE RUNANGANUI O NGATI POROU)?

A. Yes. The Toitu Ngati Porou Deed and the Ngati Porou Holding Company Constitution provide that their review should take place at the same time as the review of the Runanganui Trust Deed. The Runanganui will conduct that review.

Q. WHAT HAPPENS NEXT?

A. Once dates and venues for the

Updated 2017 Trust Deed Review Process Schedule

(NB: this version slightly differs from Trust Deed Review Terms of Reference).

January to May: Consultation with Ngati Porou & call for submissions. The Review committee will hold hui within the Ngati Porou rohe and major centres including Auckland, Hamilton, Hawkes Bay, Wellington and Christchurch.

June to August: Review Committee to review submissions and feedback.

September: Review Committee to present recommendation to Board.

October: Prepare Review Report for November AGM.

November 25: The Trust Deed Review report will be presented at the TRONPnui 2017 Hui a Tau in the morning. In the afternoon, a Special General Meeting will be held to consider the Special Resolution of Members that pertains to the Trust Deed Review.

consultation hui and submission process are confirmed, you will be immediately notified. Until then please update your registration details on the Ngati Porou Register to ensure you receive this information. You can also contact your Ro-henga representative on the TRONPnui board or your local Taurahere for further details.

www.ngatiporou.com/trustdeedreview



NGATI POROU HAUORA BATTLING TO KEEP SERVICES ON THE COAST

Over the past four years, a \$6 million short-fall in government funding to East Coast health services has had a significant impact on Ngati Porou Hauora (NPH). In the following article Ngati Porou Hauora Chairman, Teepa Wawatai discusses why he believes this situation is unjust and what efforts are being made to address this issue, in addition to the other challenges faced by the Iwi health provider.

HEALTH A CROWN RESPONSIBILITY

In April 2012, as a result of the Treaty Settlement legislation, Ngati Porou Hauora became a subsidiary of Te Runanganui o Ngati Porou. Since then the Runanganui has provided a lifeline to Ngati Porou Hauora, through the provision of loans and other financial relief totalling in excess of \$6 million to cover the funding deficit.

Ngati Porou Hauora Chairman, Teepa Wawatai says the organisation is appreciative of the support provided to alleviate NPH's financial pressures, however states, "It was never envisaged that the Runanganui would subsidise public health provision, and it is unsustainable

for this situation to continue for much longer."

Teepa believes Ngati Porou Hauora's government health funding does not adequately take into account the East Coast's neglected and underfunded infrastructure – let alone the area's dire health outcomes.

"More than 90% of the population in New Zealand has good public infrastructure. Other regions have good roads, reliable communications systems, reliable power supply, broadband in every home, high speed broadband for all essential services and businesses. None of those things exist in our rohe – yet those are the things that every other citizen in our country takes for granted."

Teepa rejects the view that the deficit should be bridged by Ngati Porou.

"We should not be filling the funding gap for health services, every other citizen in this country takes for granted. It is an outrageous, double injustice."

As part of the team who negotiated Ngati Porou's Settlement, which included the Health Accord provision, the former Te Runanganui o Ngati Porou Chief executive says he knows how much work went into reaching an agreement with the Crown.

"It's not an easy process and everyone knows that the amount of redress an iwi gets in a settlement amounts to only a fraction of the value of loss sustained by them."

Health is a Crown responsibility, Teepa says. "Ngati Porou can't continue to do it anymore and they shouldn't have to."

INSTITUTIONALISED RACISM

His concerns are reflected in ongoing analysis, by groups such as Te Runanga Whakapiki ake i te Hauora o Aotearoa (NZ Health Promotion Forum), into institutionalised prejudice within the health sector.

Dr Heather Came, Programme Leader in Community Health Development and lecturer at Auckland University of Technology, completed a study in 2013 showing that Maori health providers are held to a higher standard of accountability than District Health Boards (DHBs).

"DHBs and the Ministry of Health have access to discretionary and one-off public health funding. The survey findings showed over 40% of Maori providers reported rarely or never receiving discretionary funding, compared with all Public Health Organisations."

Dr Came's study reported that iwi health providers had submitted rigorous analysis and commercially viable proposals but their applications for discretionary funding had been knocked back.

NGATI POROU DIRE HEALTH STATISTICS

In September, Ngati Porou Hauora released figures showing the East Coast has the worst health outcomes in New Zealand. The Ngati Porou Hauora Dashboard Report was commissioned to pull together all the disease-state data, social statistics and economic information available.

"The results were staggering but not surprising," says Teepa. The report says rural Natis die younger than any other group in New Zealand and suffer more through co-morbidity factors on the way to an early death.

"The data says poor people have poorer health. There's a direct link. When those people live in remote areas, they have even poorer health."

The Dashboard research reveals the average New Zealander is well off in comparison with people of the East Coast.

"When you have money, you have

more choices. They can choose where they live and what sort of house they live in, hopefully one that is warmer and drier, close to facilities including things like transportation links and hubs, supermarkets, medical centres, banks, motor mechanics, trades people, professional services, recreational facilities, etc. These are all services that lift quality of life and the prospect of better health outcomes."

EAST COAST HEALTH REVIEW REPORTS

The Dashboard Report is the latest in a series of reviews undertaken by the Hauora. Earlier reports concentrated on the whole of Te Tairāwhiti which masked the extent of the problem and its true impact on nga hapu o Ngati Porou.

"It is an unacceptable indictment on health policy and funding particularly in areas of high need. This was the missing information needed for the East Coast Review which would have had a marked impact on the package of solutions formulated," Teepa says. The first East Coast Review looked at a sustainable health service delivery. The preferred model centered around Te Puia supporting a network of health clinics.

"The fundamental flaw of the East Coast Review was that it failed to establish the current health status of the resident population based on epidemiological evidence. Instead, the review looked at a much narrower ambit of financial affordability," says the Hauora Chair.

The second review used an Expert Reference Group of GPs working in isolated communities around the country. It considered a detailed model of care, and the feasibility of a Te Puia-based network. The Board of NPH and TRONPui accepted the geotechnical report recommending Te Puia as the location of the hub but rejected the proposed model of care, instead – outlining an alternative.

"At issue was our belief that the proposed model would fall short of meeting the needs of our people and would cause long-term harm to us. At the time, we weren't able to clearly articulate the reasons for taking this position apart from a belief that further critical information

was needed. This feeling of unease was sufficient to compel the Board of NPH to pause and conduct further research."

SCARCITY OF RURAL CLINICIANS

NPH is also having to grapple with the nationwide scarcity of rural doctors and locums. General Practice New Zealand data shows a \$26 million shortfall in government funding of the costs of clinical practice throughout the regions. An estimated quarter of health centres in country areas are short of at least one doctor. The situation is set to worsen as rural GPs retire and medical graduates opt to work in cities. Teepa says, this has profound repercussions for communities on the Coast.

"When we do find someone it is difficult to retain them because they can feel lonely, professionally isolated and the weight of responsibility is significant."

A long-time member of the board of Ngati Porou Forests, he says many Ngati Porou entities face the same challenge.

"Finding professional people, whether they be doctors, engineers, management specialists or scientists to live and work on the Coast is a massive challenge. Most non-Ngati Porou people don't want to live and work here."

He says a fit-for-purpose facility at Te Puia will help attract health professionals.

"We want to use our strong relationship with Otago Medical School to develop a research and teaching centre focused on Maori and Rural health to create a pipeline of future doctors."

Read related content online:

-  Ngati Porou Hauora Health Dashboard report:
www.ngatiporou.com/article/bitter-pill-swallow-new-report-released
-  NPH The Wider Economic Benefits of Providing Health Services report:
www.ngatiporou.com/article/ngati-porou-hauora-major-contributor-regional-economy-says-new-report
-  'The Politics of Maori Health':
www.radionz.co.nz/news/te-manu-korihia/312050/the-politics-of-maori-health



Whangaokeno Island.

NGA HAPU O NGATI POROU TAKUTAIMOANA HUI POSTPONED UNTIL JANUARY

The Nga Hapu o Ngati Porou Foreshore & Seabed Amended Deed of Agreement Ratification hui which were scheduled to occur between late November and the first week of December have now been postponed until late January.

The purpose of the upcoming hui is for Ngati Porou hapu to decide on whether to accept:

- the proposed amendments to the Nga Hapu o Ngati Porou Foreshore & Seabed Deed of Agreement; and
- the proposed governance arrangements through which hapu will exercise their rights and duties under the new Deed.

The times, dates and venues for each ratification hui, once confirmed will be notified in the main newspapers, the TRONPnui website and Facebook, and via our Taurahere networks. The notices will also indicate which hui are for which hapu groups, and the proposed resolutions to be put to each hui.

In 2008 the original Nga Hapu o Ngati Porou Foreshore & Seabed Deed

of Agreement was ratified and signed by 48 hapu and the Crown at Parliament. However, the repeal and replacement of the Foreshore & Seabed Act in 2011 has provided the basis for nga hapu and the Crown to negotiate a range of improvements to the Deed.

For more information go to
www.ngatiporou.com/takutaimoana



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Te Tini o Porou Accommodation & Conference Centre, Cnr Tyndall & Huxley Roads, Kaiti, Gisborne

Ngati Porou Scholar honoured with World Indigenous Award

Respected Ngati Porou educationalist and author Wiremu Mangai Kaa was recently honoured at a ceremony recognising the achievements of Indigenous scholars.

The award was presented at the end of September, on behalf of the World Indigenous Nations University which confers awards upon Indigenous scholars, who over many years have contributed to education, literature and their communities.

Papa Wiremu received the Meritorious Doctorate to Indigenous Elders, which is the most prestigious award, in which recipients are considered to be repositories of knowledge and scholars



of the highest order. The award was presented in recognition of his contribution to Maori education over the last six decades.

Papa Wiremu began his career after graduating from Ardmere Teacher Training College in Auckland. After teaching at a number of schools, he became the Principal of the school he attended as a child, Rangitukia School (now called TKKM o Taperenui a Whātonga). In the 1970s and 1980s, Papa Wiremu became a key figure in the establishment of the Māori curriculum at the Ministry of Education, and was responsible for Māori and Pacific Island education policy and practice.

During this period Papa Wiremu and wife, Jossie Kaa (nee Green), were part of the emerging Maori Language revitalisation movement, and began editing historical texts written in Te Reo Maori, and creating language resources for

- ◀ Papa Wiremu with wife Jossie, and mokopuna, Renata and Luke after receiving the Meritorious Doctorate to Indigenous Elders in Otaki.
- ▶ Wiremu Mangai Kaa at his home in Rangitukia with a copy of 'Mohi Turei: Ana Tuhinga i Roto i te Reo Maori', one of the publications he co-edited with wife, Te Ohore (Jossie) Kaa. A photograph of the Ngati Porou leader, Mohi Turei can be seen to the right of Wiremu.

tamariki and adult learners. Their work in the area of editing and writing is renowned within the Maori academic community, and among the mahi they have contributed to includes *Mohi Turei: Ana Tuhinga i Roto i te Reo Maori*, the Ngata Dictionary and the Reo version of *Nga Tamatoa: Price of Citizenship*.

Along with Papa Wiremu, author Patricia Grace (Ngati Toa) was conferred with the Meritorious Doctorate to Indigenous Elders and educator Oriwia Raureti (Ngati Raukawa, Ngati Rangitahi) was conferred with an Honorary Doctorate in Education in recognition

of her contribution to Indigenous scholarship. The ceremony was held in Otaki at Te Wananga o Raukawa.

The Wananga is an associate member of the World Indigenous Nations Higher Education Consortium (WINHEC) which in turn is the parent body of the World Indigenous Nations University. Established in 2002, WINHEC's aim is to build partnerships among Indigenous scholars that restore and retain indigenous spirituality, cultures and languages, homelands, social systems, economic systems and self-determination.

Dr. Hohaia Collier (Te Whanau a

Uruahi, Te Whanau a Takimoana, Ngati Horowai) is the Executive Director Academic Provision for Te Wānanga o Raukawa, and one of two New Zealand representatives on WINHEC. He says the acknowledgement from the World Indigenous Nations University to Papa Wiremu represents a great honour for Ngati Porou.

"Wiremu's conferral means that he joins a very select group of scholars world-wide. Last year in Fort Frances, Ontario, Canada the first awards were conferred upon two other people, one an Aboriginal Australian and the other

a Canadian Indian. This year two Hawaiian elders were honoured as well in their own Islands. To have two Maori conferred at the one time is reflective of the esteem that Wiremu and Dame Patricia Grace are held in globally. Ngati Raukawa and the wananga community were honoured to host the conferral ceremony."

World Indigenous Nations Higher Education Consortium

www.winhec.org



- ◀ Rubbish washed up at the Ngutuawa, an all too common sight for Graham and Makere Atkins.
- ▼ A collection of the rubbish collected by the Atkins whanau with every rain, left out for everyone to see (Photo by Paora Brooking).



This process [dumping or burning rubbish] often results in the production of dioxins. Dioxins are a nasty chemical that doesn't just kill off fish and harm Papatuanuku, but actually sticks to our DNA and stays in our systems. Dioxins are responsible for infertility, birth defects and increased cancer rates. That's right – dumping and burning para is a direct assault on your own whakapapa, no matter what way you look at it.

Ngāti Porou vs Ngāti Paru

The battle for the Waiapu has exposed a new front writes Tina Ngata, our kaituhi for this edition of Kaupapa Nati. Tina (Te Whanau a Hinerupe) is passionate about the environment, which she shares with students at Te Wananga o Aotearoa in Gisborne, and readers of her popular blog site, 'The Non-Plastic Maori'.

Ko Waiapu te awa, Ngāti Porou te iwi...

The words fall easily from our lips, most especially when they are accompanied by a melody and a few cuzzies singing along. From our whakapapa, to our artworks, to our waiata, the Waiapu is literally a part of who we are. We depend upon clean water for our kai, karakia, and cleanliness. Indigenous people around the world know this, and around the world we are making a stand for sacred waterways like the Cannonball River at Standing Rock. But right now, our own sacred waterway is facing its own challenges with toxic pollution – through the illegal dumping of rubbish.

Dumping rubbish is, of course, not a new issue. Tui Warmenhoven, who, along with Pia Pohatu, has driven research around the Waiapu for decades, offers her perspective of the issue:

“One of the biggest dump areas that I know of are over by the Kainganga. I'm talking washing machines, cars, fridges,

everything. There are others, too – it's hard for some of the remote areas to get their rubbish to the landfill – but this is also, largely, an education issue.”

These dumpsites, backyard pits, and even the Rotokautuku dump, create a type of toxic soup, called leachate. Leachate is formed from rainwater mixing with all kinds of dump materials: solvents, household cleaners, rust, fuel, battery acid, glue – all of the chemicals that go into making products and packaging. This toxic soup includes heavy metals, mercury, arsenic and lead, and it enters the groundwater and from there enters our rivers, and eventually, our kapata kai.

Here's the killer: this process (as well as the process of burning para) often results in the production of dioxins. Dioxins are a nasty chemical that doesn't just kill off fish and harm Papatuanuku, but actually sticks to our DNA and stays

in our systems. Dioxins are responsible for infertility, birth defects and increased cancer rates. That's right – dumping and burning para is a direct assault on your own whakapapa, no matter what way you look at it.

Recently our Tikanga Marae, Taiao class looked at the issue of waste and sustainable lifestyles during a weekend noho at Taumata o Mihi (Rauru) Marae. On the Friday night we were given a presentation by Tui on the Waiapu – 100 years of restoration project. On the Saturday we went for a walk along the banks of the Waiapu, and in just 300 meters we discovered four large dumpsites. We filmed the clean-up and the clip went viral on social media, reaching over 22,000 views. Whanau were quite rightly outraged at the irresponsible actions of what is probably only a small portion of the community. Yet we also

know that many more dumpsites remain along the awa.

One whanau that know this only too well are the Atkins whanau, who are left to clean up the mess that washes out from the river and onto their doorstep along Port Awanui, every time there's a big rain.

“I don't blame the council for the problem,” says Graham Atkins, “because the majority of us can tow the line and play the game by sorting our rubbish, recycling and putting rubbish where it's supposed to go. No one can exist today without generating waste. Those lazy, paru, few are the source of most of the rubbish on our roads, public places and beaches. Think before you toss that empty coke bottle or chip packet out the car window. Chances are it will eventually end up in the sea, and as we know the oceans are downhill from everywhere. It



upsets me no end that we have to spend our own time picking other peoples rubbish up off our beach. I shudder to think what our beach would look like if we weren't keeping it clean."

Additionally, as the plastic breaks down, it enters the food chain, sometimes through fish, often through plankton (which fish eat). The image above shows a piece of plankton. The green dots are micro-plastics (created when larger pieces of plastic rubbish break down). When plastic is this small it attracts harmful toxins which stick to it. The plankton ingests the toxins, the fish eat the plankton, and we eat the fish, and all of those toxins accumulate in our systems. With all of these toxins in our water and kai, it shouldn't really be a surprise that we now have much higher cancer rates than ever before. Nor should it surprise anyone that the most common form of cancer is stomach cancer.

LOOKING AHEAD

So yes, the situation is dire, and not only confined to our region. Around the country, dumping and littering is being highlighted as yet another betrayal of our "clean green" image.

The good news is that an opportunity for positive change is before us right now. Every few years, GDC review their waste management plan, and in the coming months another review will be

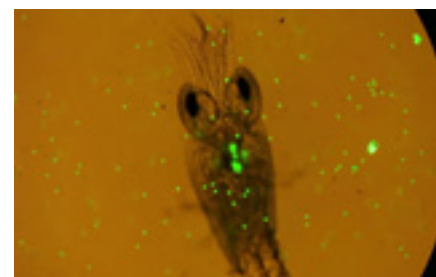
taking place. GDC are also considering other important waste issues such as what to do with the Rotokautuku landfill, which is fast reaching its peak capacity and experiencing leachate problems.

WASTE AS A RESOURCE

Around Aotearoa, communities are waking up to the harm that waste and litter creates, and are not only reducing the problem, but redefining waste as a lost resource that can be recovered, and reused.

The Community Recycling Network (CRN) includes a group of 50 communities from around Aotearoa who manage their own resource recovery centres, diverting up to 80% of waste away from landfill and creating jobs, education opportunities, and affordable resources for their communities along the way.

In the past month, with the support of GDC and Hikurangi Huataukina Trust, Jo McKay and I have travelled to meet with members of CRN as well as Para Kore. Para Kore is a Maori organisation that works with over 140 marae communities to help them move towards zero waste. This year they won the world's most prestigious environmental award, the Energy Globe Award. Partnering with these organisations can help us put together a plan for council that would meet our own distinct needs in Ngāti Porou, but importantly, provide some



- ▲ A piece of plankton, the green dots are plastic. It's estimated that there is currently six times more plastic than plankton in the sea, and that plastic will outnumber fish by 2050.
- ◀ Tikanga Marae, Taiao class cleaning up along Rotokautuku.

valuable education and employment solutions as well.

Over the coming months, Jo and I will be coming around the communities, chatting with whanau about what they see are the real issues, and collecting your thoughts on what some of the solutions can be.

Nobody likes seeing our awa in the state it's in. I also firmly believe that the Haati Natis by far outnumber in Ngāti Paru amongst us. Our Tikanga Marae, Taiao program – where we hold one weekend wānanga a month at a different marae in Ngāti Porou, learning about the challenges and strengths of our people in looking after the environment – has highlighted so many wonderful, innovative, approaches we have to kaitiakitanga across our rohe. Most importantly, it's highlighted just how very dearly we love our land and waterways.

So let's step up, Ngāti Porou, and tackle the Ngāti Paru issue head on, so we can – hand on heart – stand up and sing... *Ko Waiapu te awa – Ngāti Porou te iwi.*

If you would like to be involved in the submission for waste management, or for more information on the Tikanga Marae, Taiao program run through Te Wananga o Aotearoa,

✉ email tinangata@gmail.com

For tips and advice on cutting plastic consumption, check out the Non-Plastic Maori blog:

🖱 thenonplasticmaori.wordpress.com



Amua Ao 2016: Te haerenga ki Silicon Valley me te Whare Wananga o Stanford

I te marama o Hepetema i waimarie etahi tauira o nga kura tuarua o Ngati Porou me a ratau kaiako te haere ki Amerika ki te tiroiro haere ki Silicon Valley me te Whare Wananga o Stanford.

Koinei te hunga i haere, no Te Kura Kaupapa o Kawakawa-mai-Tawhiti ko Danielle Ruha raua ko Henare Brook- ing nga tauira a, ko Campbell Dewes, Makere Henare ratau ko Kerry-Ann Matahiki nga kaiako. No Te Waha o Rerekohu Area School ko Poutu O Te Rangi Taiapa me Iritana Taniora nga tauira, ko Caron Taana te kaiako. No Ngata Memorial College ko Maria Ngarimu me Exodus Haig nga tauira, ko Hannah Hohepa te kaiako. No Te Kura Kaupapa Maori o Te Waiu o

Ngati Porou ko Kaitiaki Walker-Mc-Clutchie raua ko Te Paea Dalton-Reedy nga tauira, ko Gerry Heeney te kaiako. No Tolaga Bay Area School me Kahuhuranui ko Rangitua Potaka raua ko Costa Blackman nga tauira, ko Hoana Forrester te kaiako.

E ai ki te mapu i haere, he haerenga miharo rawaatu ta ratau i haere ai. He momo mahi whakahihiko i te hinen-garo, whakapare i nga whatu, whakakipaki i nga mahi a kura i roto i nga mairau hangahanga me te ao matauranga.

He mihinui tenei na nga tauira me nga kaiako o Amua Ao ki Te Runanganui o Ngati Porou, Ngati Porou Holding Company, J N Williams Memorial Trust, NZQA me Callaghan innovation mo te tautoko i ta matau haerenga.

Otira ki nga Kura me nga Poari a Kura, nga haporu, nga whanau me nga hapu o Ngati Porou whanui tena koutou katoa.

▲ Ngati Porou East Coast Schools, Amua Ao group outside Google – Android Garden.

Na Te Paea Dalton-Reedy (Tau 10, TKKM o Te Waiu o Ngati Porou)

I whiwhi i a māua ko Kaitiaki Walker-McClutchie te hōnore nui kia hāere hei māngai mo Te Kura Kaupapa Māori o Te Waiu o Ngāti Porou, ā māua whānau, hapu, iwi hoki.

He hārenga mātauranga tenei, hei ako i ngā āhuatanga mo ngā kaupapa STEM, arā, te Pūtaiao, Hangarau, Hanganga me te Pāngarau. He āmio hāere hoki ki te rohe o Silicon Valley, e kiia nei ko te pūtaketaanga o te ao Hangarau.

Ko Callaghan Innovations me NZQA nga rōpu whakahāere o tēnei kaupapa. Na, ko o rātau kaimahi hoki ngā kaiārahi o tā mātau rōpu, me te kaupapa a Āmua Ao. E rima ra te roanga o a mātau mahi. He hārenga rerekē i ia ra, he akoranga hou hoki.

I whai wā mātau ki te korero tahi i te taha o wētahi tauira Tākutatanga Roia, Kaipūtaiao Koirora, ki te Kura Waihanga o Te Whare Wananga o Stanford me ngā kaimahi o wētahi tūmomo kamupene/pākihi kātahi anō ka tīmata (start-ups). Pēnei i a Nearpod me tetahi rōpu Kiwi Landing Pad, he rōpu o Aotearoa e tauawhi ana i ngā kamupene hou o Aotearoa tonu ki te whakatū pakari, me te whakatipu ki San Francisco.

Ahakoia wā rātau kaupapa mahi, kei runga rātau i te kaupapa ōrite. Kua māro te titiro ki te ao o ngā ra e heke mai nei, i roto hoki i te ao Pūtaiao, Hangarau, Hanganga, Pāngarau. Ko ta Josh Steinman, “Kei runga te ipurangi te nuinga o ngā taputapu hei timata i tāhau ake pākihi”. Na reira, mahia ngā mahi e kaingakau ana ki a koe, ā, mā te hangarau e ārahi pea i a koe ki tetahi tūmahi hei oranga māhau.

TE WHARE WANANGA O STANFORD

Ko te Whare Wānanga papai rawa tua-rua tēnei o te ao whānui. He miharo tona āhua, me tona rahi nui rawa. I whai wāhi mātau i tetahi ‘Scavenger Hunt’ ā ipurangi, arā, he whakataetae hei hurihuri hāere ki te kohikohi taputapu me tango whakaahua. Nā tēnei, i whai mōhiotanga



mo ngā wāhi matua o te Wānanga. Ka mutu ka toa te rōpu i whakautu tika ngā pātai, i kohia ngā rawa maha rawa. Ehara nāku taua rōpu toa.

TE WHARE TAONGA PUTAIAO

I nekehia mātau ki roto ki a San Francisco ki te Exploratorium; he whare taonga Pūtaiao e tautoko ana i te ti-kanga ako ‘wero hinengaro’ (inquiry based learning). Mā te haututu hāere ki ngā taputapu Pūtaiao, ka pūta ngā pātai, kātahi ka rapa whakautu, ka wero hāere te hinengaro, ka āta whakatika raru, ā, ka whai mōhiotanga. Mā te tauira tona ake huarahi ako e whakahāere. Mā te Kaiako tonu e ārahi e āwhina.

KUKARA (GOOGLE)

I kite mātau i ngā kaupapa rangahau o ngā whiringa toa o te whakataetae Pūtaiao a ao o Kūkara. Pēnei i te whakatika i ngā raru i te ao matekai (world hunger) me ngā tauraki tino roa ki ngā whenua o Awherika. He tauira Whare Wānanga katoa te rōpu tino 9 o te ao.

JABIL

I tiro hāere mātau ki tēnei kamupene a ao e mahi ana i ngā rawa hanga. Ko te kamupene nui rawa tuatoru o te ao ki te whai kanataraki mahi rawa tēnei. E 90 ā rātau kamupene i ngā whenua e 23, me te kaute kaimahi 175,000. He kamupene waihanga i ngā momo matu, parahitiki, mētera, mihini rorohiko karetao (robots) me ngā pureretā āhua ahu 3 (3D Printer) me te maha anō.

▲ Te Paea Dalton-Reedy kei Te Whare Wananga o Stanford.

I mutu wā mātau mahi ki te Piriti Koura (Golden Gate Bridge). He aro-take, he whakawhiti kōrero mo ngā mahi pārekareka ki te whenua ra. Ko ngā mahi, he whakarite whainga mo te mutunga o tēnei tau, me ngā tau e heke mai ana.

Na mātau o Āmua Ao te hōnore nui ki te peka atu ki kōrā, kia kite atu ai i ērā āhuatanga miharo! Ka noho pūmau ēnei mātauranga, ēnei mōhiotanga ki toku taha mo ake tonu atu.

Na Rangituia Potaka (Yr 10, Tolaga Bay Area School)

MONDAY – STANFORD UNIVERSITY

We travelled to Stanford University and our first challenge there was a scavenger hunt where my team won the ‘pūkana’ challenge and I received my first but not last gold medal.

Following this we met with one of the students attending Stanford University who studies biology. He is currently working on research about cultural evolution and the way that creativity shapes the change in human technology. Then



after him was another student attending Stanford who is a PhD graduate student in the biology department. She showed us her very interesting study of the fruit fly which was cool because other than her I’ve never heard of anyone studying a fruit fly, which shows you can study anything as long as you know your science and maths because those play a big part in biology. The biggest message to me was to always try your best in those 2 subjects because you will need them later on in life.

Later that afternoon we met Professor Baba Shiv, who has travelled to NZ many of times, who said by the time he finished high school and moved on to college he had changed his subjects so many times before he found what he was really passionate about and pursued that goal. He is now an American Marketing Professor and an expert in the area of Neuroeconomics. Inspiration for today – you are more than what you think you are worth.

TUESDAY – JABIL

We went to Jabil which is a global manufacturing services company. It is the third largest contract manufacturer in the world with 90 facilities in 23 countries and 175,000 employees worldwide. It is also very top secret as some of the things in there have not yet been released in any tech companies. It was cool to be the first people to actually see these kinds of products and technological advances. Something I found interesting was a

basketball that was in one of their meeting rooms. It counts how fast you are going with the ball and how many times you are bouncing it. The NBA basketball teams use this ball but only in training.

In another room there was a huge screen that shows the world. It is linked to buoys fitted with the latest technology that detects ocean movement and so we get tsunami warnings early thanks to them.

Then later on that day we met with Josh Steinman, a young entrepreneur, who started up his own sock company online using the internet. He was one of the first online sales companies and is very rich as a result of his innovation and use of technology.

WEDNESDAY – TAKING OFF THE MASK WORKSHOP

Today was a very emotional day, mixed emotions, but a very good learning curve for everyone. Ashanti the fellow that runs the programme had us all sit around in a circle and get up close and personal. We first listened to some of his life stories then later talked about ours and that’s where everything went emotional! We learnt how to respect each other more because we now understood how other people actually felt beyond first appearances. There was a much deeper side to their smiles and laughter.

Out of all the days, this day was my most favourite where I learnt how to be more respectful towards other people and to not judge a book by its cover. It

◀ Poutu o Te Rangi Taiapa, Kaitiaki Walker-McClutchie, Eru Lyndon – outside Jabil. Taking photos was prohibited to protect the new innovations within the building.

made me feel much more comfortable with my other pairs and like I could open up more freely about things.

Later on that day we visited the Exploratorium where we didn’t have to be held down by the Koka’s and had to be in there sight 24/7 which was real cool since we were allowed to touch everything and anything. My favourite thing there was an emotion changer ball each colour made your emotion change which really ‘tripped me out’ and there was ordinary looking lockers but they had a twist the handles on them were pianos!!!! This day overall was just amazing.

THURSDAY – DESIGNING YOUR CAREER

Today we met Gary Bolles the co-founder of e-parachute a start-up company focused on helping job-hunters and people who want to change careers. He had us all in a group discussing what we would like to pursue as a job career. It was really interesting seeing what some of the other students had for ideas for their careers. It’s alright to change careers because it’s all about trying things out and that’s where you learn and grow.

Then we visited Google and when you become a part of Google and work for them you are called a ‘Googler’. You get a special weird plane looking hat to wear and we had a turn on some virtual goggles which was really cool. I had to get up and walk around which led to bumping into to people and running into tables but it’s all for the experience. We saw some really interesting things stuff that has not yet come out on the market. Google is the most visited website in the world it beats Facebook/YouTube. Google take big parachutes over to places where there is no Wi-Fi or service. The parachutes actually have satellites that allow these isolated places to connect to the internet. A single google search requires more computing power then it took to send Apollo 11 to the moon. This day was very educational and adventurous.



Nobody who is successful genuinely goes about thinking "you're the man". But growing up in a whanau of shearers meant I had a real work ethic and knew the sweat it took to get the job done.

– Bailey Mackey

Meet Mr. Mackey

Few Natis fly the flag as high or as far afield for Ngati Porou as broadcasting Nati-preneur, Bailey Mackey (Te Whanau a Karuai).
Na Chimene del la Varis.

Having just celebrated the big Four-O, this Nati, from a whanau of kaikuti hipi, has chalked up a couple of decades as the ringer on the board of, what has to be, the toughest shed in the media industry – content production.

Two-years into co-ownership of multi-media company Pango, Bailey has kept his comb sharp with *Sidewalk Karaoke*, *The Game Chef*, *Angelo's Outdoor Kitchen*, *The GC*, *Marae* and Te Matatini festival broadcasts.

Aside from the popularity of the shows themselves, Bailey affirms the virtuosity of his show-biz brethren, think *Play* – Brendon Pongia, *Happy Hour* – Temuera Morrison and Keisha Castle-Hughes, *Brown Eye* – Taika Waititi, and nga mea katoa with fellow Nati, Te Hamua Nikora.

Before Pango, Bailey founded Black Inc in association with long-time mentor, reality TV entrepreneur, Julie Christie. Christie famously stated, 'television is business not art'. Her production

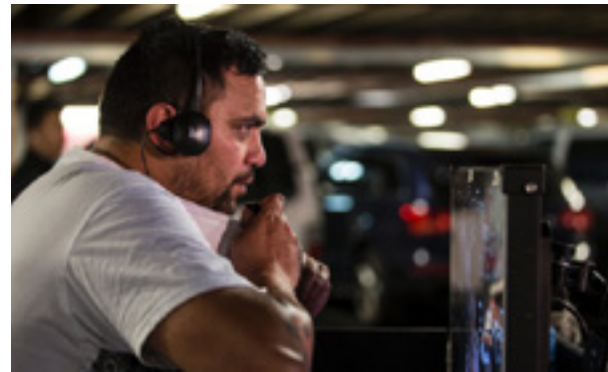
enterprise, Eyeworks (now Dutch-owned Eyeworks Touchdown) gave us classics like *A Game of Two Halves*, *Changing Rooms* and *My House My Castle*.

In an age when millennials look to digital video for fresh, well-constructed material, companies like Pango are the new breed of multi-platform networks. *Sidewalk Karaoke*, Bailey's latest success, proves he has an instinct for cross-over content.

Like most sweet ideas, *Sidewalk Karaoke* is much more than the sum of its parts. Though paired down in its format, the show merges the strengths of social media with the broad reach of television.

Interest in Sidewalk is intense with its low-fi formula setting off sparks in production houses across the globe. Media pundits have been ardent too – with critics getting pretty worked up about the "big-hearted" show.

Ask Bailey Mackey how he rates himself at karaoke, and he doesn't know



Selected highlights from Bailey Mackey's broadcasting career

- **Radio Ngati Porou:** Announcer
- **TVNZ:** Te Karere reporter
- **TV3:** Sports reporter
- **South Pacific Pictures:** Script writer for Shortland Street
- **Maori Television:** Head of Sport
- **Black Inc:** Co-owner
- **Pango:** Co-owner

whether he'd win the hundie – but, sure as the sun rises in the east, he'd give it a shot.

"Nobody who is successful genuinely goes about thinking 'you're the man'," he reflects. "But growing up in a whanau of shearers meant I had a real work ethic and knew the sweat it took to get the job done."

Whanau play a fundamental role in Bailey's life. He regularly comes home to Gisborne and the Coast to spend time with his immediate and extended whanau. So much so it seems hard to believe he has lived away from the region for nearly two decades, after moving from the Coast where he worked as an announcer on Radio Ngati Porou. Ensuring that he stays connected to "home" – the people and community in

which he was nurtured – is a defining quality of Baileys, one that aligns with his down to earth nature and ability to get along with anybody. Bailey's strong work ethic, determination and relate-ability have all played a major part in helping him rise towards the top levels of the global communications business. A business which at times can be 'cut throat', as much as it can be creatively fulfilling and innovative.

A few months ago Bailey took part in the media marketing festival, MI-PCOM, where he spent a week in Cannes pressing the flesh with the gurus and deal makers of multimedia. One of the latest initiatives his company has amongst its slate of projects on the go is a new cloud-based technology called Kaha. Kaha is a digital tool-kit

for production companies, designed to help keep an overview of a project's cost projection, scheduling and crew requirements. Kaha also has a particularly Nati flavor, its senior developer being proud Ruatorian, Joseph Heeney. Since the launch of Kaha, Pango has been riding the crest of a wave that is gaining momentum at nano-second speed. "With Kaha, Pango is taking on the big boys – players like industry-standard software, Movie Magic," says Bailey.

Another whanau connection Bailey has working at Pango, is his significant other, Kiriana Burke (Ngati Kahu), the accountant with a firm hold on the financial reigns of his production company. The couple welcomed their first child into the whanau this year. Bailey, who has four older tamariki, looks forward to a time when the pace of life is less frantic.

"I've worked 24/7 for as long as I can remember, so having a future where I get to spend more time with my children has become really important to me."

Meanwhile, the future is now for Mr Mackey. Only 48 hours after arriving in Auckland from the French Riviera, with no time to adjust to the Pacific time zone, he is in a taxi on the Southwestern motorway, ready to board another flight, this time heading to New York, Chicago and Los Angeles.

Where-ever he is in the world, you can be assured that this "Hati-Nati" is waving the flag for Ngati Porou.

'Start creating content'

Bailey offers some sage and hard won words of advice for other Ngati Porou considering a career in the digital content world.

What's your best take away for rangatahi interested in production?

Buy a \$40 phone with a camera and start creating content. Volunteer at a radio station or make your own YouTube channel. That's what Apirana Ngata meant when he said, 'E tipu, e rea, mo nga ra o tau ao. Ko to ringa ki nga rakau a te Pakeha.' Use the tools of the modern world, smartphones and social media. You don't need other people to aggregate your content anymore.

Is being Ngati Porou a strong point?

It's the Nati-factor that gives you the edge. We are a proud, confident people. Others sometimes see this as arrogance but it's coming from the right place.

One of the coolest things about Natis has got to be our sense of humour. Attending events on the

marae, listening to the korero of the home speakers on the paepae. There are just so many side-splitting moments in the yarns they tell and how they tell it. Humour is a biggie. It's the most underrated skill in business. It helps set the right tone and breaks through many awkward situations.

What about te reo?

I'd be nowhere without the reo, it's been everything to me. It's given me a point of difference, as well as a much deeper understanding of being Ngati Porou.

What's your take on making mistakes?

Don't think about failure – though, invariably it does happen. When you put yourself out there, you take that risk. As Maori, we are descendants of Maui – the ultimate disrupter. Maui was daring – he had the ability to challenge the norm and change the status quo.

How can whanau help?

Whanau is massive. My dad was a humble, low-key man who would start work at 5am and knock off at 5pm, then drink hard into the night. The thing was, he never knocked my aspirations. Where I came from, it was okay to dream big.



www.pango.co.nz

www.maoritelevision.com/tv/shows/sidewalk-karaoke

WORKING *from home*

The post-settlement environment is proving a fertile ground for communities in Ngati Porou to progress local development opportunities.

Last year hapu members around the Waiapu catchment started meeting to discuss how to create jobs and support economic development in the rohe between Waipiro and Rangitukia.

Story courtesy of Hikurangi Enterprises.

Hikurangi Enterprises supports subsistence skills training. This roopu (pictured at Rongo i te Kai (Penu) marae, Makarika) gained qualifications in chainsaw safety for cutting firewood and in the workplace.



HAPU ECONOMIC DEVELOPMENT

Hikurangi Takiwa Trust, a hapū collective for the six pa of Te Aitanga-a-Mate, Te Whānau-a-Rākairoa, Te Aowera, Te Whānau-a-Hinekēhu, Te Awemapara, commissioned an Economic Development Plan to help identify opportunities and plan action to raise the economic wellbeing of the Takiwa.

The Trustees of Hikurangi Takiwa Trust agreed that it made sense for the plan to include people and places in the wider district and not be restricted just to the Trust’s hapū. The final plan (available at:www.hikurangitakiwa.nz) involved business owners, landowners and local residents between Waipiro Bay and Rangitukia.

To progress the plan Hikurangi Takiwa Trust supported hapu members to form a charitable company, Hikurangi Enterprises Ltd, with five local directors: Panapa Ehau, Mateawa Keelan, Bella Paenga, Liz Ngarimu and Natasha Koia. The company is owned by Hikurangi Huataukina Trust, a new charitable trust focused on job creation and economic

development in the communities between Waipiro Bay and Rangitukia.

“The company earns money for the trust and it will do that while creating real jobs,” says Panapa who is both a director on the company and Chairperson of the trust.

“The trust can do the charitable stuff that helps whanau who want to create opportunities here for themselves and others. Some people call it this flash new name of ‘social enterprise’, but it’s really just what Ta Apirana Ngata was doing 100 years ago with the cooperatives and joint ventures started by our tupuna in the Waiapu Valley.”

SUPPORTING LOCAL DEVELOPMENT

While the Coast has been a solid producer of raw materials for other people to process and add value to, there are many ways to increase returns for landowners and create decent jobs that help rather than harm the environment.

Last century’s large scale farming led to the destruction of thousands of hectares of native bush. Not only did the bush clearance result in massive loss of

biodiversity but also created a huge erosion problem. Today about a quarter of the land around Ruatoria is in native bush, a quarter in farmland, a quarter in forestry and a quarter in regenerating mānuka and kānuka.

Forestry has helped reduce the level of sedimentation flowing into streams and rivers on the Coast. But every harvest cycle results in worse erosion until more trees can be grown, and few steady jobs come from forestry. Cropping of maize and corn often is popular on flat land and dry-stock farming continues. 20 years ago a large number of land blocks in the Waiapu area were interested in growing organic produce, today only one still has organic certification while the premiums on organic produce have continued to increase.

INFORMED DECISION-MAKING

The trust is supporting local landowners to make informed decisions by hosting a series of events on the Coast with visiting and local experts to share information on recent developments in science, technology and market opportunities.

In November the trust helped organise

a conference on mānuka and kānuka with 20 scientists presenting in Ruatoria and Te Araroa to identify new research with 120 local landowners. They also facilitated the opportunity for an agri-tech investment company to meet with locals to discuss new ideas and local innovations, and organised a series of carbon farming workshops which were hosted in three communities on the Coast. The Trust have also been in contact with a philanthropic funder interested in supporting community-led economic development, who was shown how their money could make a difference on the Coast.

“Native plants are good for the climate, good for biodiversity and good for erosion control,” says Panapa. “We hope the carbon farming workshops have shown landowners the environmental benefits of allowing our whenua to revert to natives and ways to make that process financially beneficial too.”

“The science is clear, planting millions more trees is the best plan to capture greenhouse gases. If New Zealand wants to keep farming sheep, beef and dairy then retiring land to natives is a much more sustainable option.”

“I didn’t grow up at home. Whanau moved to Australia when I was a baby. 28 now, went back for the first time since birth when 19. Have been back every year since (for tangi, my admission (took it up the coast), etc.). Don’t feel I have close enough whanau who I can just rock up too. Although there’s heaps of whanau, I don’t have a “nanny” who I feel I can just show up to whenever. I’m working on it. I identify strongly as a Ngāti and it’s core to my identity.”

HOKI KI TE KAINGA SURVEY PARTICIPANT COMMENT

INNOVATIVE MODEL

Panapa says plans for a tissue culture lab and nursery Hikurangi Enterprises is working on with landowners in the area will compliment plans for Ruatoria to become a centre for innovation in bioactive plant extracts as well as soil conservation and water remediation.

Hikurangi Enterprises recently secured their license from the government to grow a trial crop of hemp for seed oil and fibre this summer, and is looking at other natural fibres for construction and polymer products. The group is also leading a regional energy study for remote rural communities, including the opportunity to establish a solar electricity producer-consumer cooperative.

“We’re supporting a cooperative model where the homeowners own the company that installs and owns all the

PV systems” says Panapa.

With the honey industry still dominated by outside companies Hikurangi Enterprises are also supporting landowners with information on what they should look at in contracts allowing hives to be placed on their land.

“With over 20,000 hives on the Coast during summer, we could have at least 100 resident beekeepers instead of letting the outsiders come in,” says Panapa. “So we’re helping training courses get established that will work for our rangatahi on the Coast and encouraging landowners to look at joining Ngati Porou Miere Limited Partnership.”

▼ Manuka & More was the name of two hui held last month at Uepohatu in Ruatoria (seen in picture) and Hinerupe marae in Te Araroa.





INVESTING IN RESEARCH AND DEVELOPMENT

Hikurangi Enterprises has quickly developed partnerships with public and private research institutions around the country. “It’s been really exciting to find so many experts who can help us develop new knowledge and products,” says Manu Caddie who works as Business Development Manager for Hikurangi Enterprises.

“We’ve been able to fund new research that we can then use in partnership with other companies to create new intellectual property for novel products.”

The company is supporting post-graduate science students with scholarships to progress research in bioactive extracts from kākara at Victoria University and a native fungi at the University of Auckland. Products being developed by Hikurangi Enterprises in Ruatoria have already attracted the attention of a global consumer goods company and another business with 500,000 distributors in China.

“There are heaps of opportunities for

creating decent, well paid work on the Coast,” says Manu. “But it requires good business structures, strong links to markets and a local workforce keen to do the mahi.”

HOKI KI TE KAENGA SURVEY

Earlier in the year Hikurangi Huataukina Trust undertook one of the largest surveys of whānau living away from the East Coast to cast light on what it would take to attract some of the 70,000+ Ngāti Porou to move back to their tribal lands.

500 Natis responded to an online survey* which was designed and administered by Hikurangi Huataukina Trust and promoted through the Ngāti Porou Proud Facebook group run by Jackie Taukamo-Grace.

“The Trust is keen to encourage whānau to relocate back to the Coast so wanted to see what the barriers were and what would be the main motivations for them choosing to return, says Hikurangi Huataukina Trustee Panapa Ehau.

“We are really pleased with the results,

“I have been thinking for quite a while to relocate back to my kainga, just don’t want to go back there with no money and start over so am building-up a cash-flow and some assets to take back to my lands, and am working on some business ideas to contribute to local iwi and community groups, I will be returning within the next 2-3 years.”

HOKI KI TE KAENGA SURVEY
PARTICIPANT COMMENT

◀ Hikurangi Enterprises is partnering with a Chinese company to sell East Coast natural products through 500,000 distributors in China.

it is incredibly rich information that can help those of us living at home understand why such a large proportion of our relations still choose to live away from the Coast and what it would take for them to return.”

“What is most exciting is that a good proportion of the whānau are already well advanced in plans to relocate back to their turangawaewae between Kaiti and Potaka.”

“Whānau bringing skills and resources can help increase opportunities for others – we don’t expect most whānau will relocate but if we know what the level of interest is then we can plan to accommodate those who are interested and support their aspirations where possible.”

More information about Hikurangi Huataukina Trust and Hikurangi Enterprises ventures is available from www.hikurangi.enterprises

Long Drops & Laptops – Hoki ki te Kaenga

HOKI KI TE KAENGA SURVEY RESULTS

500 people responded to the online survey. Among those who took part, three quarters of the respondents were from New Zealand, nearly a quarter were from Australia and 10 participants were from other places in the world including the USA, UK, Thailand, China, Somalia, Hong Kong and The Philippines. In terms of the ages of those responding, the largest proportion (30%) were in the 36-45 year age group, followed by those aged 46-55 years, only 3% were aged under 25 and 7% over 65 years. One 79 year old still has aspirations of moving back into their family home on the Coast.

MOTIVATION TO RELOCATE TO THE EAST COAST

One quarter of the respondents were very keen or already making plans to relocate back to the East Coast. Two thirds were interested but not right now and only two percent said they would never want to relocate back to the region.

IMPORTANT FACTORS TAKEN INTO CONSIDERATION WHEN THINKING ABOUT MOVING HOME

Jobs were the most important factor in considerations about relocating, followed by existing commitments keeping families staying where they are at present. Most respondents saw significant opportunities for children on the Coast rather than the geographic isolation and fewer services being a limitation, likewise the availability of suitable housing was a real concern for only about a quarter of participants.

REASONS FOR MOVING HOME

The main reason participants gave for wanting to relocate home were around a desire to live on their whānau/hapū whenua, live a more simple, sustainable lifestyle and contribute to the life of their marae/hapū in practical ways on a day to day basis. Other important considerations were the opportunities for children to grow up better connected to their whānau, marae and hapū, and to be immersed in Te Reo me ona Tikanga o Ngāti Porou. One participant put it simply: “To live there, to grow old there, and to be buried there.”

BARRIERS TO MOVING HOME

Four main barriers to relocating were identified: economic and employment issues was the most significant concern by a long way – this included a lack of capital to build or fix up an old home on family land, access to services, particularly educational opportunities, for whānau members was the next largest set of barriers followed by infrastructure issues (transport, internet and housing) and cultural issues were the other significant set of concerns which included a fear of cultural obligations, a lack of Te Reo, disconnection with tikanga and complications around access to family lands.

RECOMMENDATIONS FROM THE SURVEY

Hikurangi Huataukina Trust made three key recommendations based on the survey findings for those living on the Coast:

Whanaungatanga: Encourage positive connections.

Many whānau who have lived away for more than a generation don’t feel confident engaging with their relations at home. Those living on the Coast need to make more commitment to connecting in positive ways with those living away, especially creating spaces and opportunities to bring whānau home for positive experiences.

Maramatanga: share accurate information.

Whānau interested in moving home may not appreciate how accessible and

reliable the internet is now for most of the Coast, how amazing most of the schools are and how the roads aren’t so bad once you get used to them. An awareness and education campaign focused on the infrastructure and services like schools and health providers could be useful. That doesn’t mean ignoring the challenges but sharing the reality might help dispel some myths.

Whairawa: Support enterprise development.

Jobs is a priority and there could be more encouragement to think about work that whānau can do from the Coast and more resources dedicated to building a supportive environment for entrepreneurs, start-ups and remote workers. Check out Iti Te Kōpara, an economic development plan developed by Hikurangi Takiwa Trust that is the basis for Hikurangi Huataukina Trust and Hikurangi Enterprises Ltd. There are a number of other hapū and iwi initiatives working hard to create jobs and an environment that supports new businesses and tele-commuters to base themselves on the Coast.

(The survey of 500 respondents was conducted between 7 April and 24 September has a margin of error of plus or minus five per cent at 90 per cent confidence level).

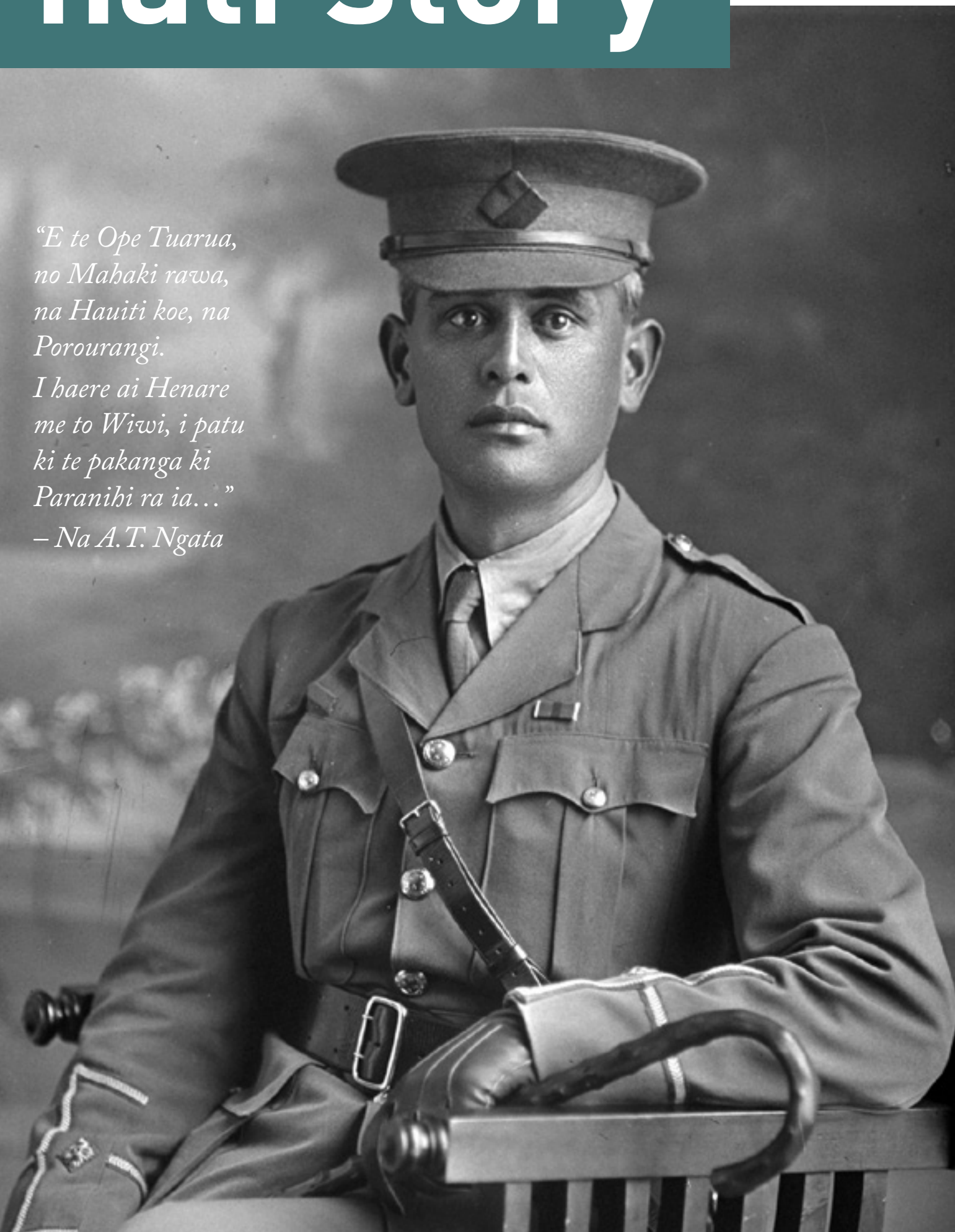
To view the full survey results go to: www.hikurangi.enterprises/2016/09/27/survey-identifies-motivations-and-barriers-for-whanau-interested-in-relocating-to-east-coast/

nati story

*“E te Ope Tuarua,
no Mahaki rawa,
na Hauiti koe, na
Porourangi.*

*I haere ai Henare
me to Wiwi, i patu
ki te pakanga ki
Paranihi ra ia...”*

– Na A.T. Ngata



Ka maumahara tonu tatau ki a ratōu

The Kohere whanau journeyed to the Somme Valley in France recently to pay homage to their tipuna, 2nd Lieutenant, Henare Mokena Kohere. The whanau share the story about their pilgrimage with Nati Link readers in the following korero submitted by whanau members, [Amohaere Houkamau](#) and [Rei Kohere](#).



On the 16th of September 1916, 2nd Lieutenant, Henare Mokena Kohere was laid to rest at Heilly Station Cemetery, Mericourt L'Abbe, in the Somme Valley. One hundred years later, on the 16th of September, 2016, twenty four members of the Kohere whanau, 10 direct descendants of Henare and 14 representing the wider Kohere whanau, gathered at his graveside. They had come to pay their respects and commemorate this son of Rangiatā, the Waiapu Valley and Ngati Porou, who paid the ultimate price, “for God, for King, and for Country.”

Whanau members had travelled as envoys from Aotearoa, carrying messages of love from those who were unable to be there themselves, to lay at the grave of

a much revered tipuna, fondly remembered as Papa Henare by his children and mokopuna, and Uncle Henry by the rest of his whanau.

“To be here to pay homage to our tipuna who lost his life 100 years ago in the Somme, was indeed a very special and emotional time for us all,” said his grandson, Alister Swann.

CATERPILLAR VALLEY CEMETERY, LONGUEVAL

The day before, on 15 September, our whanau attended the 100th anniversary commemorations of the New Zealand-led Battle of the Somme, at Caterpillar Valley Cemetery, Longueval. The French were on high security alert, with Prince Charles and other dignitaries

attending the service. All but one road leading to Longueval had been cordoned off and we had to park our cars some distance from Longueval village and walk to the security checkpoint. On arriving at the checkpoint we were greeted by a striking image of Uncle Henry emblazoned on one of seven banners of WWI soldiers on display. This was totally unexpected and our reaction to seeing Papa Henare's image was one of both great pride and heightened emotion.

The service at Caterpillar Valley Cemetery was a fitting and moving tribute to

- ▲ Kohere whanau at the entrance to Heilly Station Cemetery, Mericourt L'Abbe, the Somme, France.
- ▲ 2nd Lieutenant, Henare Mokena Kohere.

the hundreds of NZ soldiers who were killed on the 15th of September, 1916, and who now lie in this cemetery, many in unnamed graves. Our whanau was the largest family group present and was the only noticeably Maori group. The Hon. Gerry Brownlee led the NZ delegation, ably supported by our Tuhaka whanaunga, Michael Te Hau, who is married to Papa Henare's great grand-niece Heni (nee Poi). Sir Mason and Lady Arohia Durie (nee Kohere), members of our party, attended this and the earlier dawn ceremony as formally-invited guests to the proceedings.

HEILLY STATION CEMETERY, MERICOURT L'ABBE

The next day, we gathered at the entrance to Heilly Station Cemetery for our own whanau service. We were all struck by the contrast of freshly ploughed, fenceless fields that stretched into the distance and the well maintained cemetery with its smart brick entrance and neat, well-tended graves laid out row on row. The karanga went out announcing our arrival, echoing in this solitary valley of the Somme, accompanied by the soft chanting of moteatea and the wailing of a grieving whanau.

Anne Apirana, a great granddaughter of Papa Henare, describes the great emotion felt by the whanau when we arrived at the cemetery.

"I pupū ana te ngakau i te taenga atu o te Whānau Kohere ki te Ūrupa o Heilly Teihana. He huarahi puehu, he maara kai e taiapahia ana i te urupa. Ahakoa tera te ahua o te kainga, te ataahua hoki o te Urupa. Ko tenei te kainga o Pāpā Henare Kohere mai i 16 September 1916 ki te Ra Whakamaumaharatanga, mo nga 100 tau."

Great grandson, Reverend Canon Brent Swann, wrote and conducted the memorial service, a thoughtful and loving tribute to Henare; a military and tribal leader, farmer, haka exponent, educated at Te Aute College, fully fluent in Maori and English, a protector of his land and people, accomplished and in command of his world – a true 'Renaissance Man'.

An extract from the prayer of commemoration, prepared by Brent, sums



*"I haere tabi, hikoi tabi mātou
te whānau Kohere ki te urupa o
Caterpillar Valley, ki roto te Somme.*

*Ka tumeke mātou ki te kite i te
whakaahua o Papa Henare i runga
i tētahi haki.*

*Ka nui te aroha ki ngā hoia e takoto
ana i tēnei o ngā urupa."*

— Anne Apirana, mokopuna tuarua.

up the futility of war.

"On this day we especially ask that you would hold for ever all who suffered during the First World War, those who returned scarred by warfare, those who anxiously waited at home, and those who returned wounded, and disillusioned; those who mourned, and those communities that were diminished and suffered... And as you remember them, remember us, O Lord; grant us peace in our time and a longing for a day when people of every language, race and nation will come to know your justice, unity and love."

KARAKIA MAUMAHARA

Whanau members brought with them to the service photographs of Ngarangi and her three children, stones from the beach at Rangiatā, an assortment of poppies and flowers, and a copy of the Memorial Service for one of Uncle Henry's recently deceased mokopuna, Omanga

Nepia, a former military man himself.

Rarawa Kohere, delivered the welcoming address, reciting Henare's genealogical ties to various Ngati Porou hapu and highlighting places and landmarks of significance, including Henare's kainga tipu, Rangitukia and Rangiatā. The whanau then sang Tipare o Niu, a lament written for the chief, Wikiriwhi Matauru, by his mother Hinewahirangi, grieving his absence and citing landmarks of the homeland that Wikiriwhi and Henare shared.

Papa Henare's mokopuna, Wikeepa Rewharewha and Janene Swann, gave the readings and the service was complemented by himene, haka, speeches, and shared reflections on the life of Uncle Henry, and the shattering impact of his valiant but tragic death.

Rei Kohere read a copy of the last letter that Henare wrote to his children, beseeching them to be good to one another, their taina, tuakana, matua and tipuna, and saying that "when I return, Hiki, [Henare's son] you will be a big boy." Rei also shared the story of Henare swimming out to save the sole survivor of a boat, the Whakapai, that had capsized in high seas in the channel between Te Motu o Kaiawa (Whangaokena) and Tapuarata Beach, on the mainland. Henare received the Royal Humane

▼ Mokopuna tuarua, Reverend Canon Brent Swann.



(L-R) 2/Lt Henare Kohere and brother Pte Tawhai Kohere, dep. 206 (1).



The Battle of the Somme

Henare Kohere and his platoon of 14 soldiers had come under heavy artillery bombardment on the eve of the Battle of the Somme. Henare was mortally wounded and was removed from the battlefield to the vicinity of Heilly Station, in the early hours of the day of the battle, where he died the next day.

Henare was a widower with three young children when he was requested by his people to go to war so that he might provide guidance, wise counsel, and support to his kinsmen and comrades in arms. The impact of his death on his whanau was felt most keenly by his children – Huinga, Hiki and Ngarangi. They were heart-broken by the loss of their beloved father, a grief that was palpable throughout their lives. Grief and loss were not new to them, their mother Ngarangi (nee Turei), having passed away six years earlier.

Henare’s mother, Henarata (nee Bristowe) and siblings, Reweti, Kuata, and Pohipi, were devastated, their only consolation being that they were able to share their grief and comfort one another. However, Tawhaikura, the youngest brother, having earlier served with the NZ troops at Gallipoli, was also present at the Somme at this time. We can only imagine how he must have felt on learning of his tuakana’s death, a pain and loss that he would endure on his own, away from his whanau, until he returned home to Rangiata in 1918, after the war.

Society’s bronze medal for this heroic deed. The remains of the Whakapai still lie on the beach, and Rei was prompted to gather a selection of small stones from this vicinity, to take with him to France for whanau to place on Henare’s grave as a tangible link between Henare’s home and his resting place.

Alister Swann shared this reflection on his grandfather at the graveside.

“From what I’ve read and heard my grandfather was an intelligent, hardworking and well respected leader to those soldiers who were under his command. He was ahead of his time and was destined for many great things only to have his life so tragically cut short at the age of 36.”

For members of the whanau, most of whom were visiting Uncle Henry’s burial place for the first time, the occasion was a blend of sadness and relief. Henare is someone who has been such an important ‘presence’ in our whanau throughout the generations, and the Somme has for so long been synonymous with a distant time and place, that has been the backdrop to our whanau’s collective sadness and sense of loss.

AMIENS, SOMME VALLEY

After a round of whanau photographs, culminating in photos taken at the historic Amiens Cathedral, the whanau concluded the commemorations with a ‘hakari’, at a restaurant on the bank of the Somme River, in nearby Amiens.

A highlight of our trip to the Somme was our stay in Amiens. The majority

of us were able to stay together at an idyllic property, with its unique accommodation, its own little stream, supplies of fresh vegetables, French cuisine and fine wines. Host extraordinaire, Hubert Sergeant, his son, friends and miniature pony, Pearl, provided us with first class hospitality, including flutes of champagne on arrival, and a most enjoyable and memorable stay. Hubert’s retreat became the temporary ‘Kohere Marae’ in Amiens, accommodating our hui, waiata practices, and social events. Staying together for those 3 days in Amiens strengthened whanau bonds, unity and collegiality for all of us.

“We travellers share a bond now and our pilgrimage to remember and reconnect with Uncle Henry has created a great platform for wider whanau interaction and relationships,” said Awhina Houkamau, grandniece.

Alister Swann shared the same sentiment saying, “Memories of this journey will remain with me and my daughters forever. I am blessed by having shared this whole experience with my daughters, members of our Swann and extended Kohere whanau.”

We acknowledge that, over time, whanau members have made the journey to attend Uncle Henry’s grave site and no doubt will continue to do so in the future. What made this occasion so particularly powerful and emotional is that we were all there together as a whanau group at the very place where Henare died and was buried, exactly 100 years earlier.



◀ Kohere whanau members at the Amiens Cathedral.

▼ (Clockwise from top left) Our hakari at the Le Quai Restaurant on the bank of the Somme River. The Kohere cousins and Sir Mason Durie. Mokopuna tuatoru Wikeepa Rewharewha.



Whanau members laying photos, flowers, poppies and stones on Papa Henare’s grave.





TE MATATINI 2017

East Coast represents

Te Kapa Haka o Whangara mai Tawhiti, Hikurangi and Te Aitanga a Hauiti ki Uawa will represent Ngati Porou at the 2017 Te Matatini festival, in Heretaunga.

the three East Coast teams and Gisborne groups, Waihirere and Tu Te Manawa Maurea qualified to represent the Tairāwhiti region at the Tamararo regional kapa haka competition, in April this year. Whangara mai Tawhiti placed first, Waihirere second, Hikurangi third, Tu Te Manawa Maurea fourth and Te Aitanga a Hauiti fifth.

Although kapa haka sweethearts Te Hokowhitu A Tu missed out on a coveted Te Matatini spot the Tokomaru Bay group has committed to support the Te Tairāwhiti's "top five," says Te

Hokowhitu A Tu tutor Tauira Takurua. "We can't wait to support our teams from home and see them compete against the best 47 kapa haka teams from Aotearoa and Australia", said Tauira. He was delighted to see Hikurangi return to the kapa haka stage after more than four decades.

The resurrection of Hikurangi was led by young people, who wanted to learn and perform the extensive repertoire of Hikurangi items, while composing new items that reflected and represented their understanding of their whakapapa, history and hapu identity. Securing a

spot to compete at Te Matatini, was one of four objectives that the group set itself, when they started their campaign in late October 2015. Their first objective was to preserve the waiata and traditions of Hikurangi, secondly, extend and replenish their repertoire with a new generation of signature items and thirdly to grow their collective cultural capital to maintain and sustain the tikanga of their hapu and marae.

Hinetu Dell a former member of Hikurangi throughout the 1960s says the Ngati Porou group performed well.

"In fact all the groups who performed



▲ Te Aitanga a Hauiti ki Uawa made their debut in 2011 at Te Matatini o Te Ra at Waiohika. Photo courtesy of Te Aitanga a Hauiti ki Uawa.



▲ Hikurangi will make their debut entry at Te Matatini 2017. Photo courtesy of Hikurangi and Darryl Crawford.



▲ Seasoned Te Matatini veterans, Whangara mai Tawhiti, placed first at this year's Senior Tamararo competition. Photo courtesy of Te Kapa Haka o Whangara Mai Tawhiti.

brought their own unique brand of wonderful," she says.

Seeing the group on stage brought back many fond memories for Hinetu. Her mother Merekaraka Saani Ngarimu was a tutor for Hikurangi when Hinetu was in the group.

The Hikurangi Pariha, alongside the Pariha of Waiapu, Tokomaru and Whangara were all renowned roopu competing in the annual Hui Topu, Anglican based kapa haka competition, held throughout the 1930's through to the mid 1970's.

Today the group is tutored by Kuini Moehau Reedy, Pele Takurua and Ngarimu Parata who doubles as kaitataki tane. Avril Keelan is the kaitataki wahine and she won the best female leader at Tamararo 2016.

Selwyn Parata, Chairperson of Te Matatini and member of the Tairawhiti Cultural Development Trust says he is confident that our region will be well represented by the five kapa, going to the 2017 Te Matatini.

"Whangara mai Tawhiti and Waihirere have made it into the top nine qualifiers for the past three festivals, Tu Te Manawa Maurea and Te Aitanga a Hauiti have performed at previous festivals and Hikurangi is making its debut entrance, next year. They all have their own mix of hapu and iwi pride and traditions and a legacy of iconic kai-tito, kapahaka exponents and tutors to draw on."

His hope is that the Tairawhiti turns up on mass to support them all, in Heretaunga.

TE MATATINI NATIONAL KAPA HAKA FESTIVAL, 22-26 FEBRUARY 2017
HAWKES BAY'S BAY SPORTS PARK, HASTINGS

For info about the four day festival programme and where to purchase tickets go to:

www.tematatini.co.nz

The host of the 2017 Te Matatini, Ngati Kahungunu has an interactive website with the latest festival event info, including accommodation options.

www.tekahuoteamorang.com

www.facebook.com/tekahuoteamorang/



www.tematatini.co.nz

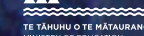
Te Kahu o Te Amorangi TE MATATINI National Kapa Haka Festival



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Ko Toku Taumata Tonu, Ko Hawaiki



The deeply personal search for identity, whakapapa and whanau is the kaupapa behind a new photographic exhibition by Ngati Porou artist, Chevron Te Whetumatarau Hassett.

Ko Toku Taumata Tonu, Ko Hawaiki is an impressive show case of work by the talented twenty two year old who has just completed his fourth year studying towards a Bachelor of Design in Honours at Massey University's Wellington campus. Chevron (Te Whanau a Te Aotaihi) created the exhibition as part of the requirements to fulfil his final year research project. His whanau, fellow students and the artistic community had the opportunity to view his mahi, when the show ran for ten days in October at the Kallio Kunsthalle art space in Wellington.

A significant element of *Ko Toku Taumata Tonu, Ko Hawaiki* (My summit lays within Hawaiki) was also inspired by

Chevron's father, the late Koro Peachey, who passed away last year. Photographs, poems, and carvings created by his father, who was also an artist, featured as part of the exhibition.

"After Dad died, I felt quite lost. I didn't know who I was, so I knew I wanted to focus on being more connected with my whakapapa. The project is about me finding Hawaiki, as it's a place where we Maori believe we came from. So the photographs are a representation of that journey, and to show people who my Dad was, who I am, and who my whanau are. From understanding my whakapapa, it has helped me to move more confidently in the world."

Whanau play an important role in Chevron's life, and among his family members who are depicted as striking photographic portraits in the exhibition, include his Grandfather, Robin Peachey Sr. (Ngati Porou), his Nanny, Charmaine Whaanga (Ngati Kahungunu/Rongomaiwahine) and Mum, Rita Bell (Pakeha).

Three marae that are close to Chevron's heart also feature prominently in the show. In keeping with the journey home theme, Chevron travelled to Te Araroa where his grandfather's whanau

◀ Title: Self-Portrait in the Ngahere.
Series: Ko Toku taumata tonu, Ko Hawaiki.



▲ Title: Inside the wharenui o Te Aotaihi
Series: Ko Toku taumata tonu, Ko Hawaiki.



▲ Title: Tekoteko.
Series: Ko Toku taumata tonu, Ko Hawaiki.



▲ Title: Nanny Charmaine.
Series: Ko Toku taumata tonu, Ko Hawaiki.



▲ Title: Portrait of Grand-Dad in his garden.
Series: Ko Toku taumata tonu, Ko Hawaiki.

come from, to photograph Hinerupe marae and Te Aotaihi marae.

“It was mean as to go back up to the Coast,” Chevron reflects about his experience. “It was very special to return after so many years and the wairua was out of this world. I met new people, learnt new mātauranga and went to new places. Looking at Whe-tumatarau really inspired me as a person to understand my whakapapa and helped drive my mahi.”

“I was also blown away by nature, especially growing up in the city it was cool to feel the laid back and relaxed lifestyle. My favourite moment was when I crossed the field in Rangitukia to greet the waka Nukutaimemeha with my bros, Chai Tempara and Timi Walker. To be able to feel the mana of the land, looking

at Hikurangi, hearing Waiapu and feeling the breeze of the ocean was very calming for my wairua.”

Chevron says he is very appreciative of the support of his friends who accompanied him on his journey home.

“These fellas [Chai and Timi] helped me a lot with the project, took me

If studying and martial arts training wasn't enough to keep the young artist busy, Chevron is also a key tutor/mentor for Te Mangopare o Taita, a mentoring programme for boys from single-parent families and disadvantaged backgrounds at his former school, Taita College.

around the motu and introduced me to some whanau up those ways. Also another dope experience was meeting Robin Hapeta who gave me an awesome wananga on Te Aotaihi and the region of Te Araroa. I cannot wait to get back up there again and spend more time learning about our people.”

The third marae which Chevron is close to is Koraunui marae in Stokes Valley, Lower Hutt. Koraunui was a central focal point for his whanau as a child growing up, and it was also where he learnt the art of Mau rakau by attending wananga at the marae. His Mau rakau training led to further involvement in

the world of martial arts, where he has made some great accomplishments. Chevron is currently New Zealand's national

Maori open weight and Middleweight champion in Brazilian jiu-jitsu, as well as Japan's Grand Prix Open Weight and Middleweight champion. Over the past year he has also competed in Brazilian jiu-jitsu tournaments around the globe, travelling to cities such as Rio De Janeiro and Tokyo. In February, Chevron

will visit Australia to attend the Oceania trials for the World Pro tournament.

If studying and martial arts training, wasn't enough to keep the young artist busy, Chevron is also a key tutor/mentor for Te Mangopare o Taita, a mentoring programme for boys from single-parent families and disadvantaged backgrounds at his former school, Taita College.

Now that Chevron has completed his studies, he says he is excited about what the future will bring and building his photographic portfolio.

“I am really excited to start my first major project outside of the University walls. I am just organising to go up the line again, while trying to fit it within my busy schedule. The focus will be based around the whakaaro of descending from Māui. I aim to go around the region photographing tangata whenua, whenua tapu, marae and everyday Coastie things to learn about what it is to

be Ngati Porou. We are beautiful people and there are so many things that make us a unique iwi, such as our whakapapa, whenua and stories. This really inspires me as an artist to produce work reflecting our world and Māoritanga is a major driving force. Now I want to go out into the world showing them who we are as people and let them communicate with Te Aō Māori.”

Chevron's passion for capturing images has helped him in many ways. Not only has photography helped him to navigate his way through some difficult experiences, it has also led him towards a life-long journey which will provide unlimited opportunities to grow and develop as a person.

“I found a love for photography due to how it offers me the chance to engage with the world and learn about culture. It is such an amazing tool for art and it holds so many qualities that cannot exist

anywhere else. To make art I need to interact with people, be involved within the community and really gather an understanding of the subjects, otherwise I find it too thin. So having this ability to have a korero with and be with people, while making work about them is such an honour. I am grateful photography creates these experiences and I just wish I learnt about this earlier!”

To view more images from Chevron's exhibition and other portfolios of work go to:

www.chevhassett.com

www.facebook.com/chevhassettphotography

[instagram.com/chevhassett/](https://www.instagram.com/chevhassett/)

Watch an interview with Chevron at www.newshub.co.nz/nznews/knocking-boys-into-men-with-jiu-jitsu-2016110610



#standwithstandingrock

Marcus Lloyd (Nga Ariki Kaiputahi/Ngati Porou) and his whanau checked into Standing Rock last month, in a show of solidarity with the tangata whenua from that region.

The founder of First Tribe Technologies Solutions in Gisborne, is seen pictured at the entrance of Standing Rock's Oceti Sakowin camp in front of the "Avenue of Nations."

In October, Marcus was in the U.S. to deliver a presentation called "Digital Natives & Data Sovereignty" at the World Indigenous Law Conference. After the conference ended Marcus and members of his whanau who had accompanied him on the trip, travelled across from California to North Dakota to support the Sioux Lakota Nation people who are opposing the planned Dakota Access Pipeline (DAPL) project

which would cross over their whenua. The 1300 mile oil pipeline (or "Black Snake" as it is referred to by the tangata whenua) would cut through their sacred burial grounds and burrow under the Missouri river, potentially exposing this main water source to contamination and pollution.

"It was very humbling, Marcus recalled of his experience in an interview with The Gisborne Herald. "The people were standing up for their land with arms facing down on them. I talked with older, dignified women, native kuia, ready to be arrested if need be for the cause. It was wonderful having that connection.

People were putting their lives on the line for what they believed in. We sat around the fire, shared our flags, korero and waiata."

At the time of Nati Link going to press in late November, Marcus has since returned to Standing Rock, to support the Sioux Lakota Nation people who are facing increasing levels of conflict from the US. Police force. He joins, fellow Nati, Te Hamua Nikora, the founder of the social media group, "Haka with Standing Rock", who recently arrived at the camp.

#nodapl #waterislife #standwithstandingrock



Real Fresh from the Sea – Bringing Fresh Fish to You

FRESH FILLETS

Gurnard Fillet	\$4.50
Sweet & tasty	
Snapper Fillet	\$5.50
Moist white flesh	
Tarakihi Fillet	\$5.00
Sweet tender flesh	
Moki Fillet	\$4.00
Firm, juicy flesh	
Trevally Fillet	\$4.00
Firm, mild flavour	
Fish of the Day Fillet	\$4.00
Various species	

HOOK, LINE AND SINKER

Real meal deals – All meal deals are fish of the day

1. Big catch	\$25.00
6 fish, 3 scoops	
2. Family pack	\$20.00
5 fish, 2 scoops	
3. Double strike	\$20.00
2 fish burgers, 1 scoop	
4. Sprat pack – for the small fry	\$5.50
6 fish bites, 1/4 scoop	
5. \$15.00 Meal Deal	
4 fish, 1 ½ scoop, 1 battered sausage, 1 crabstick	
6. \$20.00 Meal Deal	
4 fish, 2 scoops, 2 battered sausages, 4 crabsticks, 2 pineapple rings	

DEEP SEA BURGERS

Our burgers are bursting full of goodies – fish fillet with salad, rich mayonnaise & beetroot relish nestled in a gourmet bun

Tarakihi Burger	\$12.50
Fish of the Day Burger	\$10.50
Genuine Paua Burger	\$13.50
Chicken burger	\$11.00

BIT ON THE SIDE

Potato Chips	\$3.00 (scoop) / \$2.00 (½ scoop)
Crumbed Squid Rings	\$1.20 (each)
Salt & Pepper Squid	\$1.20 (per piece)
Battered Mussels	\$2.00 (each)
Battered Crabstick	\$1.50 (each)
Battered Oyster	\$2.60 (each)
Battered Scallop	\$3.50 (each)
Prawn Twister	\$1.70 (each)
Pineapple Ring	\$1.00 (each)
Cinnamon and sugar optional	
Spring Roll	\$2.50 (each)
Chicken Nuggets	\$1.00 (each)
Donuts	\$1.50 (each)
Paua Fritter	\$7.60 (each)
Chicken Kebab	\$3.00
Jam Wrap	\$2.00
Prawn Cutlet	\$1.70
Battered Sausage	\$2.30

49 THE ESPLANADE
PO BOX 1296
GISBORNE
PHONE: 06 867 9407

OPENING HOURS
Monday –Thursday 9am – 6pm
Friday 9am – 8pm
Saturday (Farmers Market) 9.30am -12.30pm



PA WARS

★ **2017** ★

Ngati Porou

since 1995

8.30am, 3rd January

Te Waha o Rerekohu, Te Araroa

★★ **0800 676768** ★★

== **www.ngatiporou.com** ==



Ngati Porou Inter Marae Sports Festival "PA Wars"