Legal title to Hikurangi was lost to the iwi a century ago. Efforts to restore the mountain to the people began in 1989, with an agreement by the Crown to sell the part of the mountain, covered by Pakihiejra Station to Te Runanga o Ngati Porou, for $300,000.

The following year the Minister of Conservation agreed to return the Hikurangi Block, which had been part of the Raukumara Park, subject to a conservation covenant and an agreement over walkway access. However, the final terms of the agreement had remained contentious until 1999 with the signing of a deed of agreement. Further delays came from litigation by Dr Hugh Barr and Public Access New Zealand. These issues were resolved last year.

All loose ends were finally tied up when the application to provide a walkway easement and conservation covenant was signed off, June 20 - at Uepohatu Marae, Ruatoria.

“We were successful in having the whole mountain vested in the tribe. The accessway, the easement and the conservation estate falls entirely to us,” says TRONP chairman Mr Api Mahuika.

We can now truly say: Ko Hikurangi te maunga Ko Waiapu te awa Ko Ngati Porou te iwi.

I also wish to thank many others without whom the foundation and platform for my part would not have happened – in particular Dr Tamati Reedy who drove this kaupapa when the then Pakihiejra Station owner Colin Williams first contacted him.

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Report from the chairman Apirana Mahuika

Ngati Porou tena tatau katoa. Tangihia o tatau mate. Tukua atu ratu ki te po e au ai ta ratau mole. Ko tatau i muri nei, kia u, kia mau ki nga take hei hapai i te iwi ki nga taumata o te aoe nei.

Another Nati Link comes to you full of information and kōrero about things at home here. The return of Mt Hikurangi has come to an end after 11-years of tough negotiations. Both Matanuku Mahuika and myself wish to thank TRONP for the cost of travel and accommodation for myself over the past decade to negotiate for our mountain.

Thanks also to TRONP for meeting the legal fees for Matanuku when Dr Hugh Barr and Public Access New Zealand brought litigation against our ownership of Hikurangi. Our ownership gives us the mana to manage the Conservation Estate over Hikurangi.

We can now truly say: Ko Hikurangi te maunga Ko Waiapu te awa Ko Ngati Porou te iwi.

I also wish to thank many others without whom the foundation and platform for my part would not have happened – in particular Dr Tamati Reedy who drove this kaupapa when the then Pakihiejra Station owner Colin Williams first contacted him.

continued on page 2
Report from the chief executive officer

Amohaere Houkamau

Tena tatau nga uri o nga whetu mataraou o Matariki nga mihi nui mo te tau hou. Ki nga mate o tenei rohe puta no te motu tangihia, kua hoki nga wairua ki nga aniki o te po.

Ahakoa kaore a Hikurangi i te maunga nekeneko, mai rano tatau e whawhai ana mo te kawana o te whenua tapu nei. Kua tau, kua hoki te mana whakahaere o to tatau maunga ki rito i nga ringa o Ngati Porou. He mihi tautoko ki te Whanaou a Iritekura, kua u te kaupapa i whakahokia tetahi whanga o o koutou whenua.

Kei te rere nga moana me nga awaawa i nga momo tamariki o Tangaroa, a kei te rere hoki nga momo huahahi mo te iwi hei whakatū he kamupene motuhake mo nga rawa o nga tamariki o Tangaroa. No reira e te iwi, kia ora tatau e tau nei.

We celebrated the beginning of the Maori New Year once again atop Otihi looking across to Whangaokena, known to some as East Island and to others as Te Motu o Kaiawa. This ceremony was part of the Matariki Wananga hosted by Te Whanaou a Hunaarau at Matahi o te Tau Marae, Horoera. This brings to an end two of our five Ngati Porou Wananga for 2001. The three remaining wananga will be Te Reo ake o Ngati Porou, August, Tokomaru Bay; Te Whanaou o Hamoterangi, Labour Weekend, Te Poho-o-Rawiri Marae; Te Whanaou o Te Takapau a Maui, December, Hiruharama Marae.

These wananga are, in addition to, and will compliment the annual Ta Apirana Ngata Memorial Lectures. To the fore in the machinations of the Runanga and other Ngati Porou groups is the current discussion surrounding how the Ngati Porou Treaty Claims (there are approximately 19 individual claims) should be managed. The outcome of the discussions thus far is that an independent Ngati Porou Claims Co-ordination Group has been established and the Runanga, along with other claimants, will assist and support the co-ordination group as and when it is appropriate.

With the historical Maori Land Court hearing at Uepohatu last month, which brought to completion the legal requirements for the return of Hikurangi Maunga and the return of the Public Works Depot to Te Whanaou a Iritekura in May, we are beginning to see some of the initial fruits from the investment that Ngati Porou has made over many decades for the return and retention of our whenua and taonga.

The other major area of Treaty Settlement that has sparked nationwide interest is Fisheries, principally 'who' should the 'Treaty of Waitangi Fisheries Settlement Assets be distributed to and if it is to iwi, who are the iwi. Three judicial authorities (Auckland High Court, the Appealate Court and now the Privy Council) have affirmed what the Runanga has always maintained that the assets should be allocated to iwi and that iwi are the traditional tribes.

So one could say that the early harvests already brought to bare since Te Aranga o Matariki projects a very bountiful and prosperous New Year mo tatou.

Report from the chairman (continued from page 1)

Apirana Mahuika

Tamati was then Secretary of Maori Affairs. Koro Wetere Minister of Maori Affairs, backed Tamati for which we as Ngati Porou must acknowledge with gratitude. Thanks also to Winston Peters who played a major role in assisting with financial avenues to make the purchase possible; Dennis Marshall, Minister of Conservation; Nick Smith in spite of the confrontational approach in pushing our respective views over Hikurangi and the accessway - because at the end of the day, he made it happen for us. DOC staff, especially Peter Williamson and Donna Llewel, solicitor at head office – Kia ora.

My next goal is to see our Treaty Claims bear fruit for all of us. Our claims committee is doing good work. Part of its role is to have ongoing consultation with all Ngati Porou people. If we are successful with our claims the returns to us will be very substantial.

TRONP is working hard to achieve positive outcomes for our people and has been demonstrating much support for whanau and hapu initiatives. Ngati Porou East Coast played a friendly game with the Bay of Plenty team in the last week of June and our boys played well, even though BOP had the victory at the end of the day, but not by much. Remem- ber BOP were the second division champions last year and are now in the first division.

It is also encouraging to read the latest decision by the Privy Council (July 2 2001) in which it upheld the ruling by Paterson J in the Auckland High Court which was endorsed by the Appealate Court, namely that allocation of fish assets and resources be to iwi.

Ngati Porou has always stated that it is capable of accommodating the needs of all its people – given the resources and assets to do so. Hopefully Parliament will accept the ruling by the Privy Council.

Finally I must say a very Happy New Year to all as we celebrate the beginning of the Maori New Year with the rising of Matariki. A four-page Ngati Porou feature inserted in the Gisborne Herald community news bulletin commemorated this celebration.

I wish every Ngati Porou well
Ma Te Atua tatau e manaaki
Kia Ora
More than $53,000 was distributed as education grants to 196 Ngati Porou students. TRONP trustee Atareta Poananga, speaking on behalf of the Education Grants committee, says that this year was one of the highest allocation of Runanga funds for Ngati Porou studying at a tertiary level. She says “it’s brilliant” that 17 of the successful applicants were studying at Masters, PHD and Doctorate levels. Mr Taiapa was a prolific writer. Much of his material is held in libraries and with his whanau. He is most famous for re-establishing ancient carving styles by reviving carving techniques associated with the adze.

Streams of sunshine set a perfect scene in Tikitiki, to celebrate and acknowledge the life of Tohunga Whakairo, Pineamine Taiapa. Mr Taiapa was born 100 years ago on June 6, 1901. Hundreds of people gathered at Rahui Marae to remember the great artist who was a major contributor in the renaissance of Maori carving and Maori art during the 1930s. Mr Taiapa was a Maori All Black, a Captain of the C Company of the 28 Maori Battalion, a farmer and a leader of his people. “He held many seminars in Ngati Porou which were attended by other iwi, in topics such as flora and fauna and their significance to medicine and Maori art,” Mr Apirana Mahuika says. Mr Taiapa also taught the preparation of materials necessary for weaving and tukutuku work.

There are many places around the country where Pine has developed plantations of flax species, each appropriate to the particular task required. Mr Taiapa was a prolific writer. Much of his material is held in libraries and with his whanau.

Although Ngati Porou East Coast lost 16-29 to the first division Bay of Plenty side in June the closeness of the game has supporters fired up for the home team’s entry into the second division.

Register on the Maori electoral roll
Contact the Maori Roll co-ordinator
Lexi Puha 06-864 8121
“Kei a koe te tikanga – it’s your choice”
The Maori option to go on the Maori roll only comes around once every five years – and this is it!
Crown returns land to Iritekura

Kei a koe te tikanga - its your choice

Pewhairangi, (pictured) says the day (June 2) marked a time of celebration for the whanau. “It has been a seven year journey of negotiations, delays and frustrations but the successful outcome makes it all worthwhile,” he says.

On hand for the occasion was Minister of Maori Affairs Parekura Horomia. Mr Horomia said he was pleased to be present, to acknowledge the transfer back to Te Whanau a Iritekura, the small but “obviously significant” piece of land.

Also present were Irene Taylor (pictured), representing the former owner of the depot site and Craig Linkhorn, lawyer with the Crown Law Office, both of whom became involved in the latter stages of negotiation. They presented to the Trust a framed copy of the new deed of ownership for the block, now in Maori land title.

Mr Pewhairangi said that, while the land had been bought back by Iritekura the price finally arrived at was “satisfactory”.

A member of the negotiating committee, Sir Henare Ngata, also present at the ceremony, was reported as saying, when once asked what was the purpose of putting so much effort into having the land returned to Iritekura: “The principal purpose is simply to have the land back.”

Rei Kohere, former manager of the Treaty Claims Research Unit for TRONP, was thanked for his role in helping to facilitate the successful outcome to negotiations. He, in turn, acknowledged a long list of people who had over the years contributed to the case.

Mr Kohere said the depot land and the historical matters relating to it were symbolic of Ngati Porou Treaty claims. “This case, while important in its own right, also encapsulates all the issues of Treaty breach that underpin Ngati Porou land claims.”

East Coast Maori roll co-ordinator Lexi Puha encourages all eligible whanau to come on to the Maori roll. She says the number enrolled on the Maori roll can help determine the number of Maori electoral seats. “If all Maori were enrolled on the Maori roll there would be about 13 Maori electorates. If all Maori decided to go on the General roll there would be no Maori electorates.”

Before 1993 there were only four Maori electorates. However when MMP came about in 1993 the law was changed so that the number of Maori electorates depends on the Maori roll numbers. Since 1993 the number of Maori electors has grown steadily from four in 1993 to five in 1996 and six in 1999. There are about 320,000 Maori who are enrolled as electors at present. Of this number 51.25% are on the Maori roll and 48.75% are on the general roll.

Mrs Puha says you can make your choice during the Maori Electoral Option, which is being held this year from April 2 to August 1. “It’s our chance to give ourselves a stronger political voice.” For further enquiries Phone 06-864 8121 Freephone 0800 36 76 56. Or check out the Electoral Commission website www.elections.org.nz
Minister of Maori Affairs Report

Parekura Horomia

Te Runanga o Ngati Porou

Ko Hikurangi te manuga
Ko Waipatu te awa
Ko Ngati Porou te iwi

Tihei Mauri Ora

Tena koutou e te whanau. The link between social services, training and employment was very evident when my colleague Steve Maharey and I released the Tairawhiti Forestry Labour/Skill Shortage Strategy. The forestry industry can make a positive difference for Maori people, given our ownership of land here and the potential for jobs. More work needs to be done to attract young unemployed Maori, let alone keep the ones already working in the forestry industry. Maori have a key role to play in both identifying the problems and in ownership of the solutions. We want to offer a sustainable and worthwhile career choice for our tamariki (and ourselves) on the land and in the forests.

There are some very hard issues to address for example the lack of skills, poor work skills amongst the potential workforce and drug and alcohol abuse. But tackle them we must if we want to go forward and I know the strategy provides some good direction. The partnership between Te Runanga o Ngati Porou, Ngati Porou Whanui Forests Ltd and the Waiapu Work Trust is an example of the significant role that Maori can play in addressing the problems within the forestry industry.

There was an unmistakeable Ngati Porou presence at the recent Matariki celebrations in Wellington. The po whakangahau marked the end of the two day Reo Maori conference at Te Papa. There was an air of festivity as people crowded into the Boatshed to celebrate Te Reo Maori and to enjoy the music of Toni Huata, Brannigan Kaa, Hare and Ruia Aperehama and the guest performers Aaria. The night gave me confidence that Te Reo Maori is not only surviving but thriving. We all have a responsibility to make sure this taonga continues to be available for our mokopuna.

Looking to the future, I was very pleased to be at the ceremony where representatives of Te Whanau a Iritekura were returned the ownership of the old Ministry of Works depot block at Te Puia Springs. The occasion marked the end of nine years of talks and government officials paid tribute to the integrity of the negotiating committee. There is huge potential for the trustees to use the site for the benefit of the community and I have instructed Te Puni Kokiri to provide assistance through programmes like the Maori Business Facilitation Service and Capacity Building. Well done to all those involved and I look forward to future developments on the site.

AN OPPORTUNITY TO CONTRIBUTE TO EDUCATION DEVELOPMENTS

A NGATI POROU AND EAST COAST COMMUNITIES EDUCATION REGISTER

The initiative known as Whaia te iti Kahurangi - Strengthening Education Outcomes in Ngati Porou and East Coast Communities - has contributed to exciting education developments in and across the 19 schools and kura involved. These developments include:

- helping schools and kura to work more closely with their communities
- helping schools and kura to work together on what they are teaching
- encouraging Ngati Porou to add value to the New Zealand curriculum
- having a professional Principal’s Association working with enthusiasm
- providing a computer network that helps principals and teachers to run their schools better and to provide a better education for the children of the East Coast
- providing close involvement in developments in the teaching of literacy and numeracy and in assessing how children are doing at school

One of the goals of Whaia te iti Kahurangi is to maintain strength in leadership across schools by both principals and innovative teachers. There are also opportunities to involve specialist expertise for particular one-off developments.

To contribute to this goal, a Ngati Porou and East Coast communities Education Register is being established. This register would be maintained by Te Runanga o Ngati Porou with the intent that registrants be contacted when vacancies occur and invited to put forward an application.

Ngati Porou now seeks expressions of interest from people or groups who will add value to education outcomes in Ngati Porou and East Coast Communities. Interest is sought from those who have Ngati Porou whakapapa and those who have an interest in and understanding of Ngati Porou.

Please contact: David Goldsmith, Transition Director, Whaia te iti Kahurangi Education Support Team, 7223 Waiapu Road, PO Box 226, Ruatoria, email: david.goldsmith@minedu.govt.nz by 31 July 2001. Please supply your name, area of interest, mail address (and email address if possible). A response will be available to you within three weeks of receipt of expression of interest.
Five Ngati Porou wananga were set for this year due to a consistent deluge of requests from Ngati Porou kei te whenua.

"During our taura here visits last year mai i Kaikohe ki Murihiku, Ngati Porou consistently said that one thing the Runanga could do for them was to facilitate a series of wananga on Ngati Poroutanga," says TRONP Ceo Amohaere Houkamau.

Plans to hold the wananga were planned at the end of the 2000 year with pakeke from marae setting the themes for the wananga. "We younger ones were asked to help with organising the wananga."

So far two wananga have been successfully held - Te Wananga o Rongomaianiwaniwa and Te Wananga o Matariki.

The third wananga in the series, is on Te Reo o Ngati Porou and will be held, at Tokomaru Bay in August. The other wananga for 2001 will be Te Wananga o Hamoterangi and Te Wananga o Te Takapau o Maui.

Ms Houkamau says the Runanga was asked by the host marae to support the wananga in an administrative role.
The rising of Matariki heralds for iwi the Maori New Year. In Ngati Porou this event is celebrated annually at Otiki, the East Cape Lighthouse hill. TRONP trustee Selwyn Parata says that it is appropriate the tradition be observed from Otiki overlooking Whangaokena because Otiki is the most easterly point of the North Island mainland.

Special celebrations for the start of the Ngati Porou maramataka included Te Wananga o Matariki which was held at Te Matahi o Te Tau Marae, Horoera – June 22-23.

Marae pakeke Koro Dewes inspired the group attending the wananga with his stories, which related to Matariki and the surrounding area.

**Matariki ahunga nui** – “The Pleiades with many mounds heaped up.”

The New Year was indicated by the appearance of the Pleiades or Matariki. The mounds were heaped up for the kumara tubers, because the planting season was not far off. The importance attached to Matariki is the fact that thought and planning needs to be given to the coming planting season. It was often a time of hunger, when food supplies were getting low.

**Ka kitea a Matariki, na kua maoka te hinu** - When Matariki is seen then the preserved flesh is cooked. The flesh of animals like birds and rats were preserved in fat, the work was done in May or June when Matariki appeared.
The Porourangi Maori Cultural School

The following korero follows on from the lecture published in Nati Link 17.

We shall deal in detail with Rongowhakaata and his contribution to the make-up of the East Coast tribes in a later lecture.

Here is the descent of Tupuhikai:
Rongowhakaata Uetupuke
Tutaunga Pahirauwaka of Haiti
TUPUHIKAI Hurumaiterangi

Tupuhikai and her husband lived at Whangara, where her name is associated with place-names, such as Te Mimi o Tupuhikai and others. She lived in the stirring times of Parua-kaitangata, who is shown on our Hauiti table paged 13, Apanui-mutu, son of Rongomaihuatahi on our Tawa table paged 9 and Twuwahairora, son of Te Ataakura on tables paged 3 and 11. Tupuhikai was killed near Whangara by Tamaterangi of Wairoa, who came to seek and slay Parua-kaitangata. But this is getting too far ahead of our story. I may conclude the note on Hurumaiterangi and his wife, Tupuhikai, by mentioning that among their descendants were Hinekino and Hinerimu, two sisters who were the wives of the great warrior ancestor of Whangara, KONOHI, Te Ropuhina and Hineumu, first cousins, who became the wives of TE HUKI, the great Wairoa and Mahia ancestor, and Rangikapitiao, who became the wife of our own warrior ancestor, TINATOKA and mother of Te Whakahonga, the chief wife of Hunaara.

The two younger brothers of Hurumaiterangi, namely Tuhua and Tawhao are among the progenitors of Ngati Hau and a section of Te Whakaohonga, the chief wife, Tupuhikai, by mentioning that among their descendants were Hinekino and Hinerimu, two sisters who were the wives of the great warrior ancestor of Whangara, KONOHI, Te Ropuhina and Hineumu, first cousins, who became the wives of TE HUKI, the great Wairoa and Mahia ancestor, and Rangikapitiao, who became the wife of our own warrior ancestor, TINATOKA and mother of Te Whakahonga, the chief wife of Hunaara.

It is from the marriage of Hingangaroa with IRANUI that we trace the closest connection between the various sections of the descendants of Porourangi from Turanga to Wharekahika and thence to the Bay of Plenty. Iranui was the sister of Kahungunu, the ancestor from whom the Ngati Kahungunu tribe derives its name. He begins now to come prominently into East Coast history. The link with the Porourangi line may be seen from the following brief table.

Porourangi
Ueroa Takotowaimua
Tokerau-wahine Ira
Iwipupu Tamatea
IRANUI KAUNGUNGU

The Tamatea shown in the table as the father of Iranui and Kahungunu is according to our elders the fourth down from the Tamatea, who came to New Zealand in the Takitimu canoe. Chiefly through these two of his children as well as through other members of the crew of Takitimu Ngati Porou claims that canoe as one of the chief transports of their ancestors from Hawaiki.

In the time of Hingangaroa the descendants of Porourangi through Manutangirua were definitely occupying the Uawa district. Hingangaroa was a great artist, carver and builder. He was an expert in the building of canoes. It was this that led him and his wife Iranui to visit Kahungunu in the Whakaki district of Wairoa. Iranui, then in child, saw Kahungunu and his people finishing the body of a canoe and fixing the prow and stern pieces by tying them on by straight joints, tuporo haumi. A canoe built in this way depended largely on the raawaa or side boards for strength and rigidity. She told of her husband who was an expert in such matters and showed her brother the new way of dovetailing the pieces in. She effectually if not modestly illustrated what she meant by lying down and placing her brother’s legs each side of her own. Hingangaroa was invited to Whakaki and there demonstrated the art of joining haumi. It was at Whakaki on the beach that Iranui gave birth to her second son, Mahaki. The gulls pecked at the birth discharge, hence the nickname Ewekaroro.

Hingangaroa’s renown as a master of the arts and crafts of his race is surpassed by the carved slabs of the Auckland Museum. But they are surpassed by the carved slabs of the
The Porourangi Maori Cultural School

front part of a pataka or storehouse, which had been hidden in a cave north of Te Kaha to save them from the raiding Nga Puhi. These priceless remains of the art of Tukaki and his descendants are also preserved in the Auckland Museum. The further story of Te Rawheero School of Learning may be found in my introduction to Rangiuia’s lament from which I have quoted freely in these lectures. The Maori Purposes Board are supplying the School with eighty copies of the composition as published in the Wananga magazine. The institution of Te Rawheero School at Uawa presupposed a state of affairs in the district and among the descendants of Porourangi.…..

There were born to Iranui by Hungangaroa three sons, TAUA, MAHAKI-EWE-KARORO and HAUITI. With these three ancestors the compartments into which we can place the main subdivisions of the Ngati Porou tribe acquire definiteness. We can say, that it is from the eldest, Taua, that the Ngati Porou element in the make-up of the Whanau a Apanui tribe is predominantly derived; that it is from Mahaki-ewe-karoro, the second brother, and his marriage with Hinemakaho, that Ngati Porou proper in the limited application of that designation trace descent; and that Te Aitanga a Hauiti with their center at Uawa claim the youngest of the sons, Hauiti, as their eponymous ancestor.

TAUA

I quote here a statement by Wi Pewhairangi, an elder of the Whanau a Apanui tribe: "When the three children of Iranui were born Tamatea-a-Muriwhenua heard of it at Tauranga. When Taua was born he sent the Pararaki, Te Pananehu and Ngaoho hapu, also Te Ahowaiwai, to be a people for his grandson are families in East Coast tradition. Te Pananehu are associated with the Otopiki district and we will hear of them besieging Kahanjunu in his pa Maungaakahia at Nukutaura on the Mahia Peninsula under their leaders Tutumure and Tamataipunoa. Te Hapu Pararaki are referred to in the patere of Hinelturama of Te Arawa in the following lines:

(Nga Moteatea: Part 2, song 131) Mokai taku whaea i riro atu na. I waio ai hei hikihiki taea Ki te ihu o Pauanui, Ko te hapu Pararaki To peha taua e te Kirirarauhe ki te rangi.

The Pararaki people are heard of at Uawa, up the Hikawai Valley and at Tokomaru they were prominent in the killing of Tautini, grandson of Hauiti, at Toiroa pa. Their name is associated with the ope of Ngai Tuere under Tamakoro, Uetaha and other chiefs when they tracked north from Whangara to recover the lands of Ruawaiup in what is now Matakaoa County. As to Ngaoho there are several traditions. One is that it is an ancient name for Te Arawa, representing the semi-divine origin of the tribe. The legend is that an atua in the form of Toi co-habited with Te Kuraimonoa, chief wife of Toi, and begat Ohomairangi; hence Nga Ohomairangi or Nga Ohomatakamokamo. As in other cases the name was probably applied to retainers and other non-descript collections of peoples. At any rate a people called Ngaohoe pervaded many parts of the Bay of Plenty and penetrated to northern Waipau. We will take up their story in the proper order.

Te Ahowaiwai mentioned by Wi Pewhairangi are among the tangata whenua tribes known to the elders of this district, together with the Pohoumauma, Raupo-ngaoheoe and others.

Wi Pewhairangi tells us, that when these hapu, who were sent by Tamatea to be a people for his grandsons came they were absorbed into the tribe known as Whineiti. We have already seen that Ngati Ruanuku and Te Whineiti were practically one people at the same time they slew Poroumata and his sons. It is very important to remember in this course and in your studies of the settlement of this district, the very considerable tangata whenua in the early population. You will not otherwise be able to appreciate the many evidences of occupation, especially the hill fortifications and terraced pa which extend all along the seaboard and up the numeros valleys of the Horoata canoe area.

In the story of Taua and his younger brothers we are concerned chiefly with the country north of Uawa and west and northwest of it up the Mangaheia and Hikawai valleys. Canoe transport made possible the occupation of these valleys, but the most important settlements were at the mouth of the Uawa river on both sides of the river and along the coast to Anaura, Te Mawhai and north of that point.

According to one authority the great pa were at Te Karaka Marau and Te Mawhai, and that the brothers lived at the POHATU-A-TIKI pa at Marau. The name of another pa there was Te Iki-a-Tauira. Closer in to Uawa and north of it were PAONEONE and PAERAU. On the west bank of the Uawa river and up the Mangaheia valleys were other great pa, two of which you see as you approach
The Porourangi Maori Cultural School

Tolaga Bay township from the north. In that environment and supported by his numerous retainers Taua lorded it over the people of Uawa. He was the senior male representative of a great line from Hawaiki and Whangara. But he was overbearing and grasping. With his younger brother MAHAKI-EWE-KARORO he appears to have exercised his privileges as chief and overlord in a tyrannical manner.

Mahaki was favoured by his elder brother and emulated the latter in manner and conduct. We have recorded the circumstances of his birth, here is another account of it by the late Hone Ngatoto Tuwahiawa, which I quote here as an introduction to a haka fragment, which has survived from the ceremonial opening of Te Kani-a-Takirau meeting house at Uawa:

‘Mo Mahaki te tikanga o tenei haka, i whanau ati i a Iranui ki te one i Kaimatai, kei te Whakaki. Ko te take o te haere a Iranui kei reira, i haere raua ko te tane, ko Hingangaroa, ki te whakakaio i a Kahungunu ki te whakatukutuki haumi waka. Ka whanau a Mahaki, ka puta te ewe i te akau, ka kainga e te karoro, ka tau atu te kowhitihiti o ro rimu ki runga. “Ko Mahaki i mate ki te moana i te Whakaki, kei te karoro, i te aturere, i te atihakona.”

This is the haka fragment referred to. It was part of the ceremonial welcome to Eru Pahau of Mangahanea which I quote here as an introduction to a haka fragment, which has survived from the ceremonial opening of Te Kani meeting house.

‘Nou anake te tipuna i whanau haere i te one i Kaimatai; Ka tuku mai te karoro ka timotimoia, ka kia i ko te whitihiti. Hoki rawa mai ki te kainga ki tētū nga tokotaru a Iranui. Ka mate ra koe i te ngaere-nuku, i te ngaere-rangi, i te whainga atu ki te ika tutu, ki te ika koaro, ki te ika kohurawa. Ka tukua kaunehe ki te huai, in tonu te ake i te whare!’

The wife of Mahaki was Hinerongorua, sister of Poroumata, and a lady who occupies a high place in the galaxy of Ngati Porou ancestors. We have traced their immediate descendants in table paged three children. The descendants of the eldest, Ratunuku, merged with the people of Turanga. One Hineka married Tamahikita-te-rangi, one of the great chiefs of Turanga and Whangara; while another, Whatukai, was the ancestor of Tiopira Tawhiao, a chief of Te Atanga a Mahaki. The descendants of the other two children, Kahukaore and Kahukaura, live in the Waiapu valley. They had one husband; Kuranui.

The descendants of Hinerongorua, second daughter of Mahaki and Hinemakaho, are the Whanau a Te Aopare of the Karekarewhero valley near Te Araroa, a section of Te Whanaun a Apanui through her marriage with Apanui-Waiapapa. But Mahaki is renowned as the leader and ancestor of Te Wahineiti, who occupied the Waiapu Valley, chiefly on the south side of the Waiapu Valley. By his marriage with Rakairoa (I) he and his descendants obtained a substantial footing in the center of the Ngati Porou district and with the Toi background of the early Maori settlers there.

They were not the first of the Porourangi stock to penetrate the lower Waiapu Valley. There is evidence, that the descendants of Rongomaiiwana, daughter of Porourangi, preceded them, Rongomaiiwana married one Tawakika, who by the genealogical tables would be a contemporary of Rakaipo. Most of her children were found in occupation of the lower Waiapu Valley, some on the north side of the mouth of the Waiapu River, some on the southern side between Waiomatatini and Tikapa. Mahaki ended his days while out fishing off the Uawa coast. But this was some time after the events, which will be narrated in our next lecture and which led to his expulsion together with this elder brother, Taua, from the lands immediately north of Uawa. Hauiti, the youngest of the children of Iranui, led a revolt against Taua and Mahaki and succeeded after much fighting in driving them from Uawa to the neighbourhood of Mangatunua and beyond. The circumstances will be detailed in our next lecture.

Speech Winners

Ngati Porou students are showing their specialised skills in the art of speechmaking. Three out of four Freemasons of New Zealand Cancer Society Smokefree Schools Speech Competition winners for the region are from Ruatoria. (From left) Matanuku Parata and Roimata Papuni Iles from Te Kura Kaukapapa Maori o te Wai o Ngati Porou took out the Maori section for form 1 and 2. Puna Manuel from Te Manutahi School won the form 2 English section.

Over 500 students from 19 schools took part in the regional heats. The trio will compete in a national level at Parliament in September.
"Living Culture" - OUR WORLD, OUR PLACE, OUR HOME

Strength-based, child-centred, family focused

An update by Tourism Ngati Porou co-ordinator Kerry Johnston

For the third year, TRONP representatives took Tourism Ngati Porou to an International Tourism buyer event.

TRENZ EXPO is New Zealand’s showcase of the country’s best tourism and travel products.

The expo held at Christchurch in May attracted 400 international buyer companies and 394 seller companies.

This year saw a distinct change in the buyer companies who were seeking out the -authentic Maori product!

That’s where we come in - “Living Culture” Our World Our Place Our home - Our Way!

TRONP was also represented at the expo by trustee chairman Api Mahuika and Lillian Tangaere-Baldwin.

We worked around the clock meeting with prospective buyers and promoting the Ngati Porou package as the next travel destination for those who really wanted the ‘authentic Maori product’. The tourism package includes a three-day marae/home/farm stay combination for small groups 10 to 35 and free independent travellers-FIT, (camper van type tourists.) This is a new experience, which has not been offered before on the tourist market.

The four-day expo involved 70 confirmed appointments plus another 24, scheduled outside of the EXPO timeframe.

Out of the 40 wholesale buyer companies 34 confirmed they would return to their respective countries and on sell our product between August and October 2001.

What made our product so attractive?

We received the following feedback:

- An opportunity to meet Ngati Porou people in ways that allow real human exchange
- That we were not commercialised
- That all contact was with Ngati Porou people who live in their respective communities
- That structures hadn’t been built just for tourists.
- That it is not only aspects of our culture but the whole thing

Where to from here:

We will maintain our edge in the local/ national/international market to ensure that we do not become pawns in someone else’s game or the Maori face to someone else’s product and like other local industry initiatives are relegated to being purely the labourers. We want to be the industry designers and leaders.

An update by Tuhono Whanau manager Min Love

Exciting new ventures are on the horizon for Tuhono Whanau, a programme designed to nurture the well being of our new mothers and their babies.

We have recently welcomed four new kaiawhina (pictured left to right) Julliet Lardelli, Katerina Mill, Rauhuia Smith and Heni Tibble. (Also pictured is nine-month-old Kieran Wood.) The programme which has been based at Hamoterangi on Gisborne’s Wainui Road, since its launch last October, will be relocating to the Kaiti Mall.

Due to the growth of the programme it is inevitable that the service relocate to a larger venue.

We are sad to leave the warmth and mauri that Hamoterangi has provided for us. However, the new move is an exciting venture with the larger space increasing our capability to provide a more efficient and wider range of services to whanau.

Tuhono Whanau would like to acknowledge all the whanau who have taken the opportunity to be part of this very positive home based programme.

Each whanau are assigned with their own Kaiawhina based on mutual compatibility. The Kaiawhina visit the whanau regularly to assist them in accessing community services. They also encourage whanau to draw on their own strengths, skills and abilities to achieve positive goals for themselves and their children.

The Kaiawhina are trained to deliver (in the home) the Ahuru Mowai / Born to Learn curriculum that focuses on phases and stages of child development, parent-child interaction, home made resources, age appropriate activities, Te Hinengaro Miharo (information about “The Amazing Brain”) and how nature and nurture impact and influence the development of our children.

The Kaiawhina are able to deliver the entire Tuhono Whanau programme from a Ngati Porou/iwi perspective as well as a mainstream perspective if this is more comfortable for the whanau.
Mountain back in the hands of iwi

“It’s quite different from other iwi mountains where they have to share management with DOC and also have to share other issues pertaining to their mountain with others than the iwi themselves,” adds Mr Mahuika. Counsel for the Runanga, Mr Matanuku Mahuika, says the outcome legally confirms the mana whenua status of Ngati Porou over Hikurangi. “The mountain does not belong to any one sector – it belongs to all of Ngati Porou,” he says.

An application to provide a walkway easement and conservation covenant was granted by Deputy Chief Maori Land Court Judge Wilson Isaac, assisted by Judges Caren Wickliffe and Pat Savage, after a hearing of submissions from the Ministry of Conservation and Te Runanga o Ngati Porou. Both parties supported the application and this coupled with the fact that the three adjudicating judges are all of Ngati Porou descent.

The agreement ratified earlier this month at Uepohatu allows TRONP to withhold access to the mountain for up to 50 days a year for the purpose of spiritual, cultural or religious events and for farming operations. Since the alienation of Hikurangi and other Ngati Porou lands, successive generations have sought the return of the mountain to Ngati Porou. In 1989 the opportunity to negotiate the return of Hikurangi became a reality. Colin Williams then owner of Pakihiroa and one half of Hikurangi, spoke with Tamati Reedy, the then Secretary of Maori Affairs to ascertain if Ngati Porou would want to purchase Pakihiroa, which encompasses Hikurangi. This became the platform for an 11-year debate and negotiations with Crown to expedite the return of Hikurangi to Ngati Porou.

The transfer of the title complete with covenant and easement to TRONP is a dream come true for Mr Mahuika and all those involved with negotiations for the return of the mountain. Mr Mahuika advised his son Matanuku Mahuika to take up the legal case at no cost – to right the wrong that had occurred when their great-grandmother Ngoingoi Harata Taheke from Te Aowera took part in the signing of the lease that first alienated the Hikurangi land from its people in the early 1900s. “Research indicates that what our tipuna actually signed was a lease but the lease provision became a sale provision …and that is how rapidly the law was changing. What we understood one thing to be – became something vastly different the next day.”

Ngati Porou pakeke, led by Sir Henare Ngata, Tom Te Maro and Hunaara Tangaere, all stressed the importance of the mountain as a taonga of the Ngati Porou people.