

KŌKIRI

The Māori
Voice in the
Trenches



Kōkiri me Kōkiritia

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IN THIS ISSUE

4 | Te Wiki o te Reo Māori

Commemorating te reo Māori as an official language and taonga tuku iho.

6 | Whāngaihia te Reo ki ngā Mātua

Kahurangi Maxwell discusses her research into the challenges and successes of raising your children exclusively in te reo Māori.

8 | Many Hats, and a Mean Māori Citizen

Meet Te Puni Kōkiri Pouwhakahaere Hemana Eruera: hardworking, passionate about his mahi, with a little bit of sass thrown in to boot.

10 | The Māori voice in the trenches

Te Papa's Puawai Cairns and Auckland Museum's Dr Monty Soutar discuss the importance of more Māori telling authentic accounts about the Māori experience.

14 | Hard wired for business

Small Māori Enterprises recognises the role of Information and Communication Technology in their business success.

16 | Waitangi 175

2015 is the 175th anniversary of the signing of Te Tiriti o Waitangi. Kōkiri reflects on Te Tiriti as the nation's founding document, what it means in 2015, and into the future.

24 | Te Rerenga Kōrero o te Wiki

Your pull-out of the 50 phrases and kupu for the next 50 weeks.

Cover photo by Michael Hall © Te Papa



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MAI I TE TOIHAUTŪ



Ko Matariki te whetū hei arataki e
A tūtuki noa ki te mutunga
Ahakoa ngā piki me ngā heke o te wā
Kia manawa nui
Kia rangimarie.

With only five months left in 2015, in this issue of Kōkiri we look back and forward to events and people who have made their mark across three important and related areas – Te Reo Māori, Te Tiriti o Waitangi, and citizenship.

These topics are a special highlight for Te Puni Kōkiri given this year's Te Tiriti o Waitangi 175 Commemorations and the post-settlement environment we now live in.

We talk to Ngāi Tahu and Waikato-Tainui – the first two iwi to complete major settlements nearly two decades ago – to see where they are at today. Their investments continue to produce exciting results and bode well for health and vitality of future generations.

Ensuring future generations understand how Māori contributed to WWI, is the driving force behind the work of Dr Monty Soutar, who is researching the Māori Pioneer Battalion that landed at Gallipoli.

His research is one of several initiatives occurring as part of the WW100 anniversary commemorations happening around the country this year.

Puawai Cairns at Te Papa Tongarewa has curated a major exhibition to commemorate the Gallipoli landing and shares her views on the importance of telling Māori military histories, 'so the Māori voice is heard, given some sense of presence and not just tacked on'.

And in relation to voices being heard we should not forget that this is Te Wiki o Te Reo Māori. Now 40 years young, this event is no longer confined to a day or a week, but widely regarded as a year-long effort.

The theme this year is *Whāngaihia te Reo ki ngā Mātua* which recognises the importance of encouraging te Reo Māori in the home between parents, caregivers and our tamariki.

To show our support we have included *Te Rerenga Kōrero o te Wiki* in this issue of Kōkiri to help whānau introduce one new and simple phrase each week.

For our loyal subscribers we have reprinted and enclosed another popular resource *Kei Roto i te Whare* to give further impetus and support for speaking te Reo Māori at home.

To quote the Māori Language Advisory Group which has prepared a report on the new Māori Language Bill: 'It is in the daily activities of whānau, community interactions and in the richness and beauty of peoples' lives that te Reo Māori needs to be spoken.'

This is the last Kōkiri edition for 2015, with the next issue due out in February next year to coincide with Waitangi Day.

Until then, on behalf of Te Puni Kōkiri I hope you enjoy the rich pickings captured in this issue of Kōkiri and we look forward to your continued readership and support in 2016.

Ngā manaakitanga,

Michelle Hippolite
Toihautū | Chief Executive



RAUIKA

For details of these and other events, or to submit your event to appear in Rauika visit www.tpk.govt.nz/rauika



27 JUL TO 2 AUG 2015 Te Wiki o Te Reo Māori

Kaupapa: Whāngaihia Te Reo Te Taura Whiri i te Reo Māori works with Human Rights Commission, Ministry of Education and Te Puni Kōkiri to promote the week as an opportunity for all New Zealanders to celebrate te reo Māori.

30 JUL 2015 State of Te Reo Māori Address

Doors open from 6.30pm, 30 July 2015

Soundings Theatre, Te Papa Tongarewa, 55 Cable St, Te Ara, Wellington.

Te Taura Whiri i te Reo Māori is holding the first inaugural State of Te Reo Māori address to be held at Te Papa Tongarewa.



UNTIL 8 AUG 2015 Settlement, an exhibition by Emily Karaka

11am – 5pm, until 08 August 2015

OREXART, L1 / 15 Putiki Street, Arch Hill, Auckland

Karaka is regarded as a Māori matriarch, a wahine toa. As a young woman she found self-expression with a paintbrush. Her work discusses economic, social, and environmental issues.

UNTIL 30 JUN 2016 Ako, Aro and Whanaungatanga – Literacy and Numeracy

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Kiā mai!
Te Taura Whiri i te Reo Māori

TE WIKI O TE REO MĀORI
1975-2015



WHĀNGAIHIA TE REO KI NGĀ MĀTUA

The theme for this year's Te Wiki o te Reo Māori is *Whāngaihia te Reo ki ngā Mātua* –encouraging and supporting regular and social Māori language use between parents, caregivers and children.

Te Wiki o te Reo Māori runs for one week from 27 July. The programme's major sponsor is the Ministry of Education who will distribute additional resources to schools throughout Aotearoa. Plunket New Zealand, Te Puni Kōkiri, New Zealand Post, Māori Television and Te Kupu o te Rā continue to promote Te Wiki o te Reo Māori, as well as distribute resources throughout the country.

Following last year's format of one word per week, this year's campaign *Te Rerengā Kōrero o te Wiki* introduces a new and simple phrase each week.

Capturing natural conversational language, the phrases provide instant and authentic examples of Māori language for use by parents and caregivers with children.

The campaign was hugely successful and achieved a goal Te Taura Whiri i te Reo Māori had long sought, to continue momentum built during Māori Language Week, creating relevance and interest throughout the entire year.

Te Wiki Reo Māori 2015 commemorates 40 years of increasing audibility and visibility for te Reo Māori in everything we do.

Information and resources for Te Wiki Reo Māori are available on www.tetaurawhiri.govt.nz

Whāngaihia
te Reo

Image Credit: Michael Tubberly/The New Zealand Herald/newspix.co.nz

Researcher Kahurangi Maxwell, with her partner Chey Milne, and their daughter Atareta.

FOSTER TE REO MĀORI WITH PARENTS

One of the first concepts tamariki learn at kōhanga reo is 'Ko tōku reo, tōku ohooho' – my language is my awakening.

The theme for Te Wiki o te Reo Māori 2015 is *Whāngaihia te Reo Māori ki ngā mātua: Foster the Māori language with parents* – a theme which organisers hope will arouse a passion in parents and whānau to remain steadfast in their commitment to use more te Reo Māori with tamariki.

As well as launching Te Wiki o te Reo Māori, Te Taura Whiri i te Reo Māori, the Māori Language Commission introduces 50 phrases over 50 weeks to support parents to *Whāngai i te Reo Māori* with their tamariki. The phrases are anticipated to trigger an increased use of te Reo Māori in the home, and encourage language development.

Parents can use the phrases in settings appropriate for tamariki such as the kitchen – 'Kei te hiakai koe?' ('Are you hungry?'), and the playground – 'Whiua te pōro ki a Sarah' ('Throw the ball to Sarah').

An independent Māori Language Advisory Group has prepared a presentation outlining ideas it was considering as part of its final report on the Māori Language (Te Reo Māori) Bill.

The presentation asserts that: if te reo Māori is to be safe and survive in the next 100 years it needs to be spoken. Not just on the marae. Not just in classrooms. But in the daily activities of

whānau, in normal community interactions, in the richness and beauty of people's lives.

Speaking te Reo Māori in our homes is still a challenge for many of us. As part of her doctoral thesis with Te Whare Wānanga o Awanuiārangi, Kahurangi Maxwell (Te Arawa, Ngāti Whakaue and Ngāti Rangiwewehi) led research to find out how parents successfully raise tamariki with te Reo Māori as their first language.

Four Māori-speaking whānau were invited to take part in the year-long research alongside Kahurangi, her partner Chey Milne, and their four year old daughter Atareta.

The research explores the situations faced by Māori-speaking parents, who have chosen to raise their tamariki in te reo Māori, and their aspirations to normalise te Reo Māori for their tamariki.

"For almost all of the parents we talked to, motivations were significantly influenced by their own background and journey with the language," Kahurangi shares.

"Some of the parents had been raised in kōhanga reo and kura kaupapa, while others didn't grow up with the language. We all shared the same whakaaro – that we wanted something better for our tamariki."

The common criticism parents experienced was a misperception that they were abandoning the use of English for the sake of the Māori language.

"The majority of people criticising parents often didn't have the language, and didn't understand the value of te Reo Māori," Kahurangi says. "Research shows children who achieve the appropriate language acquisition in their first language, in reading and writing, will transfer the same language acquisition to their second language."

She has a message for parents and whānau who want to use more te Reo Māori with their tamariki.

"Parents who are well-informed about the benefits of bilingualism will not be influenced by uninformed opinions. They will be staunch in your position."

She advises that parents who expose tamariki to te Reo Māori use outside of the home will help normalise te Reo Māori, and affirm language acquisition.

"As a whānau we travel a lot, so in the car our daughter will see and hear us speaking te Reo Māori to each other. If your children know you value te Reo Māori – they will too."

Throughout her research Kahurangi found examples of parents making an effort to incorporate as much te Reo Māori in their daily lives, regardless of the barriers they faced. Together they established a te Reo Māori speaking support network.

"We created a group of Māori-speaking parents," Kahurangi says. "We meet once a week to kōrero Māori. Not only is it good for tamariki, it's good for Māori-speaking parents too. I would say to first start with your immediate whānau, and branch out to include others if you need to."

"No matter what your level of te Reo Māori, your input can make a difference to the growth of te Reo Māori use in your home."

The following tips provide suggestions to overcome some of the barriers you might face as a Māori language learner and advocate in your home. You will find these in *Kei Roto i te Whare – Māori language in the home*. This booklet is designed to help you with decisions about learning and speaking te reo Māori within your household.

Download your copy of *Kei Roto i te Whare* at www.tpk.govt.nz

By Cherish Wilkinson

TIPS

Speak te Reo Māori with your children

1. Practice in the safety of your home with your whānau and friends. Once you feel comfortable with the phrases and words, you can try them out when you are in public.
2. Record Māori programmes from television. This is particularly good with pre-schoolers who are at home during the day. Maximise the benefits and ask each other questions in te Reo Māori about what's happening in the programme.
3. Participate in Māori cultural activities, such as waka ama, kapa haka and mau taiaha as much as possible. Participation will increase the number of places where you can speak te Reo Māori.
4. Create resources unique to your child and their identity. Ask your child to draw a picture of their maunga and awa. They will see themselves reflected in the resource and it will be special to them.
5. Expose your tamariki to different environments where together you can engage in te Reo Māori. This can be in the car, at mealtimes or in the supermarket, your tamariki will learn that te reo Māori is an important part of life and can be used everywhere.

Whānau to Support Parents

1. Your whānau do not need to be fluent speakers to teach your tamariki te Reo Māori. Encourage your whānau to use any kupu and phrases your whānau may know with your tamariki. Every contribution your whānau can make will help your tamariki.
2. Every time your whānau speak Māori to your tamariki, they are teaching them two things: first they are teaching your tamariki te Reo Māori; and second they are also teaching your tamariki that te Reo Māori is an important part of home life.
3. Be aware of the important role that whānau plays in keeping the Māori language alive and healthy.
4. Talk to your whānau about the importance of speaking te Reo Māori in the home and how you are going to increase your use of the Māori language. Talk about a language plan for you and your whānau in which everyone can participate (through either speaking Māori or supporting others who speak it).
5. One of the ways children learn is through repetition, so use the same phrases in te Reo Māori with them on a daily basis. This will help you to learn too.

MANY HATS, AND A MEAN MĀORI CITIZEN



This is Te Puni Kōkiri Pouwhakahaere Hemana Eruera Manuera leading a wānanga for staff: hardworking, passionate about his mahi and a little bit of cheekiness thrown in to boot.



Upon meeting Hemana Eruera, he is busily whittling away on his work laptop and answering his cell phone at the same time.

Matua Hemana is Pouwhakahaere at Te Puni Kōkiri, and is part of the Waikato-Waiariki regional team; he is one point on a network of pouwhakahaere at Te Puni Kōkiri offices across the motu.

His is a role described elsewhere as 'kaumātua' or 'Māori cultural advisor' – and a stranger could be forgiven if they expected to meet an elder who was something between Gandalf and Socrates.

Hemana laughs heartily and genuinely on the phone, suggesting the person he is talking to could be one of his whanaunga. As he gestures toward me to come sit down beside him, I glance at his laptop screen and notice that he is working on a power point presentation for a wānanga he will be facilitating for staff of Te Puni Kōkiri. It looks quite technical and I can tell he has put a lot of work into it as he allows me to scroll through his presentation.

Once off his phone, he asks pointing toward the laptop screen: "He aha au whakaaro?" I reply as only I can "Kei runga noa atu e te rangatira – that's awesome!" He gives me a cheeky wink and a big wide grin.

When I ask his age, purely for research purposes, his response is a chuckle, a shake of the head and an exhaled "no, no, no". Āe rā Matua – age ain't nothing but a number. Regardless of the count on the odometer, his is the energy of a hardworking man who is clearly very comfortable with the technology at his disposal.

This is Hemana Eruera Manuera; hardworking, passionate about his mahi and a little bit of sass thrown in to boot. He is an obvious 'people's person' or 'person of the peoples', and for the past nine years has served as a Pouwhakahaere for Te Puni Kōkiri.

Hemana reminisces about his humble beginnings in the small community of Te Teko in the Bay of Plenty. When asked about his upbringing in te Reo Māori, he says he was fortunate to be surrounded by the language at home with his parents and whānau, in the community, on the marae, and at school.

As a primer at Te Teko Native School, Hemana was reprimanded and strapped for speaking te Reo. Hemana went home and told his father, the late Eruera Manuera, also Chair of the school board. Any hopes for his father's sympathy were crushed: as far as his father could see, he was at school to be educated in the Pākehā education system, and Hemana had been punished for not following the rules.

Hemana took from the experience a life lesson, drawn from his father's words: "Those type of marae (schools) are governed by Pākehā rules. If they (school staff) come to your marae, then the rules are different and on your terms."

Eruera Senior understood the importance of mainstream education for the future development of his son, for so long as the connections to his marae, his community, and his whānau remained strong, he would never lose his taha Māori.

Hemana went to St Stephen's (Hato Tipene) College, in south Bombay Hills, as a legacy student following in his father's footsteps, as his three sons would later follow in his.

A photo of Eruera Manuera, and Hemana with his sons – three generations of Tipene men together in their school regalia – hangs in the papakāinga where Hemana and his wife Herataimai, and whānau reside at Otamaoa, Te Teko. It has pride of place in their home, as it did in the heart of Eruera, who said "He whakaahua ātaahua tērā".

At Tipene, Hemana says that alongside Latin, he also learnt to speak English. He had left Te Teko with what he referred to as 'Te Manu Kererū Pākehā' or Pidgin English. "That was the way we spoke, and we were too whakamā to speak English."

Following secondary school, and undecided on his future career path, Hemana returned to Te Teko to help his father milk cows. His first job was a cadetship for the NZ State Hydro in the Edgcumbe Power Sub-Station. He later transferred as a Linesman erecting pylons and transmission lines from Edgcumbe to Whakamaru Dam, connecting towns and cities with remote hydroelectric schemes.

When he met and married 'he putiputi nō Ngāti Porou' Herataimai (nee Koia), he sought mahi which would enable him and his wife, who was a teacher, to settle down. He found what he was looking for at the Kawerau Pulp and Paper Mill – where he worked for 36 years. In his final decade at the Mill, he was a kaiāwhina providing confidential support to staff through a specifically designed assistance programme that he set up.

His natural empathy for people – manaaki i te tangata – would carry on in subsequent roles, which would include working for Ngāti Awa Social Health Service, and later at Te Whare Wānanga o Awanuiāraangi in Health and Safety and Asset Management.

Following organisational change at the wānanga, Hemana hoped to pursue his angling ambitions. He was training as a Community Magistrate when he met the Regional Director, and Pouwhakahaere to the former Te Puni Kōkiri region Te Moana a Toi.

"They knew about all of the previous mahi I had done for other organisations and I was surprised they knew so much about me." Hemana assumed that they had sourced the information from Te tupuna Kūkara.

Hemana leans in a little, his eyes tighten as he asks: "Kei te mōhio koe ko wai a Kūkara?" I shake my head and shrug my shoulders, making plain a look of utter confusion on my face. Hemana moves closer to me and offers "Google". There is a little pause, and we both erupt into laughter.

As one of the more recent additions, Hemana considers himself the 'pōtiki' of the Pouwhakahaere whānau. When asked to name a special memory during his time so far at Te Puni Kōkiri, a smile

spreads across his face, indicating the satisfaction he enjoyed when he provided cultural support for the Governor General Sir Jerry Mataparae at Hamilton Girls High School where his mokopuna were students.

"Our mokopuna were able to get a photo with us, her kuia and koro, and the Governor General one day, and the next day at a poukai in Tainui they took a photo with us and the Māori King, Te Arikiniū Kīngi Tuheitia."

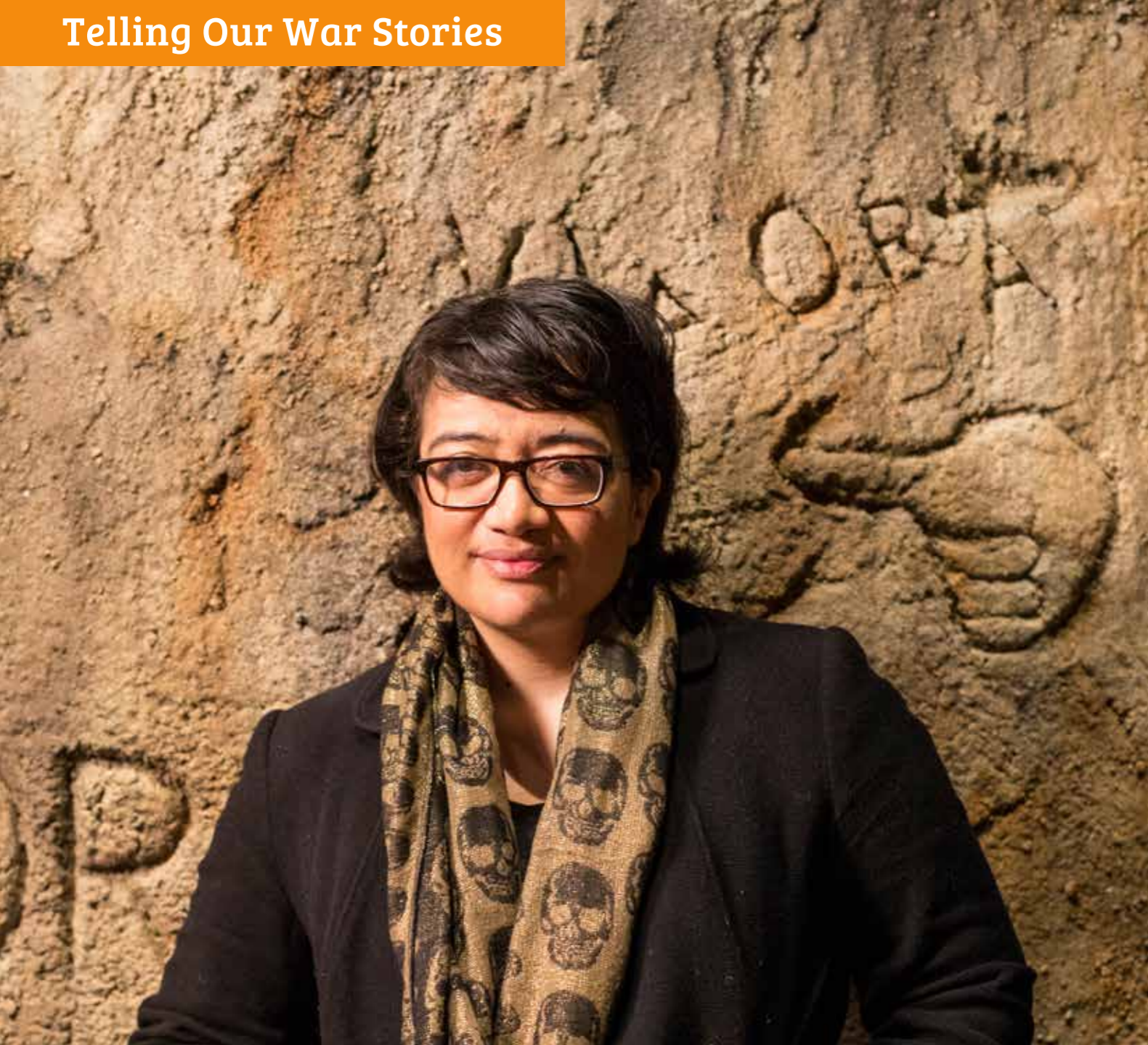
Hemana told his mokopuna: "E moko, the photos may not be of significance to you now; in time when you study leadership, those will be of greater value, particularly because its two prominent Māori leaders."

Hemana says the role of a pouwhakahaere is like wearing multiple hats for the organisation. He is an advisor, a mentor, an orator, a friend and someone who provides support in all areas of Te Ao Māori throughout Te Puni Kōkiri. He loves and enjoys his job, and as we both look over the power point presentation he has prepared, Hemana reckons that the wānanga he will facilitate for staff will provide some insight into who the pouwhakahaere are and what they do.

As we are about to finish our interview and I flick through a number of the slides that show pictures of each of the pouwhakahaere and their respective post-nominals such as JP (Justice of the Peace) and PhD. There is a slide showing a title that I don't recognise above Hemana's picture, so I ask what the initials MC mean? He has a little laugh and at that point I know we are about to finish the way we started, with some sort of hardcase Hemana-ism. Hemana says: "You know the yellow markings on the road in the town carparks that say MC, what does that mean?" I reply "Motorcycle?" "Kāore, I think it means for Māori Citizens only."

He chuckles some more and says, "MC after my name does not mean that I'm a Master of Ceremonies, or a Māori Comedian." With deft delivery, the real answer comes out: "It means I'm a Marriage Celebrant, and a mean Māori Citizen. I like to throw that into my presentations because it's a good talking point as an ice breaker. Hei whakamahana me te hiki i te wairua o te tangata!"

By Aaron Munro



THE MĀORI VOICE IN THE TRENCHES

Puawai Cairns is Ngāti Ranginui, Ngāiterangi and Mātaatua. She is also the curator Contemporary Māori Culture at Te Papa Tongarewa.

Three years ago she had very little idea about military history nowadays however she is actively sought after by media and conference organisers to talk about the Māori contribution to WWI.

When she found out Te Papa was preparing its WWI exhibition to commemorate the 100th anniversary of the Gallipoli landing Puawai decided to advocate strongly for a Māori presence in the exhibition.

In order to do the project justice almost every part of her life in recent years has been dedicated to researching the Māori story and capturing the narrative.

"You're constantly pushing to make sure the Māori voice is heard and given some sense of presence and not just tacked on."

She admits this was difficult given the Māori contingent numbered less than 600. Despite that, Puawai was adamant that the Māori stories were told from a position of authority.

This included the arduous task of researching service records and finding surviving whānau members.

Puawai was determined 'to make sure the Māori soldier was represented as full person and not just a cog in a machine'.

"When you go looking through other military exhibitions – unless it was an exhibition about the New Zealand wars – the Māori soldier's identity was really muted. I wanted to tease out that cultural identity a bit more," she said.

Puawai believes there is so much room to have their stories told.

"I'm not interested in the history of war, I'm interested in their communities and how they were affected. I hope that when Māori go into the exhibition they feel a part of the centennial."

The exhibition took 18 months to physically compile and during that time Puawai managed to collect information from 400 Māori soldiers. Of those soldiers she has managed to find significant pieces of information for 180 of them and is keen to produce a book of some of the biographical histories.

It's a positive start and for Puawai this is where the rubber hits the road.

"I want to make sure we don't look at these Māori men too much through our twenty-first century eyes and don't dismiss their motivations. A lot of them were loyal to the King."

She is reminded of the Māori Lieutenant who had entered into a relationship with a married woman previous to heading to Europe.

Puawai says "The spurned husband ended up writing a letter to the Minister of Defence and the Prime Minister demanding the demotion of the officer on the basis that he was of loose morals."

Puawai suspects the involvement of the Prime Minister added pressure to an internal inquiry which saw the Officer sent to the front line where he was killed within a few weeks of arriving.

She says the devastating part of this story was that he left a young mother and child, and while we might gasp at the treatment of the officer 'with our twenty-first century eyes' we cannot make judgements given the complexities of the social order at the time.

Puawai also retells the story of two brothers who enlisted. Their oldest brother was over 40 and therefore deemed too old. He presented himself after dyeing his eyebrows with shoe polish to hide the greyish tinge. His job was to look after his younger siblings, and unfortunately he was killed in action.

Puawai believes WWI was a time of transition and that the Māori contingent in particular marked a significant moment in Māori history.

WWI forced us to look at ourselves culturally she says: "It was the first time a Māori unit had gone off and fought for the empire, so all of sudden our identity stopped becoming the identity of the kāinga but became this pan-tribal national identity.

I'm very drawn to stories that show Māori adaptation and cultural transition, I consider WWI and these men were on the cusp of the changing world.

When they would write back home their priorities were very deeply embedded in local community but that rapidly changed with their exposure to the wider world."

Puawai says her research shows there was a wide mix of people in the contingent, ranging from boarding school educated Māori who were fine English language speakers and many others who couldn't speak English at all.

"Māori was their first and only language. This is why Sir Apirana Ngata was pushing for Māori Officers," Puawai said.

The WWI exhibition at Te Papa has been an enormous success for our National museum. However, for Puawai it is not about the many accolades that have been heaped on the team at Te Papa. It is simply about providing a narrative so that Māori have a repository of information about 'our men who went to war'.

Puawai would like to specialise in Māori military histories because she finds these histories intriguing, "as long as I make sure the history I'm telling isn't pushing any type of agenda, except the



Photo credit: National War Memorial Museum, Auckland

SHAPING HISTORY: THE MĀORI PIONEER BATTALION

"I have seen them lie in the open at the foot of Chunuk Bair, mixed with Ghurkas, for two days and nights, when at least thirty per cent were either killed or wounded . . . I have seen them under all conditions of warfare, except the actual charge, and I am satisfied that better troops do not exist in all the world."

Major JH Wallingford

On Valentine's Day 1915 the Māori Pioneer Battalion left to join the Great War that was raging across Europe. They eventually landed on the Gallipoli coastline on 3 July 1915.

Dr Monty Soutar is a senior historian for the Ministry of Culture and Heritage and the World War One Historian in residence at the Auckland National War Memorial Museum. He has been studying the Māori contingent for almost 20 years and is currently writing a book about the Māori participation in WWI. He is also an ex-serviceman and authored Ngā Tamatoa: The Price of Citizenship, considered the most authoritative publication recounting the exploits of the Māori Battalion's C Company.

The contingent was initially trained as garrison troops. Their days were initially consigned to trench digging, taking care of the camp, and prison guard duties. They quickly grew tired of these tasks and following repeated requests were assigned a front-line role.

When you ask Dr Soutar to reflect on some of the stories that he managed to uncover over the years he adds to Major Wallingford's account of the pre-assault of Chunuk Bair.

On the evening of 6 August 1915 the Māori contingent joined with a number of other regiments to clear the trenches on the Chunuk Bair hillside.

"It was a silent attack with no rounds in your magazine, just a bayonet on the end, you can't fire because you've got no rounds in your rifle."

Dr Soutar says it was a daunting task: "Staggered all the way up these ridges were Turkish trenches ... its dark and you can't see you just have to clear anything in your way."

He adds it was supposed to have been be a silent attack until the Māori contingent started "Ka Mate" in the pitch black which gave the show away completely. However, they were soon joined by the rest of their mates.

When he visited Gallipoli, Dr Soutar tried to imagine what "Ka Mate" must have sounded like that night.

"They screamed out 'Ka Mate' and charged and they're going uphill at the first trench and leap in ready to deal to anything that might move, however there wasn't a Turk to be found, they'd gone. Would you stay in the trench?"

"That's what they excelled at – close quarter fighting with the bayonet and rifle in the trenches but it was for many of them almost a natural ability," says Dr Soutar.

"You can only train a soldier to a certain degree but when you're in the dark in the trench you've got to call on something extra. Even though people don't like to hear this I would say for them it was in the blood."

During his Māori Battalion WWII research project Dr Soutar interviewed soldiers who were part of the infamous 42nd Street Bayonet charge in Crete.

"What you see in the All Blacks has got nothing on it when lives are at stake. When old soldiers tell stories about this aspect of Māori warfare they talk about the screaming haka which immediately made their hair stand up."

According to Dr Soutar the assault that night was a defining moment for Māori. He believes their reputation as front-line soldiers could probably be attributed to that single assault.

It is difficult to understand the motivations of those who signed up to join the contingent.

"It was the first time Māori had served overseas in a theatre of war – previous to that their grandfathers and mothers were involved only in internal conflict in New Zealand."

"A wider audience got to see just how effective they were especially when it came to close quarter fighting."

PERSONAL CONNECTION

Monty's grandfather George Maxwell served in the Māori Pioneer battalion so it was easy for him to dedicate time to researching the unit. He was raised in Waikato but was taken to live on the East Coast two years before the war broke out.

"I think had he not been there he wouldn't have enlisted as willingly." While he missed the Gallipoli campaign, George headed to France where he was awarded a Military medal for conspicuous bravery and devotion to duty at Passchendaele, France.

"They were wanting to prove themselves, they wanted to live up to the expectations," Monty says.

During research for Ngā Tamatoa Monty stumbled over some historical material from Sir Apirana Ngata which strengthened his resolve to delve deeper into the Māori Pioneer Battalion.

"The reason he wanted the WWII Māori Battalion's history published was because the Māori participation in WWI had been overlooked," says Dr Soutar.

"When the first lot left everyone thought the war was going to be over by the end of the year; getting killed or gassed was probably the last thing on their minds.

I know a lot of them would see the ships pulling away from Gallipoli with the wounded and wishing they were on it, just to get out."

Over the years there has been criticism directed at the decision to send troops to Gallipoli. Dr Soutar offers a more circumspect view.

"It's easy to criticise the generals of the time, but put in their position who knows what we'd do.

As a soldier, having been to Gallipoli and looking at where they landed, I thought what the hell were they doing here – I'm sure they were all thinking that.

When you're looking up at cliffs and the high ground, it is probably one of the worst case scenarios a soldier would want to face," he says.

Dr Soutar is currently collecting material to contribute to his book, and initially he thought there was not enough material around. However he has been pleasantly surprised at how much material whānau have kept tucked away over the years.

He knows he has a significant amount of work ahead, and Dr Soutar is determined to have the Māori story told so that future generations understand the Māori contribution to WWI.



A FUTURE FULL OF SMILES

Famous for offering 'free dental services' one day a year at his practice at Dentalcare West in Auckland, Dr Scott Waghorn (Ngāpuhi and Ngāti Hine) is happy to admit that he's a nerd when it comes to IT stuff.

"You can't fix what you don't know about and IT helps you know what is going on. In the past I used to wait for reports from my business advisors – now I can get a day by day picture of how my business is going."

Dr. Scott was very happy to participate in the online survey commissioned by Te Puni Kōkiri and Ngā Pū Waea. It looked at ways Māori businesses use technology, their challenges, and potential areas for development.

Dentalcare West scored one of the highest overall marks, with a rating 4 1/2 out of five.

"Six years ago I brought in an IT expert to audit the system and make recommendations about future development. It led to the introduction of a customised dental system, which amongst other things allows patients to book online," he says.

Dr Scott graduated as a dentist in 2004. He joined Dentalcare West as an associate in 2006 and then bought the practice in

2008. Since then he has grown it into the largest dental practice in New Zealand, with 14 surgeries nine dentists, four hygienists and dental therapists and twenty plus support staff.

Dr Scott says it's important to develop good IT habits, and his participation in the survey resulted in high marks for password security, adoption of cloud services, web-presence, and internet access and adoption.

As well as Dentalcare West, Dr Scott owns two other practices in Newmarket and the North Shore. They all share the same IT system. He says he was pleased that they scored so well on the IT assessment survey, but even more importantly it prompted him to run with an idea that he'd been tossing around for a while.

Dr Scott is big on transformation, making a real difference in his community. With estimates of about 50,000 clients on the books, and more ideas to expand their services, Scott knows IT will be critical to driving that change.



HARVESTED WITH NATURE IN MIND

Think Māori – think Kai. Think Apatu Aqua – think kaimoana.

Situated in Coopers Beach, in the Far North, Hamish and Nichola Apatu have been running their fishing and processing business since 2003. They currently sell smoked kaimoana into the Auckland and Wellington markets. Apatu Aqua products can even be seen on the shelves of major supermarkets.

The whānau-owned company took part in an online IT assessment survey commissioned by Te Puni Kōkiri and Ngā Pū Waea. The survey looked at ways Māori businesses use technology, their challenges and potential areas for development. Apatu Aqua scored an overall mark which puts the company alongside other businesses using a small number of basic tools like email, calendar and cloud services. The mark indicated 'opportunity for development'.

Nichola Apatu says she hasn't had a chance to really consider the survey report as it came in summer, their busiest time of the year. However she has made some of the recommended changes through sheer necessity, like using cloud based programmes and an external hard drive for back up.

"I had to send my computer away to get fixed just before Christmas, our busy season. That meant downloading all of our information to a back-up drive and then transferring it onto my laptop. When my computer came back, we still had problems so my computer technician recommended we save to the Cloud. That has been great because everything is now linked up."

Like most of the Māori businesses involved in the ICT assessment survey, password and software security were other areas for improvement. It also suggested ways to better use social media to complement the company's website and social media presence.

"I'm useless at that sort of thing. Maybe I should do a social media course – when I can find the time," says Nichola.

One issue identified by Nichola was the need for a better way to print packing slips for orders. The review suggested, instead of using the traditional PC or laptop, to move to a tablet or android device for generating slips directly from their accounting software. A simple wireless printer, located on the packing floor, could then produce slips on demand.

"I've bought a wireless printer – I just need to put the disc into the laptop. I currently have to run upstairs to the office, print things off, not get distracted and remember to take the slips downstairs again so that will help. I am considering buying a tablet too."

As well as selling their seafood products, Apatu Aqua fish commercially. They sell about 80 per cent of their catch to Aotearoa Fisheries, and the other 20 per cent is processed in their factory then distributed to local restaurants, resorts and lodges. Their kina pate has won rave reviews from celebrity chef Al Brown, as well as a special artisan award from Cuisine Magazine. To top it off, they make smoked eel, smoked fish and smoked salmon and herb pate too.

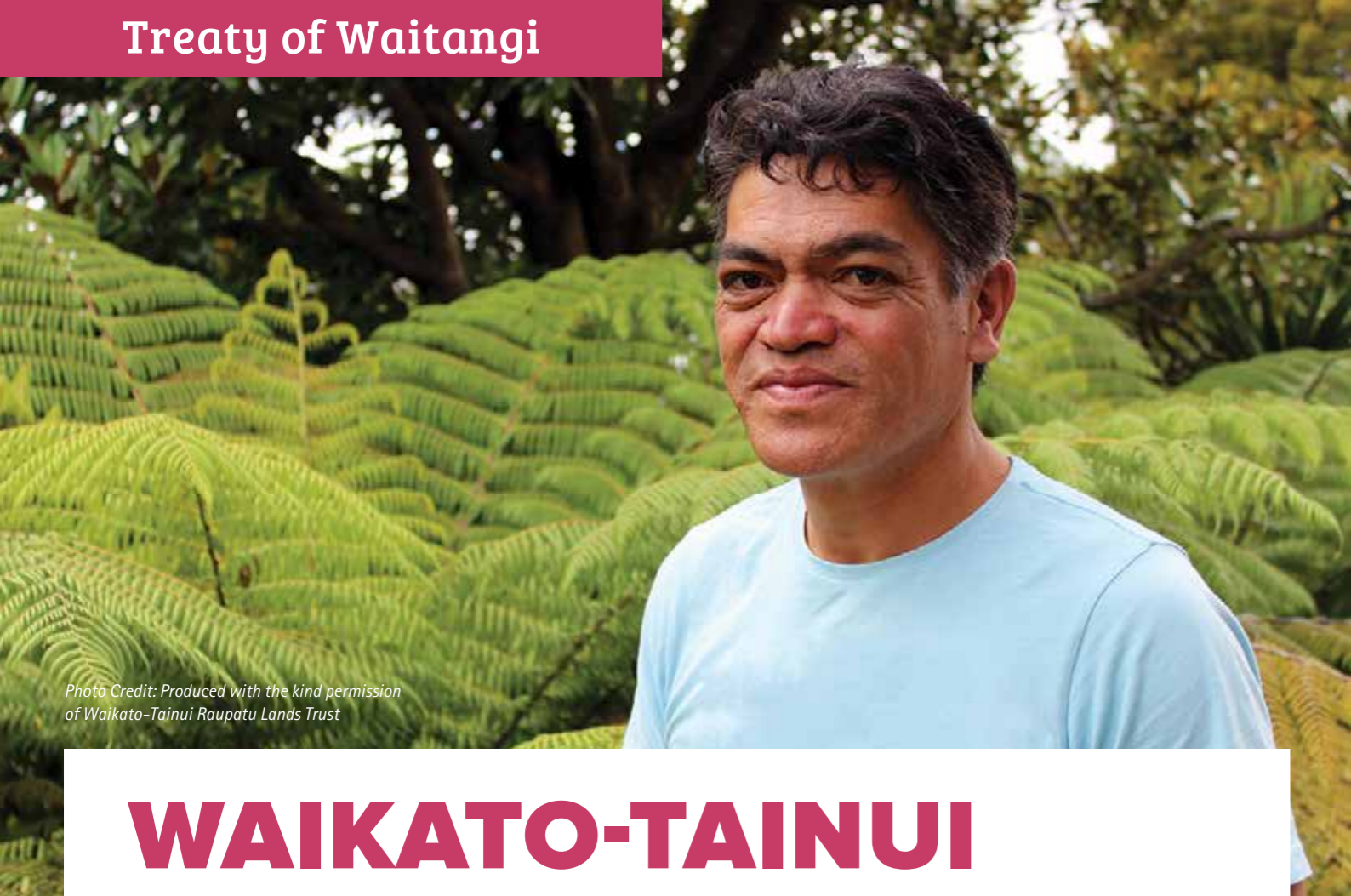


Photo Credit: Produced with the kind permission of Waikato-Tainui Raupatu Lands Trust

WAIKATO-TAINUI 20 YEARS POST-SETTLEMENT

Twenty years on from the Waikato-Tainui Raupatu Settlement, the words of the late Sir Robert Te Kotahi Mahuta still resonate: "It marks the turning point in our destinies," he said. "Both Waikato-Tainui's and the Crown – but wider still in terms of the destiny of this country."

On 22 May 1995 Waikato-Tainui signed their Deed of Settlement, becoming the first iwi to sign a Treaty settlement with the Crown – creating a milestone moment in the history of Waikato-Tainui and for Aotearoa New Zealand.

Shane Solomon shares that no settlement will ever truly reconcile in true terms: "You don't get perfect settlements."

Shane was a part of the tribe's legal team who, under the formidable leadership of the late Te Arikini Dame Te Atairangikaahu and the late Sir Robert Te Kotahi Mahuta, achieved the Deed of Settlement.

He says their team was small: "There was Bob as the lead negotiator, John Te Maru and his wife Myrtle, Barbara Harrison, Beau Pohatu, and of course Denise Henare."

All who were tasked with the unamiable job of not only reaching a settlement, as well as what it possibly would look like for many of the descendants – a task which Shane described as 'scary'.

"We were the first iwi in Aotearoa to lead settlement discussions with the Crown, so for us there were two tensions that we were constantly aware of. The first was, is the settlement going to be good enough and is it sustainable, and the other tension was, how might we going to affect other iwi," says Shane.

"For us we maintained the principle 'I riro whenua atu me hoki whenua mai'. Then in 1994 Sir Doug Graham, then Minister in Charge of Treaty Negotiations, finally clicked to the land for land principle. From that point both sides knew there was going to be a settlement."

On 21 December 1994 a hui-aa-iwi was called at Tuurangawaewae Marae to inform the people of the negotiations progress. The legal team, decided to 'test' the idea of settlement with those present and see if they were willing to settle.

"At that hui they endorsed Bob to continue negotiations and that he decide what the settlement package would look like," said Shane.

The same day, Sir Doug Graham and his team were summoned to Hopuhopu.

"I don't think Doug expected us to do that, but we called him back, and again both teams were to-ing and fro-ing," says Shane.

Also at Hopuhopu were Trust Board members, enjoying their end of year break-up. This is when Bob and Doug went for their notorious 'walk and cigar'.

Shane remembers the Crown officials were horrified: "When they came back, Bob had Doug agree to two things if he wanted us to sign that night – the interest payment of \$20-30 million on top and the relativity mechanism. Doug had to run it passed Bill Birch [Finance Minister] and Jim Bolger [Prime Minister]. Bolger just said if it's going to get them to sign, then we'll agree to it."

That evening Waikato-Tainui made history as the first iwi to sign a Heads of Agreement with the Crown.

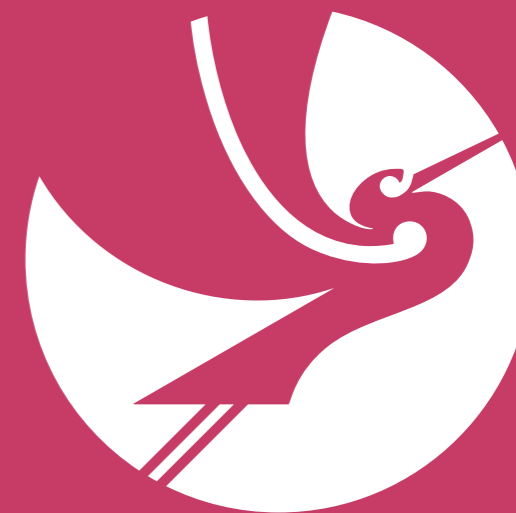
A year later on 22 May 1995, Waikato-Tainui signed their Deed of Settlement with the Crown at Tuurangawaewae Marae. The settlement included redress of \$170 million in compensation, the procurement of various Crown-owned properties and more importantly an apology from the Crown acknowledging that the confiscation of our tribal lands was wrong and completely unjust.

"What was really important to the old people, more so than anything else, was the apology from the Crown," says Shane.

Following the signing Shane says Sir Robert Mahuta insisted each successive generation should double the tribal estate. He asserts the iwi is achieving that, however: "Twenty years since settlement we shouldn't become complacent, and always being innovative."

"We all agreed that our settlement was not going to benefit our generation. It's for our future generations," says Shane. "Like Bob we need to keep looking and planning five generations ahead, and continue to build on what he and the old people achieved for us 20 years ago; so we truly become sovereign and re-establish ourselves with the same status we had in the 1850's."

At a celebration held at Tuurangawaewae marae this year hundreds of people gathered to reflect, remember and commemorate this important occasion.



TE TIRITI | THE TREATY WAITANGI 175

Celebrating 175 years since the signing of Te Tiriti o Waitangi

The Te Tiriti o Waitangi was signed at Waitangi on 6 February 1840 and in over 50 other occasions around the country.

The anniversaries of these signings will be the focus of commemorative activities throughout 2015.

In addition, 2015 also marks significant milestones in other historic treaty related moments in New Zealand's history, including:

- 40th Anniversary of the establishment of the Waitangi Tribunal
- 150th Anniversary of the Native/Māori Land Court
- 180th Anniversary of the Declaration of Independence

Treaty of Waitangi 175th commemorations (Waitangi 175) represents an opportunity for New Zealanders to reflect on the significance of the Treaty as the founding document, what it means in 2015 and in the future looking ahead.

The commemorations are also an opportunity for a national conversation about the Treaty and where New Zealanders see a post-Treaty settlement society.

Ngā whakataunga tiriti Treaty of Waitangi settlement process

Governments breached Te Tiriti o Waitangi almost from the time it was signed in 1840. In the late 20th century many of these breaches were finally acknowledged. Finding the means to redress injustices has involved careful negotiation.

Te Ara – the Encyclopedia of New Zealand

► Ngāi Tahu

As one of the first iwi to settle with the Crown in 1998, Ngāi Tahu has quietly grown its influence to a point where it is now considered an economic powerhouse in the South Island. It has increased its initial \$170m settlement to a total asset base worth approaching \$1 billion in 2014.

The tribe has considerable interests across a range of sectors, including an extensive and diverse land portfolio.

Ngāi Tahu main areas of interest are in property development (and the rebuild of Christchurch), tourism, fishing and forestry, agribusiness and farming, and have been undertaking a cultural mapping programme to map areas and sites of significance to Māori, local government and New Zealand.

The tribe have also distributed and invested over \$254 million in tribal development, much of that being direct to their Papatipu Rūnanga and tribal members through a matched savings programme, education scholarships and grants.

► Waikato-Tainui

Waikato-Tainui, through its commercial arm Tainui Group Holdings (TGH), has made a significant contribution to the Waikato economy.

Long term planning and good governance seems a theme of TGH. The iwi has turned its Treaty of Waitangi settlement of \$170m to assets of more than \$650m in 2012 with expectations that this will top \$1b by 2020.

Such growth will stem from investments in the port, retail, property, forestry and other investments. TGH has become a commercial giant with it's The Base/Te Awa shopping mall development in Hamilton, a string of Crown tenants in its commercial property portfolio and hotels in Hamilton and at Auckland Airport.

The focus for the tribe now moves to its latest and biggest venture to date. The \$3.5b vision is for an inland port, freight logistics hub and residential development, intertwined with parks, cycleways and open areas, to be built at Ruakura on the fringe of Hamilton.

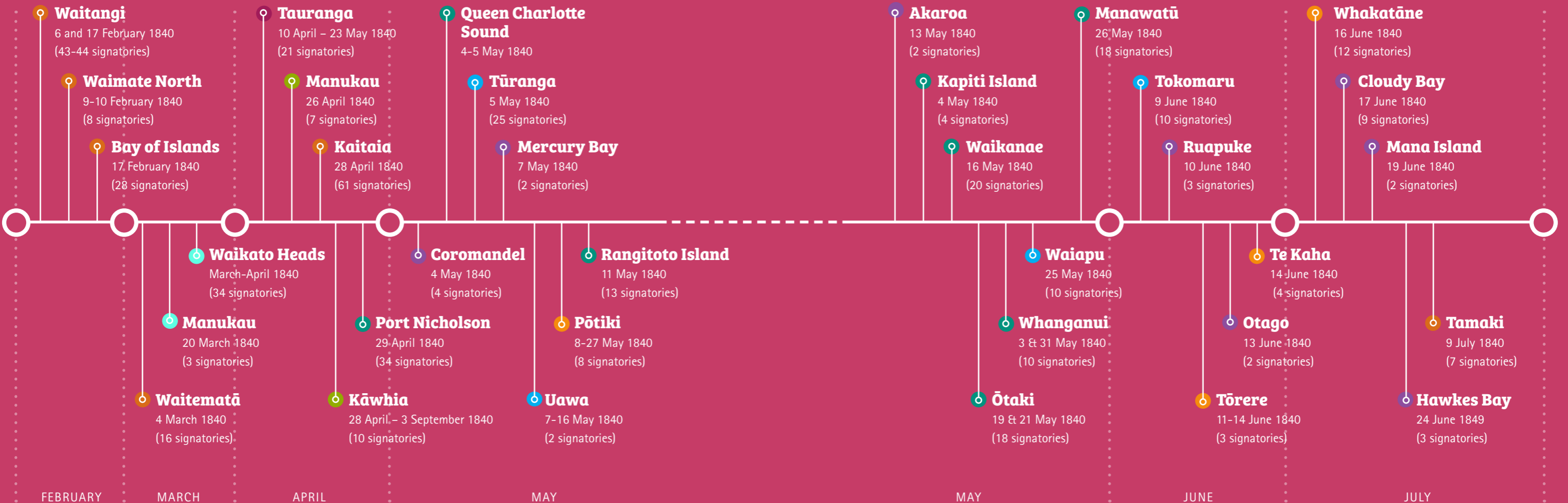
Plans to develop its nearly 500ha site will be staged over a 50 -year period and will ultimately create jobs and generate \$4.4b for the Waikato economy. The development is supported by the Mayor of Hamilton, the Waikato Chamber of Commerce and other business groups.

In 2014, Te Puni Kokiri published 'Māori Economy in the Waikato Region'. You can read the report on our website tpk.govt.nz

Treaty of Waitangi Signing Timeline

About 40 chiefs signed the Treaty of Waitangi on 6 February 1840. Eight different copies of the treaty were taken around the country. By the end of the year, about 500 other Māori, including 13 women, had put their names or moko to the document; all but 39 signed the Māori text. While some had clear expectations about what their agreement would bring, others chose not to sign the Treaty.

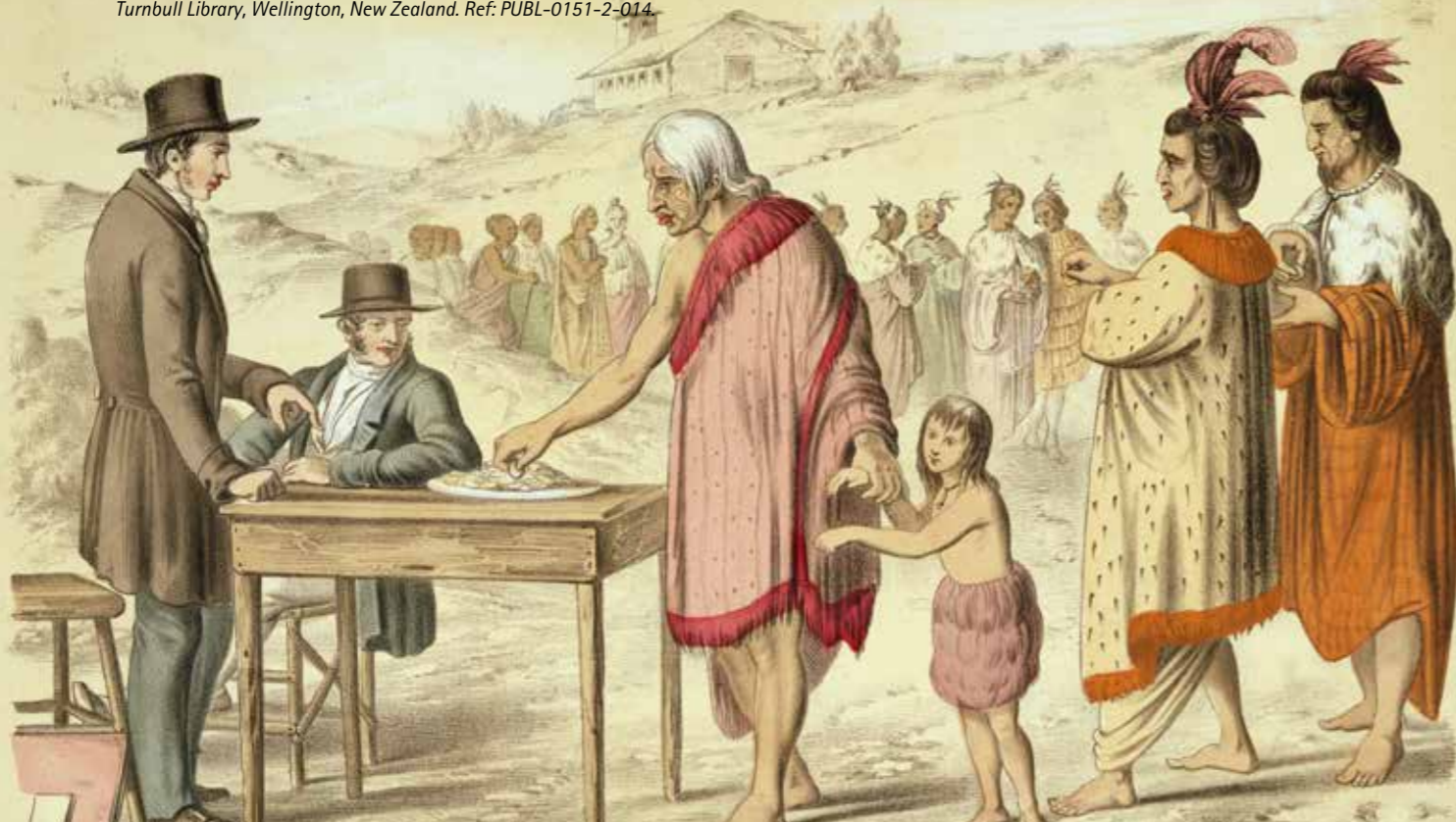
TREATY OF WAITANGI SIGNING LOCATIONS



● WAITANGI ● TŪRANGA ● HENRY WILLIAMS ● HERALD BUNBURY ● BAY OF PLENTY ● MANUKAU ● WAIKATO-MANUKAU

There is also a printed copy of the treaty called the Waikato printed copy which, but it is not known when or where it was signed nor which chiefs signed it.

Nopera Pana-kareao participated in missionary activities in the north to the extent that local missionary W. G. Puckey credited him with converting many northern groups to Christianity. Nopera Pana-kareao and his wife Eranora are the two figures standing to the right in this picture. Photo credit: Alexander Turnbull Library, Wellington, New Zealand. Ref: PUBL-0151-2-014



NOPERA PANA-KAREAO

Nopera Pana-kareao was a noted Te Rarawa chief of Te Patu hapū. He had early engagements with the missionaries and soon became a Christian convert. He also supported the first British resident, James Busby, was a signatory to the 1835 Declaration of Independence and supported Lieutenant Governor William Hobson when he arrived in Kaitaia in April 1840.

During a meeting in April 1840 he spoke last. He reminded his people of his status and said he wished them to accept Hobson. He then uttered his most famous words: 'What have we to say against the governor, the shadow of the land will go to him but the substance will remain with us'. He suggested the analogy of the governor as a helmsman for the ship, New Zealand.

After he had spoken, the other chiefs hastened to follow his example by signing the Treaty.

Around a year after signing the Treaty Pana-kareao had become dissatisfied by the governor's performance. Richard Taylor, for the Christian Mission Service, summarised Pana-kareao's views: "He thought the shadow of the land would go to the Queen and the substance remain with them; but now he fears the substance of it will go to them and the shadow only be their [the Māori] portion.' Pana-kareao's dissatisfaction stemmed from quarrels he had with Te Aupouri and Ngā Puhī over the sale of land to Pākehā-Māori, and the extent of his authority."¹

¹ Angela Ballara. 'Pana-kareao, Nopera', from the Dictionary of New Zealand Biography. Te Ara - the Encyclopedia of New Zealand, updated 30-Oct-2012



DON'T FORGET YOUR ROOTS

Bad weather and a change of venue did nothing to put off those at the Don't Forget Your Roots concert in Dunedin, where locals celebrated the 175th anniversary of the signing of the Treaty of Waitangi in Otakou.

The Treaty was taken around the South Island by Major Thomas Bunbury. Charged with collecting signatories from rangatira in the South Island, he sailed south on the HMS Herald. On 30 May 1840 Iwikau and John Love signed at Akaroa. On 10 June, aboard the ship, Hone Tuhawaiki, Kaikoura and Taiaroa made their mark. On 13 June, at Otakou marae, Hone Karetai and Korako signed the Treaty. Sailing northwards, Bunbury made his last South Island stop at Cloudy Bay collecting another nine more signatures from Maui Pu, Kahare/Hari, Puke, Nohorua [Tom Street], Waiti/Whaiti, Te Whi, Te Kanae, Pukeko and Kaikoura.

Otago City Council's Marilyn Andersen says Manaakitanga (looking after people), Collaboration (between Māori and Tauwi) and Whānaungatanga (celebrating diversity and showcasing up and coming local talent) are the cornerstone values for volunteers, since the festival started 16 years ago.

Free hot drinks, water, sandwiches, pork buns, fruit and panekeke were enjoyed to the sounds of new comers Krizevac

Tuitea and Ihaia Moeau, to folk singer/songwriter Kay Row and Wiremu Dennison, and there was a rare appearance by the Dunedin four-piece band Half Kutz. Resident DJ JAHRED, aka Jared Culling, kept the vibe going with his Waitangi Day music selection, while Green Party co-leader Metiria Turei and co-organiser Marie Laufiso were the selected few to speak about the kaupapa of the day.

Originally planned for the Octagon, *Don't Forget Your Roots* was moved to the Dunedin Community gallery. The stage backdrop took on special significance given the current moves to develop a new New Zealand flag. The backdrop was a banner created for a previous Waitangi Day festival, featuring the flags of New Zealand, the Union Jack, Scotland, Samoa, Tonga, Ireland, Tokelau and the national Māori flag.

The organisers of Don't Forget Your Roots received pūtea from the Commemorating Waitangi Day Fund, which supports events commemorating the signing of the Treaty of Waitangi, and promote nation and community building.



THINKING OUTSIDE THE BOX

Ngāti Awa is celebrating its history and taking it to the people – in the form of two 20 foot containers.

Wayne Marriott, culture and heritage manager at Te Rūnanga o Ngāti Awa, says they were inspired by a container exhibition in Tauranga and knew it could work for the iwi. He said as the exhibitions were literally self-contained, making them portable and the stories could be shared with many communities around the rohe.

Ngāti Awa would go on to develop several exhibitions, and with pūtea from the Commemorating Waitangi Day Fund, they honored the 175th anniversary of the signing of Te Tiriti – container style.

Wayne says the exhibition highlights the significant commitment of Ngāti Awa rangatira who signed Te Tiriti. Following the land wars and battles around the Bay of Plenty, especially that at Te Kupenga pā, Ngāti Awa had significant tracts of land confiscated by the Crown.

The exhibition features the whakapapa of those leaders who signed – all Ngāti Awa, some Ngāti Pūkeko. The Declaration of Independence, the current flag debate, the Bay of Plenty Treaty and the 1940 commemorations all sit comfortably alongside each other.

Through the support of the Sir George Grey Collection, Auckland Libraries, Ngāti Awa has been able to reproduce the pages from James Fedarb's May and June diary of 1840. Fedarb was a trader who was commissioned to carry the Treaty around the Eastern Bay of Plenty.

"Fedarb delivered copies of the Treaty to Ngāti Awa and Ngāti Pūkeko in May 1840, and then sailed to Ōpōtiki, where the Treaty

was signed; from there to Te Kaha, to Tōrere, back to Te Kaha, to Maraenui and finally to Whakatāne. Our Treaty exhibition opened on 16 June, exactly 175 years after Fedarb arrived in Whakatāne to collect the signatures of Ngāti Awa and Ngāti Pūkeko tipuna."

The first exhibition was *Ngā Toa Takitini o Tūmatauaenga* venerating 96 Ngāti Awa soldiers from WWI. Wayne said presenting the whakapapa of 96 men brought with it a certain set of challenges, such as the concerns that men were missed and ensuring the integrity of their research: "It stimulated a huge amount of positive discussion amongst Ngāti Awa and the wider Whakatāne and Eastern Bay of Plenty community."

However precious information was readily offered. "Photographs were found on marae, in private homes, rugby club rooms and in the local museum," Wayne said. "We were challenged with naming images and then writing a story on each of the soldiers. We were fortunate that during the time of the exhibition we had some people come forward with additional information on other soldiers and also additional photographs which could be copied, shared and archived."

Given the success of the exhibitions, plans for more exhibitions are underway, including the 150th anniversary of the Battle of Te Kupenga, and the 151st anniversary of the Battle of Kaokaoroa. Another in 2016 will remember the Ngāti Awa soldiers of the 28th Māori Battalion who returned home in 1946.

NGĀ TARI O TE PUNI KŌKIRI

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Private Bag 92010, Auckland 1142



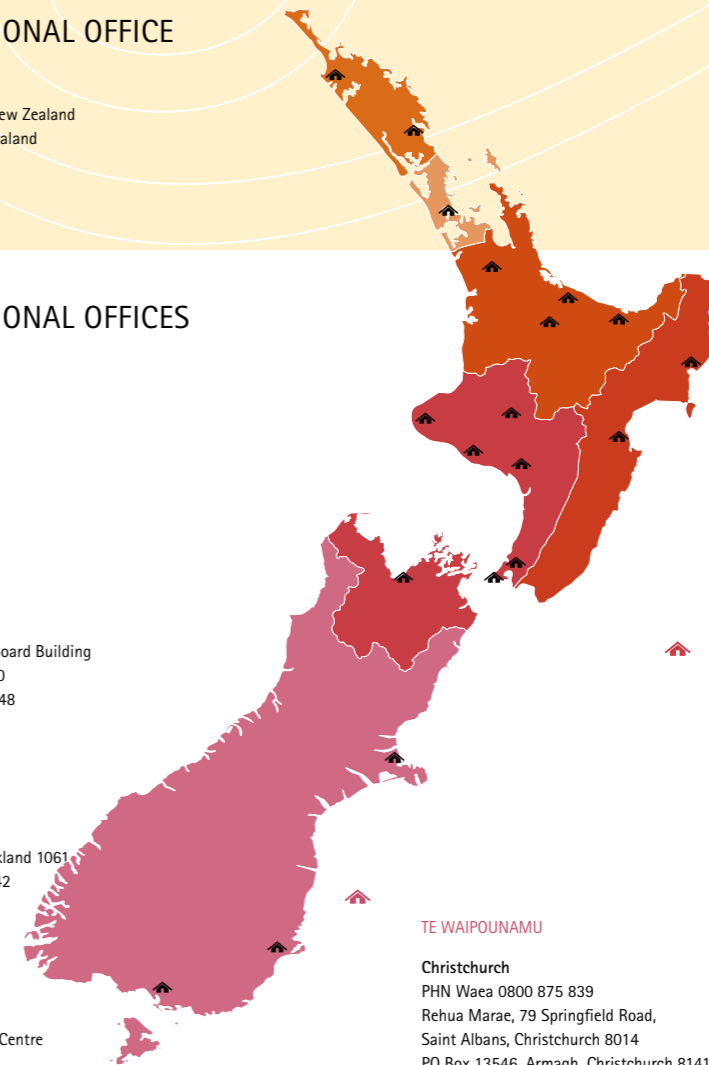
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Hamilton 3240

Rotorua
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Private Bag 3017, Rotorua 3046

Tauranga
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Whakatāne
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58 Commerce Street, Whakatāne 3120
PO Box 26, Whakatāne 3158



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Gisborne 4010

Hastings
PHN Waea 06 878 0757
Ground Floor, Taikura House
304 Fitzroy Avenue, Hastings 4122
PO Box 1440, Hastings 4156

TE TAI HAUĀURU

Taumarunui
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Te Tititihu House, 32 Miriama Street
Taumarunui 3920
PO Box 192, Taumarunui 3946

Taranaki
PHN Waea 06 759 5450
465B Devon Street East, Strandon
New Plymouth 4312
PO Box 744, New Plymouth 4340

TE WAIPOUNAMU

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Rehua Marae, 79 Springfield Road,
Saint Albans, Christchurch 8014
PO Box 13546, Armagh, Christchurch 8141

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109 Princess Street
Palmerston North 4410
PO Box 12029, Palmerston North 4444

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46-50 Bloomfield Terrace, Lower Hutt 5010
PO Box 31520, Lower Hutt 5040

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PHN Waea 03 539 0687
Level 1, 105 Trafalgar Street
Nelson 7010
PO Box 1830, Nelson 7010

Te Rerenga Kōrero o te Wiki

These are the 50 phrases and 50 kupu to be introduced over 50 weeks

Date	Te Rerenga Kōrero	English	Kupu	English
27 July	Haramai, e te tau!	Come here, my darling!	e te tau	darling
03 Aug	Tō ātaahua hoki!	You're so beautiful!	ātaahua	beautiful
10 Aug	Kua oho mai koe.	You're awake.	oho	awake
17 Aug	I au tō moe, e te tau? my darling?	Did you have a good sleep, my darling?	au	sleep (sound)
24 Aug	Kaua e tangi, e te tau.	Don't cry, my darling.	tangi	cry
31 Aug	Kei te mākū koe?	Are you wet?	mākū	wet
07 Sep	Kei te mamae tō puku?	Is your tummy sore?	mamae	sore
14 Sep	Kei te hiakai koe?	Are you hungry?	hiakai	hungry
21 Sep	Kua kī tō puku?	Is your tummy full?	kī	full
28 Sep	Tirohia tēnei puku nui!	Look at this big tummy!	puku	tummy
05 Oct	Kei te mahana te wai?	Is the water warm?	mahana	warm
12 Oct	Me horoi koe, e te tau!	You should wash, my darling!	horoi	wash
19 Oct	Kua mā katoa koe!	You are completely clean!	mā	clean
26 Oct	Tō kakara hoki!	You smell lovely!	kakara	smell
02 Nov	Kei te hiamoe koe?	Are you tired/sleepy?	hiamoe	tired/sleepy
09 Nov	E moe, e te tau.	Go to sleep, my darling.	moe	sleep
16 Nov	Kua pakeke haere koe, e te tau!	You're growing up, my darling!	pakeke	growing up
23 Nov	Kua toru ō tau ināiane!	You're three now!	toru	three
30 Nov	Kei te haere au ki te hokomaha.	I'm going to the supermarket.	hokomaha	supermarket
07 Dec	Tikina tō pōtae.	Fetch your hat.	pōtae	hat
14 Dec	Kei hea tō koti?	Where is your coat?	koti	coat
21 Dec	Kia tūpato, e te tau.	Be careful, my darling.	tūpato	careful
28 Dec	Break			
04 Jan	Break			
11 Jan	Kei te aha koe?	What are you doing?	aha	what
18 Jan	E heke, e te tau!	Get down, my darling!	heke	to descend

Date	Te Rerenga Kōrero	English	Kupu	English
25 Jan	Māku koe e āwhina.	I will help you.	āwhina	help/assist
01 Feb	Tatari mai i konā, e te tau.	Wait there, my darling.	tatari	wait
08 Feb	He aha koe e kata nā, e te tau?	Why are you laughing, my darling?	kata	laugh
15 Feb	Me hoki ki te kāinga.	Let's return [go back] home.	kāinga	home
22 Feb	Wetekina ō hū.	Take off your shoes.	hū	shoes
29 Feb	Horoia ō ringaringa.	Wash your hands.	ringaringa	hands
07 Mar	Whakarongo mai, e te tau.	Listen here, my darling.	whakarongo	listen
14 Mar	Tirohia tēnei pikitia ātaahua!	Look at this beautiful picture!	pikitia	picture
21 Mar	Nāu tēnei i tuhi?	Did you draw this?	tuhi	draw
28 Mar	Kuhuna ō kākahu moe.	Put your pyjamas on.	kākahu moe	pyjamas/ nightwear
04 Apr	Ka nui taku aroha mōu, e te tau!	I love you very much, my darling!	aroha	love
11 Apr	Kei te haere koe ki te kura āpōpō.	You're going to school tomorrow.	kura	school
18 Apr	Ka heru i ō makawe, e te tau.	Brush your hair, my darling.	makawe	hair
25 Apr	He aha hei tina māu, e te tau?	What would you like for lunch, my darling?	tina	lunch
02 May	Kia toru ngā momo hua rākau.	[Choose] Three pieces of fruit.	toru	three
09 May	Whakamaua tō tātua,	Fasten your belt, my darling. e te tau.	tātua	belt [car, pram, clothing]
16 May	Kino kē koe, e te tau!	You are awesome, my darling!	kino kē	awesome
23 May	Mōrena, e Te Rākaherea!	Good morning, Te Rākaherea!	mōrena	good morning
30 May	Whakahokia ngā pukapuka.	Put the books away.	pukapuka	book
06 Jun	He pai ki a koe te pānui pukapuka?	Do you like to read books?	pānui	read
13 Jun	Kia tika te noho, e te tau.	Sit properly, my darling.	noho	sit
20 Jun	E oma, e te tau!	Run, my darling!	oma	run
27 Jun	Ki a Māmā, me te aroha nui, nā Emākoau.	To Mum, with love, from Emākoau.	Māmā	Mum
04 Jul	Homai te piu, e Te Ākauroa.	Give me the skipping rope, Te Ākauroa.	homai	give (to me)
11 Jul	Whiua te pōro ki a Te Aomihia.	Throw the ball to Te Aomihia.	pōro	ball
18 July	Ka nui tēnā, e te tau.	That's enough, my darling.	nui	enough