



# Kāti Huirapa Runaka ki Puketeraki

**Pānui** waru / December 2019



## MESSAGE FROM CHAIRMAN

Ngā mihi o tēnei wā Kirihimete.

This year has been huge for the runaka in terms of workload, but has also presented a number of new opportunities for both our business arm and the cultural development of our whānau. From the launch of our new ventures -Karitāne Māori Tours and,Mea Fragrances - to te reo initiatives - whānau wānaka series, weaving, waka ama construction, Ki Uta Ki Tai Volunteer Week, and further development of the Māra Kai o Araiteuru garden (to name a few) - it is time to take a breath and reflect over the holidays on what we have achieved, and what we still need to do. May you all have a relaxed, whānau filled summer.

Noho ora mai, mā te wā. Matapura Ellison, Chairperson

## POROPOROĀKĪ : TAHU PŌTIKI



**E Tahu e, e Tahu e!**

**Ko tanuku te tīhi o Hikaroroa**

**Ko kā waikamo e rere nei, me he wai o Waikouaiti**

**Ko te Tai o Araiteuru e papaki nei ki te ākau o Karitāne, Ko horo! Ko horo!**

Hikaroroa is shaken, tears flow like the Waikouaiti, Araiteuru crashes into the banks of Karitāne, debris wasted into the abyss!

**Ko te hōro tawhito o Huirapa ko moe, ekari, ko Huirapa onāiane e ora ana i āu mahi.**

Although the old Puke hall lays to rest, you have helped resurrect the stories of old for the new generation

**Huriawa Kamea,**

**Huirapa Kōkōwai,**

**He kura huna ko karo,**

**Kāhore ia nei! Kāhore ia nei!**

The clay from Huriawa preserves our ancestral house.

Will our knowledge be lost, Never! Never!

**Tāpuketia koe kia marama tō titiro ki te Tai o Araiteuru, tau ana!**



Tahu with Ripeka



## Robert John McLachlan

Born 28 November 1931, died 16 July, 2019.



John was born and spent his early life at Pūrākaunui.

His connections to Pūrākaunui, his research into the history of Māori associations with the district, and his vision for preserving and protecting the land, have provided the impetus for making a new film, 'Motoitoi', to be released later this year.

The 2010 film, 'Pūrākaunui te Turangawaewae', conveyed themes defined by John – the people, land and spirituality; geological origins; the archaeological record; Māori occupations; the coming of the Europeans; Kemp's purchase; local families of Māori descent; and family memories.

John's presence and ability to articulate his strongly held values always commanded respect, and his vision and leadership in establishing the Pūrākaunui Block Incorporation have left a huge legacy for generations to come.

John was the eldest of the three children of Robert and Sarah Motoitoi McLachlan (nee Miller). He was a descendant of Motoitoi through Maria's first marriage to William Stevens.

His parents farmed a small parcel of Māori land inherited by his mother. He grew up in a period profoundly influenced by the Great Depression. His family lived predominantly off the land and sea, and rarely had money to buy superfluous consumer commodities. He spoke of the love and kindness of his family life. John attended Pūrākaunui School.

He married Isobel in 1957. He built a holiday home on his parent's land at Pūrākaunui while their children were young.

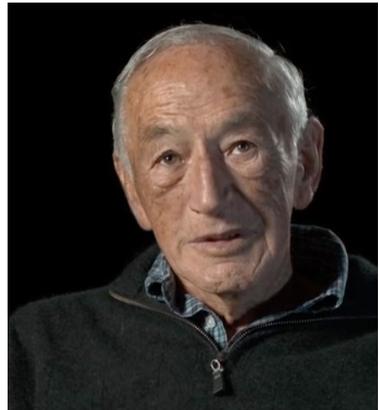
John found work with NZ Railways in Dunedin from an early age. Initially he was in uniform as a shunter and then a guard. In 1975 he took a promotion of sorts and took on a role as the secretary of the National Union of Railwaymen. This was a Wellington position and he shifted the family north to Tawa. He remained in this role until retirement in 1988. He and his wife, Isobel, then shifted to Paraparaumu. He became very busy within the community, especially with his work within Forest and Bird, and remained passionate about promoting land use to ensure land was being used to the best of its capabilities. His interest in environmental and conservation issues led to his work for Forest and Bird, the Purakaunui Block, and his support for the Orokonui Ecosanctuary.

John was a very determined, visionary man, ready to challenge the bureaucracy and fight for what is right. John led the charge to incorporate the Maori land at Pūrākaunui in 1973 and preserve the communal ownership in law.

In the late 1960s the Māori Affairs Department began a legally sanctioned push to alter the status of any land with four owners or less, from Māori to general (European) title. Three sections within the Pūrākaunui Reserve were transferred to private ownership during this time. The Reserve was in danger of shrinking to the point of finally becoming unmanageable and economically unsustainable. The Purakunui Block Incorporation was formed in 1973. John was elected Secretary, a position he held until 2015.

He gained a huge knowledge of history related to the district, and was successful with the Waitangi Tribunal in securing the accretion land at Pūrākaunui in 1997. A further 37 hectares of beachfront land were awarded to the Incorporation. He fought to restore the original names of Pūrākaunui, Whareakeake and Wharau Wera Wera, achieving success with the first two.

He had a keen interest in restoring the original names of geographic places in the district to acknowledge those who have lived there throughout the centuries. In particular John believed the name 'Murdering Beach' was a negative and historically biased name for such a beautiful stretch of coastline. This created huge debate at the time and a great deal of media controversy. The Geographic Board



supported the name change to 'Whareakeake' and the re-introduction of the 'u' to Pūrākaunui

When interviewed in 2016, John said: "We were one of only two families of part Māori descent, living in that small rural coastal community where the predominant values were European rather than Māori. My life has been immeasurably enriched through gaining greater understanding of the Māori world view and values, and in particular, the spiritual and mythological link with the land".

John described the Māori world view – all creation is one interlinked and interdependent family. At his funeral service at Paraparaumu his coffin was covered by the cloak Te Atakura, lent by the the runaka at Puketeraki as a mark of respect for John. Te Atakura was the first korowai made in the Puketeraki community for 70 – 80 years, and triggered a renaissance of raranga for the community.

Dr Terry Ryan said – "so saddened to learn of the passing of John McLachlan. He had been a good friend to me for some 50 years. He was always so loyal to Pūrākaunui, as a descendant of Motoitoi."

Haere e te Rangatira a John,i tou moengaroa.

Aroha-nui.

Niccy Taylor

## WAKA LAUNCH NĀ SUZI FLACK

On Saturday 20th July on the Waikouaiti awa, Hauteruruku ki Puketeraki Waka Club launched their newest waka, Hiwa-i-te-rangi.

Over the last 2 years a core group of 8-12 club members have been meeting weekly, but well over 50 others have been involved to complete the build. This waka was built on the same moulds and design as our double hull waka, Hauteruruku, also using strip planked kahikatea.

As Hiwa-i-te-rangi was built by mainly young builders there were many firsts - first time using a thicknesser, a band saw, a spokeshave, a jigsaw and learning the fibre glassing process.

This was all taught under the mentorship of George Meikle and Brendan Flack, who did well to stand back and let others learn.

This waka has a single hull with the ama (out-rigger) built from kōrari (stalk of the harakeke flower) and the mast and boom made of bamboo. The waka is named after the youngest star of the Matariki cluster, the star to which you send your dreams and aspiration. *Special thanks to the Ngāi Tahu Fund for their support for this project.*



## TOHORĀ (WHALE) JAWBONE

In mid-August, Vaseilli Juanides, a member of the Hauteruruku ki Puketeraki Waka Club, spotted in the Waikouaiti estuary what seemed to be a large bone lying on the sea floor.



It took a lot of effort to recover the bone and deliver it to the Puketeraki Marae office. The Department of Conservation and the Otago Museum were alerted.

The Otago Museum have advised that the jawbone is

“from a Mysticetes (baleen whale). There are about 9 species of baleen whales that occur in the territorial waters of New Zealand. The bone is 4080mm long and is the right mandible and it is likely to have come from *Eubalaena australis*, the southern right whale”.

The bone will be stored and displayed in the interim but ultimately it may be used for carving. Our appreciation goes out to Vaseilli for his foresight and to the Otago Museum and Department of Conservation for their advice.

Over the past few weeks numerous sightings of the tohorā (Southern right whale) have been seen close into the shore from Puketeraki. Southern right whales were once widespread throughout much of the southern hemisphere; the New Zealand population once numbering more than 30,000 individuals. However, over a relatively short space of time during the 19th century, commercial whaling saw this population reduce to fewer than 100 individuals.

Since 1937, when commercial hunting for right whales was banned, the population has been bouncing back.

Emma Burns, Curator, Natural Science and Kane Fleury  
Assistant Curator, OTAGO MUSEUM



## WHALE BONE FIND SEPT 2008

In 2018 another bone was found by Tamati Whitaker in a nearby area opposite the boat club on the reserve.

This is a jaw bone measuring 2210 mm long and 145mm at its widest point. There are cut marks present on its lateral surface that are likely to be from the when the whale was flensed when whales were hunted.

The Otago Museum have assessed that it is the left mandible but they are not sure what species of Mysticetes this bone is from yet but they will continue comparing it to others to try and find out.



Tamati Whitaker with his 2018 whale bone find

## CLIMATE CHANGE SYMPOSIUM BY KORAKO EDWARDS



Korako Edwards

During the weekend of August 3rd - 4th it was my privilege to represent our Rūnaka alongside Rauhina Scott-Fyfe and Lyn Carter at the Kāi Tahu Climate Change Symposium.

On the Saturday a pre-hui was held for a number of rakatahi from each of the Papatipu rūnaka. This space was dedicated to the rakatahi so that we could formulate some of our ideas around Climate Change that we could then feed into the wider Climate Change Symposium on the Sunday. For many of us rakatahi, especially the younger group, it was our first time learning a lot of the higher level implications which Climate Change poses to our future. In this regard, the rakatahi hui was an opportunity for some of our rōpū to learn more about Climate Change. We also ran through some activities which had us think through key concerns, possible solutions and things we would like to see as rakatahi in terms of Climate Change response. I hope to see that TRoNT will continue to hold these Climate Change Symposiums and that our rakatahi group will also continue to connect with each other to ensure the generations of rakatahi who will inherit much of Climate Change effects have their voices heard.

## CLIMATE CHANGE SYMPOSIUM CONTINUED....

### Feedback

On the Sunday the rakatahi were given some time to feedback some of our thoughts around climate change to the wider Kāi Tahu whānui. Some of the key points we discussed were:

1. The need for all Tahu to be educated in Climate Change so that we're able to be resilient and adaptable in the face of Climate Change
2. More representation of rakatahi and rakatahi views at Iwi and hapū levels.
3. Frustration in the amount of time it takes for things to get done. Why can't we see more action now?

For me I found it encouraging that many of our Kāi Tahu whānau were eager to hear from the rakatahi and were thinking in a way which looks to ensure the best future for our youngest tamariki and even those who are yet to come. I believe the next steps are to see that rakatahi involved more, not only in the Climate Change space, but across all the different facets of Iwi leadership. More information about the Climate Change Hui will be reported at Hui-ā-Iwi November.



Left to right : Korako Edwards , Lyn Carter , Rauhina Scott-Fyfe

KĀ KAUPAPA E HEKE MAI NEI

UPCOMING EVENTS AND REMINDERS

**WEDNESDAY 11 SEPTEMBER**

Kaumātua Afternoon Tea  
Presentation by Southern DHB

**27—29 SEPTEMBER**

Puketeraki haereka ki Takapō  
Further details next page

**SUNDAY 3 NOVEMBER**

RGM and AGM at Puketeraki  
Marae start 10.00 am

**22-24 NOVEMBER**

Hui a Iwi Invercargill. Watch  
out for the upcoming wānaka  
calendar to help prepare for  
our contribution to Te Ata Kura  
stage at the Hui a Iwi.

**Kāti Huirapa Runaka (KHR) stats as at Sept 2019**

Members who Whakapapa to Kāti Huirapa = **3,303** ( Provided by TRoNT)

Current number registered with Kāti Huirapa = **1269**

As you can see we still have a lot of members who are not registered with us directly. If you know someone who is not registered please encourage them to do so . Our registration form is located at the back of this newsletter.

## HE KOROWAI MANAAKI

Last financial year almost \$4,000 has been given to assist whānau of all ages who have asked for a little boost to deal with life's challenges. Modest grants of up to \$300 dollars can be made to registered members. You can find more information & the application form on the Runaka website [www.puketeraki.nz](http://www.puketeraki.nz)

## HE KOROWAI KŌKIRI

This is a pūtea open to registered members who are already active at the marae and Rūnaka especially those in leadership or demonstrating emerging leadership. It is intended to encourage members who are pushing the boundaries and/or striving to develop themselves in ways that will benefit themselves and our Runaka. The maximum grant of \$1,000 per applicant is open to all ages. It has supported a range of opportunities including participation in professional conferences, the Manawa Titi programme, Aoraki Bound, Spirit of Adventure, engagement in specialist hui. You can find more information & the application form on the Runaka website [www.puketeraki.nz](http://www.puketeraki.nz)

## NOHOAKA – SEASONAL CAMPING 2019-20

**Summer is here and the 2019/20 season is now open. We still have sites available at the Coast Road Nohoaka .**

**So if you are thinking you would like to come to Puketeraki why not spend some time camping and connecting . At this site you will need to be self sufficient as there are no toilet facilities etc but some magnificent views.**

**If you need toilets and showers we also have a large grassed area in front of the office ( 121 Grimness St , Karitane ) that you can camp on over the Christmas break. This is right next door to the shop and within walking distance to the beach. Showers, washing machine and toilet facilities are available on site. A small koha to cover the cost of power is asked.**

**If this interests you don't hesitate to contact the office for booking and other information.**

**All members are encouraged to take up this opportunity.**



# KIRIHIMETE GIFTS



LOOKING BACK—FROM 2005 NEWSLETTER



COMPETITION— COME UP WITH THE BEST CAPTION TO THIS 2005 PHOTO AND WIN \$40 PETROL VOUCHER



Email your Best Caption to [admin@puketeraki.nz](mailto:admin@puketeraki.nz) or post to Karitane PDC, Otago 9440 by 27 September 2019

## OFFICE CONTACT DETAILS

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