



Kāti Huirapa Rūnaka ki Puketeraki Newsletter

July 2026



At the hapū hui on 28 June at Puketeraki Marae, Rūnaka members confirmed Matapura Ellison as Upoko, guided by our kaumātua and endorsed by those present in accordance with tikanga.

Huriawa Karama, Huriawa Kōkōwai,
He kura huna ko karo. Kāhore ia , Kāhore ia, hi!

The clay from Huriawa preserves our ancestral house. Will our knowledge be lost? Never! Never!

"I am deeply honoured by the mantle of Upoko of Puketeraki Marae being bestowed on me. I am mindful that our former Upoko David Ellison left big shoes to fill. It is a privilege to be asked to serve our hapū as Upoko."

Nā Matapura Ellison

Matariki mā Puaka at the Pā – Nā Kiri Parata



What a beautiful way to welcome Matariki mā Puaka together. Before dawn we gathered in the stillness to offer our karakia and our thoughts to the whetū honouring those who have passed, giving thanks for the present, and sharing our hopes and dreams for the year ahead.

It was heartwarming to see so many new faces keen to embrace such a special occasion. Reminding us that Matariki is about connection, reflection, and coming together.

Finishing the morning by sharing a beautiful parakuihi together around the table was the perfect way to continue the kōrero and strengthen our relationships while creating new ones.

Kā mihi nunui to everyone who helped organise our matariki at te pā

Mauri ora!
Nā Kiri Parata



Our Tūāhu (Alter)



**Our whare karakia Hui
Te Rangiora.**

Remembering John

John Youngson



On 20 March 2026 John passed away suddenly at his home that he shared with his partner, Lyn Carter (Kati Huirapa ki Puketeraki).

John had been Office Manager/Administrator at Puke in 2018-2020 during which time many of the whanau from Kati Huirapa got to know him and became firm friends.

John was a loving, full-of-life person, always keen to lend a hand when he could see that people needed one. He showed a keen interest in everything Puketeraki and became a strong advocate for our environment and biodiversity through his involvement with our Komiti Kaupapa Taiao.

Lyn and John retired to their home in Waikawa, Picton in mid-2020, where sailing, motorbiking and camping became priorities. Lyn and John were planning a return to live in Karitāne shortly before he died and were looking forward to their return to the south.

John's passing has left a huge gap in the lives of Lyn and her whanau, John's whanau, and many friends.

Moe mai e John, i roto i te ringaringa rangimarie o ōu tipuna.



A Special Birthday

for Te Kohurau Ō Hikaroroa Te Whetū Parata



One year ago, you came into our lives and changed our world in the most incredible way. Every smile, every laugh, every cuddle, and every milestone has filled our

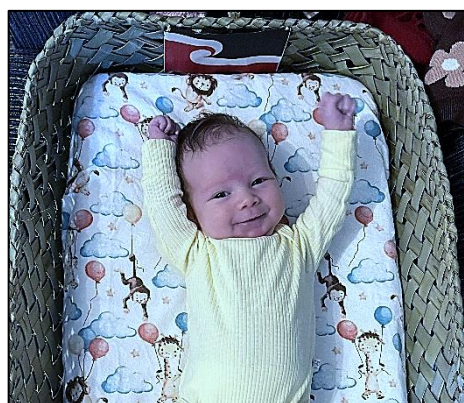
hearts with a love we never knew was possible. You have brought so much happiness, purpose, and light into our lives, and we are forever grateful to be your parents. Happy birthday to our baby boy.



Nā Zayvia Parata and Hannah Brown

New Pēpi

For Hannah and Ash Wallace



Maisie June Wallace was born in Otepoti 22nd April 2026, weighing 8 lb 15 oz (4.05 kg).



Proud parents, Hannah Wallace, nee Kerr (Puketeraki, Ngāti Wheke) and Ash Wallace (Tūhoe, Ngāti Porou).

Maisie is the first mokopuna for Greg and Viv Kerr.

Kā Huru Manu Wānaka

Nā Clare Kaahu White



The most recent Kā Huru Manu hui was held at Puketeraki Marae on 25 and 26 June. From left: Claire Kaahu White, Matapura Ellison, Kylie Orbell, Tau Pomare, Iri Pomare, Maria Ellison, Suzanne Ellison, Lyn Carter. Sitting: Brian Allingham and Takerei Norton.

Some members of Kāti Huirapa Rūnaka ki Puketeraki met with Takerei Norton to continue to wānaka and kōrero about important places in our takiwā. For the past few years Takerei (manager of the Ngāi Tahu Archive - Kareao at Te Rūnanga o Ngāi Tahu) has been working on Kā Huru Manu, a cultural mapping project that spans the Kāi Tahu rohe.

Combining state of the art science and technology, and information from the different rūnaka, the Kā Huru Manu team have created an online map featuring the original names of places as well as kōrero about them and the sources. This is an incredible learning resource.

The timing of this wānaka was perfect as the previous day Rauhina Kohuwai-Banks had uncovered an old hand drawn map in the Hocken collections while she was assisting Claire Kaahu White with some Aukaha research for a cultural narrative about Te Umu Kōau/Te Umukōau, a marine reserve in Puketeraki's takiwā. Known as the Moore map, this has not only provided new place names but verification of old ones and their locations.

Te Umukōau is the original name for Bobby's Head on the Tavora Reserve on the coast between Waikouaiti and Palmerston. It is situated on midway point on the offshore marine reserve which is still awaiting final approval at the time of writing.

Waiata Practice Schedule for Hui ā Iwi 2026

Waiata practices have been underway for some time as we prepare for our performance at Hui ā Iwi, being held in Lincoln, Canterbury from 20–22 November 2026.

All practices take place at the marae, with the next scheduled dates as follows:

- Saturday 8 August — 10:00 am to 2:00 pm
- Saturday 12 September — 10:00 am to 2:00 pm
- Saturday 10 October & Sunday 11 October — 10:00 am to 2:00 pm each day

Waiata can be found here:

<https://www.puketeraki.nz/Waiata.html>

Let's enjoy time together as we prepare to represent our hāpori at Hui ā Iwi.

ANZAC Day Saturday 25 April 2026



The community gather at Te Taumata o Puaka to acknowledge and honour our people who have served in our armed forces.

Puketeraki ANZAC Day



Halle, Jarvan, Teddy, Alby, Kiki and Arihi.

At Te Taumata o Puaka, whānau and members of the community came together to honour and remember our people who have served in our armed

services over the years and through global events. Matapura Ellison spoke of the events and people of the past, before laying the wreath alongside Bruce Ritchie. Those gathered also shared their own special stories of ANZAC, adding personal memories to the collective remembrance.

Commemorating Courage, Service, and Sacrifice Nā Chad Steiner-Mitchell

When I was a young boy, I had a neighbour named Albert Cessel Cairncross, or "Ces" as I knew him. He was a kind man who mostly kept to himself. Before retiring, he had worked as a cobbler by trade, but he was also a World War II veteran.

When I was about five years old, Ces hired me to work on his home-brew production line. My job was to fill the bottles while he capped them. Looking back, I suspect I was paid more in stories than wages. During those afternoons, I would ask endless questions.

One day, my attention was drawn to a photograph hanging on the wall of the bottling shed.

"Where is that?" I asked.

"Africa," he replied.

"And who is in the photo with you?"

"That's my brother Sam."

I paused before asking another question.

"Where is he now?"

Ces was quiet for a moment.

"He didn't survive."

"Survive what?"

"The war."

At five years old, I didn't fully understand what those words meant. I simply carried on filling bottles. It wasn't until many years later that I began to appreciate the weight of that conversation and the impact of war on Ces—something he carried with him throughout his life.

For me, the spirit of ANZAC is found in moments like these. It lives not only in parades and memorial services, but in the stories shared between generations. It is found in the quiet resilience of those who served, the families who carried on, and the memories entrusted to us.

As I reflect on ANZAC Day in Karitāne this year, Ces is just one of the many people I remember, alongside the countless others whose stories continue to shape our lives and the communities we share today.

Kei wareware tātou — Let us not forget.

Te Au Roa o Te Rakihouia

Five new marine reserves along the Otago and South Canterbury coast—from the Waitaki River down towards Milton—have officially become *no-take zones* on 1 July 2026.

This network marks a historic partnership between Ngāi Tahu and DOC Te Papa Atawhai, who will share governance and jointly manage the reserves through a combined ranger team. The launch was formally celebrated at Ōtākou Marae on 23 June.

The reserves protect a diverse range of habitats, including giant kelp forests, rocky reefs, offshore canyons, and deepwater coral communities,

home to some of Aotearoa's most endangered marine species.

Marine reserves are fully protected areas which means:

- No fishing or harvesting of any kind is permitted
- All marine life and habitats are protected
- Clear understanding of boundaries is essential to avoid accidental breaches
- People are encouraged to enjoy and explore the marine reserves and activities such as boating, surfing, swimming, diving and snorkelling are allowed.

The Beginning of a Rōpū of Kāi Tahu Rangers

Nā Emma Young – Kai Tahu Ranger

June marks the beginning of a rōpū of Kāi Tahu Rangers. Ka mau te pai!

Week one began with orientation for the rōpū and connecting with the Department of Conservation. It has been great to meet individuals and the teams of people in the Takiwā who have put in the hard mahi over many years to protect our taiao and to get us to this point with protection of the moana. We are in a privileged position to help and continue on the mahi.



In the first week we got our feet wet in the moana removing Undaria at Pūrākanui and this has continued, into the second week helping support with research at Blueskin Bay. The team also spent time supporting research on the moana with crayfish potting, by measuring and assessing the health of the catch. Karitāne rohe

is so very special and being shown around getting to know the taiao was the fantastic. The best part was meeting the wonderful hapori and hoamahi.

Week three was spent up the coast in Moeraki. Thanks to Patrick and Nola for their time in telling and showing us some of the history of this special rohe. We spent the rest of the week on the University of Otago's Research Vessel - Polaris. We dropped cameras, around Moeraki and went north to the future Waitaki Marine Reserve, where we conducted dives and camera drops to investigate what was under the surface.



Week four was spent at Ōtākou Marae, introducing ourselves to the community and preparing for the launch of the Marine Reserves. The end of the week saw us again underwater removing Undaria from Karitāne's river mouth and refreshing our SCUBA skills at the Portobello Marine Lab.

We look forward to seeing you around this rohe.

Karitāne School 150 Years of Community Learning Nā Amy Parata

Karitāne's schooling story reaches back more than 150 years. From early mission teaching in the 1840s to the opening of a school at Puketeraki in 1875, education in the area has long reflected the commitment of local whānau, Māori leadership and community support.

In 1840, Wesleyan missionary James Watkin arrived at Waikouaiti, now known as Karitāne, and established one of the earliest mission stations in the South Island. Teaching at the time included literacy and religious instruction, helping introduce reading and writing during a period of rapid change.

By the 1870s, schooling in Māori communities was being shaped by the Native Schools system. At Puketeraki, local leadership was central. Tame Haereroa Parata, a respected Ngāi Tahu leader and later Member of Parliament for Southern Māori, helped bring a school to the community.

Historical accounts record that the Puketeraki School opened in 1875 with twenty-four pupils.

Over time, the school became part of the wider public education system and later became known as Karitāne School. While names, buildings and teaching approaches have changed, the purpose has remained familiar: supporting the education of local children, whānau and community.

The story of schooling in Karitāne is also part of the wider history of Māori education in Aotearoa New Zealand. It reflects both the aspirations of whānau for their tamariki and the challenges of a system that often prioritised English over Te Reo Māori.

Today, Karitāne School continues that long tradition of learning and belonging. Its 150-year milestone is a chance to remember the generations of children who have learned in and around Karitāne and Puketeraki, and to celebrate the community spirit that has supported them.



150th Jubilee Celebration

SATURDAY 26 SEPTEMBER 2026



ITINERARY

Karitāne School | 183 Coast Road, Karitane | 10am till 1pm

Mihi Whakatau 10am, morning tea, commemorative tree planting, time capsule display, memorabilia and merch stall, class photos and history display, add your photos and memories to the archive, Matanaka Meats sausage sizzle and bacon butties- gold coin donation, official Jubilee group photo at 12pm.

Karitāne Māori Tours | Boat Ramp | 1pm- 4pm

Complimentary waka tours. Come down and join the rolling tours every 20mins.

Gala Dinner | Karitāne Community Hall | 5.30pm- 11pm | \$80pp

Complimentary drink and canapés on arrival, two course meal, guest speakers, live music, cash bar.

Hui te Rangiora Church Service | Sunday 27th September | 10am

Poroporoaki (Formal Farwell) | Karitāne School | 11am

Tickets via Karitāne School website

[karitaneschool.co.nz](https://www.karitaneschool.co.nz)



With Support from

Kāti Huirapa Rūnaka ki Puketeraki

**David Ellison's
Book Launch**

Old School - 3pm

Karitāne School Jubilee Gala Tickets are Available

- Tickets are limited and available via the Karitāne School website: <https://www.karitaneschool.co.nz/jubilee>
- Or phone Amy Parata at the Rūnaka Office: 03 465 7300
- Includes: complimentary drink on arrival, canapés, and two-course meal.

A Hikoi to Whenua Hou/Codfish Island

Nā Sue Smith



The Whenua Hou Crew

Earlier this month I was fortunate to be able to travel to Whenua Hou as part of the DOC Kakapo Recovery Program as a volunteer. When I first heard about the chance to go to Whenua Hou I was keen to enrol for the chance to visit the island so deeply rooted in our whānau whakapapa.

Our tīpuna, Morere Wharu and John Rodden Thompson, a sealer, were settlers on the island in the late 1820s. Whenua Hou is recognised as one of the first planned settlements of Europeans and

Māori in New Zealand. When I arrived on Whenua Hou, it was the kākāpō that quickly became my true reason for being there. I found the bird and the story of the recovery of this taonga to be deeply moving.

By the mid-1900s, the kākāpō was considered a lost species. Few people saw them and only a few birds clung to life in the most isolated parts of New Zealand.

A breakthrough came in the 1980s where several male and

females were found on Rakiura. Over the next 15 years birds were evacuated from Rakiura where they were in danger from feral cats and moved to three islands that were relatively free of stoats, cats, and weasels. One of these islands was Whenua Hou. The kākāpō were still not free from predation by rats and weka and their numbers continued to decline until 1995 when there were only 51 birds in total.

They were on the edge of extinction.



**Sue Smith with
Pounamu's chick.**

In 2026 there are now 235 adult kākāpō and after a major flowering of rimu over the kākāpō island homes, the population has 95 chicks hatch and survive this year.

Many have worked hard in the past to support this manu, but I think the current success of the Kākāpō Recovery Program is due in many ways to intensive management by the DOC Kākāpō team which I witnessed first hand.

This program is said to be one of the most ambitious conservation programs on Earth. Now every bird is microchipped and tracked, and nests are visited regularly to check on the health and progress of the chicks. Their private lives are scrutinised in every detail to ensure their survival.

The breeding program is intensive with some birds being

artificially inseminated to ensure the best genetic outcomes. Several eggs are incubated at the DOC site as that is the best way to ensure success. Chicks are often swapped between nests if a bird is not caring for their chick. The technology used to monitor and record the development of each individual from birth to adulthood has developed over the life of the project and innovations are constant.

Sensors are all over the island and around over 30 nests to monitor. Some work happens during the day but at night the rangers check on nests while the adult bird is out feeding. The sensors go off when a bird leaves the nest and rangers know it's a good time to check on the chicks.

Non-DOC volunteers manage the supplementary 'smart hoppers' feeding stations. These advanced feeders open only for specific birds and can also weigh them to help monitor their health. Volunteers download the hopper data and record how much food remains at each check to ensure the birds receive the right level of nutrition. Although kākāpō can forage for most of their food, Whenua Hou's rimu does not fruit as well as it does on the other islands, so extra food is provided for feeding mothers and booming fathers.

My experience on Whenua Hou was one of the more memorable of my life.

I was impressed and moved by the dedicated DOC rangers and the volunteers with me.

The rangers were so invested in each kākāpō and could talk about each individual bird's personality, behaviour, and preferences. Nightly, after an intensive day (and night) of mahi I listened to the team recount their day and their encounter with each bird as though they were family. Daily, I listened to the team meeting to plan their day and witness the laughter and joy they took to their mahi.



**Rangers Mehana and Leigh
with Aoraki's chick.**

The future for these precious manu is looking much better than ever and the need to find new predator free locations is going to be important as the population continues to grow. The mahi is beginning to pay off and perhaps soon we can look to a less intensive monitoring and support program but for now I can say we are lucky to have the DOC Kākāpō Recovery team working so hard to save this taonga species.

I encourage whānau to volunteer for this program if they get the chance, not just to set foot on such an important whakapapa site, but also to see first-hand this beautiful manu.

Kāti Huirapa Rūnaka ki Puketeraki & Orokonui Memberships

Nā Maddison Kelly



Our ongoing partnership continues between Kāti Huirapa Rūnaka ki Puketeraki and Te Korowai o Mihiwaka - Orokonui Ecosanctuary.

Orokonui is a 307-hectare sanctuary nestled between Māpounui and Mihiwaka, just outside of Ōtepoti. With the help of an 8.7-kilometre predator exclusion fence, Orokonui works to restore and protect taoka native species and habitat, ensuring Te Taiao and our community thrive far into the future.

The year so far has delivered many conservation milestones.



Kākā observed in the valley.

Recent surveys showed a record 65 individual kākā observed in the valley, with others dispersing beyond the fenceline and in some cases, towards the city centre. Banding of Orokonui-born kākā also reached a new record, with 22 juveniles recorded this season.

This past Summer also marked the first in many years to have multiple breeding pairs of takahē in the sanctuary. Both the upper and lower valley takahē pairs successfully raised offspring, all of whom were gifted ingoa by the rūnaka.



Two of the young takahē Maraekura and Maukoroa.

We are overjoyed that juveniles Omimi, Maraekura, and Maukoroa will carry their connection to Te Tai-o-Āraiteuru across the country, wherever their next destination may be alongside the National Takahē Recovery Programme.

With 1,354 tauira visiting the sanctuary education programme since January, we also look forward to even more opportunities to share Orokonui's kaupapa with rakatahi across the upcoming Terms and school holidays.

A big mihi to Puketeraki whānau who have visited the ngahere and been a part of the sanctuary's successes this year. For those who have not yet taken advantage of the opportunity, we invite all rūnaka members to sign up for free Orokonui membership.

Registered whānau receive a Rūnaka members' card and ongoing free access to the sanctuary during open hours. All whānau who sign up will receive exclusive members' benefits, updates, and access to specialty events throughout the year.

The Last Resting Place

Nā Phyllis Smith



This tukutuku panel was presented to the Otago Regional Council in June 1996 to cement the relationship between Māori and the council.



Betty Apes and Joe Smith.

Over the last thirty years the taoka has hung in three other premises that the council have resided in, at last ending up on the wall of the



Doreen Griffen, Betty Apes, Phyllis Smith and Mahana Walsh.

great new Council building Aonui in the High Street Broadway area of Dunedin.

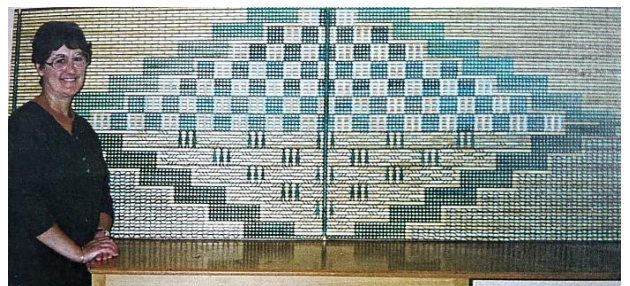
I was very excited to be invited to the mihiwhakatau before the opening of the building because of my long association with the tukutuku panel, being one of the Whiria ka Aho ki Puketeraki

weavers who created the taoka along with the Ōtākou whanau all those many years ago. The beautiful carved frame was made by James York and his crew of carvers.

The new building Aonui is a very splendid addition to Dunedin's new buildings showcasing some delightful Kai Tahu artwork throughout by local Artisans. Special praise to all our talented Kai Tahu artists who worked on Aonui.



Jo Smith (front) and Betty Apes.



Phyllis Smith

He ara Waikairo - The Route

Whānau Pou Project at Te Awa Koeo - Nā Sue Smith



On Matariki weekend the Roiti Whānau celebrated the installation of a pou on their whenua at Te Awa Koeo (Brinns Point, Seacliff). This pou was the result of a cultural grant the whānau trust had

obtained from Ngai Tahu. Kaumatua Phyllis Smith had the idea of creating a beginner carving rōpū for our Rūnaka members and enlisted the support of Ewan Duff as the Kaiako for the project.

Following a whakapapa hui at Te Awa Koeo, whānau identified the elements of the story

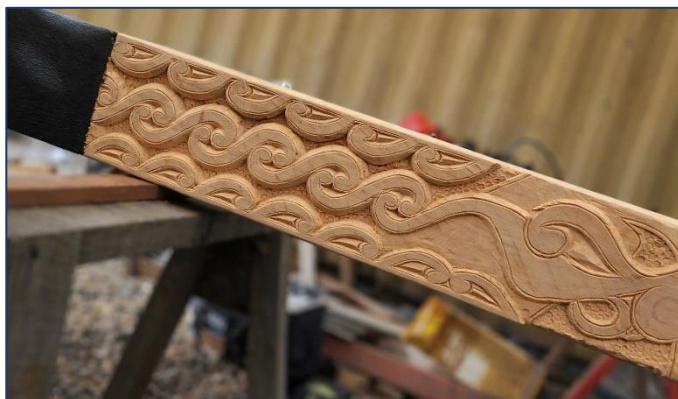


they wanted on the pou. All were in agreement that the main features would be an acknowledgement of their iwi, the story of how

their tupuna wahine Mary, Kiti and Rosie Lloyd would karanga to one another each morning; an acknowledgement of the atua, Papatūānuku and Takorao, and some indication of the Irish and Welsh heritage in the whānau. As well the whānau wanted the pou to indicate some elements of their aspiration for the whenua to return to an

abundance, hence the kete and the roots coming from the whenua. The Taura involved in this project are Aiden Geraghty, Rāwiri Harper, Jen Lucas, Sue Smith, Jessica Kent, Tau Pomare and Alex Gorrie. They have all expressed how much they enjoyed the project and are keen to do more.





Mana Pounamu Awards 2026 – Celebrating the Achievements of Our Rakatahi

Celebrating Māori Young Achievers Awards in Otago Secondary Schools

The 26th annual Mana Pounamu Māori Young Achievers Awards were held on Thursday, 25 June 2026, celebrating the accomplishments of 52 taiohi Māori from secondary schools across Otago. These awards recognise excellence in academics, sport, culture, and leadership, and continue to shine a light on the strength, resilience, and promise of our rakatahi.

Established to acknowledge rangatahi who embody mana, integrity, and commitment to their communities, the Mana Pounamu Awards remain a powerful reminder of the values that uplift our whānau and the futures our young people are shaping.

This year brought particular pride for our community, with four rūnaka rakatahi receiving awards:



Macy Crossan and school friend.

Macy Crossan – Otago Girls' High School, Te Haeatanui Stevens (no kā whānau Ellison, Parata, Taiaroa) – St Hilda's Collegiate, Samuel Tipa – mokopuna of Myra Tipa – Waitaki Boys' High School, and Sienna Forgie – Taieri College.

Each of these young achievers stood out

for their accomplishments, character, and contributions to their kura and wider hapori.

Their success reflects not only personal dedication but also the intergenerational support that surrounds them — the guidance of parents and grandparents, the encouragement of teachers and mentors, and the cultural grounding provided by whānau and marae. These acknowledgements affirm the values they carry and the pathways they are forging.

As a community, we celebrate their achievements and the example they set for others coming through. Their leadership strengthens us all.



Standing proudly with Sienna on this special occasion were members of her whānau: Her mother, Beth on her right, her aunt Helen on her left, her grandmother Jennifer Thomas, also on her left.

Our community is delighted to acknowledge Sienna Forgie, who continues to exemplify excellence, leadership, and cultural pride both within Taieri College and across the wider region.

Sienna was recently awarded the Mana Pounamu Young Achievers' Award, following her nomination from Taieri College. This prestigious recognition celebrates rakatahi Māori who demonstrate outstanding commitment to their culture, their learning, and their communities. Sienna embodies all of these qualities with grace and determination.

Sienna is the great-granddaughter of David Thomas of Mosgiel, and her whānau are immensely proud of her achievements and her strong values.

As Deputy Head Girl and Cultural Prefect at Taieri College, Sienna plays a key role in supporting cultural initiatives, representing her peers, and modelling leadership within the school. She hopes to continue next year to Training College, following the completion of her secondary school studies. Sienna also excels in sport at the highest level. She has represented New Zealand in Wrestling, both in Australia and Samoa, and this year achieved a milestone by winning two gold medals at the Oceania Wrestling Championships.

Her dedication, and strength of character shines through in all she does. Our community celebrates Sienna's achievements and looks forward to seeing her continue. **Nā Jennifer Thomas**

Regional Ōtākou/Murihiku Ngā Manu Kōrero Competition Nā – Emma Wyeth



**Kura-mātakitaki and Te
Haeatanui Stevens (no kā
whānau Ellison, Parata, Taiaroa).**

The Ōtākou/Murihiku regional Ngā Manu Kōrero secondary school speech competition for 2026 was held in Waihopai, Invercargill, over two inspiring days — Tuesday, June 16 and Wednesday, June 17. The event brought together talented students from across Otago and Southland to compete in Senior Māori, Senior English, Junior Māori, Junior English, and Senior Impromptu categories.

Kura-mātakitaki and Te Haeatanui Stevens (no kā whānau Ellison, Parata, Taiaroa) competed in the Korimako (Senior English) and Te Rāwhiti Īhaka (Junior Māori) sections, respectively. Te Haeatanui placed 2nd in her section (after a close tie-break in scoring) - an amazing result for her first time competing. Kura-mātakitaki placed 3rd in his prepared speech and 2nd in the impromptu section, placing him 1st overall in his section.

Kura-mātakitaki and his whānau will now travel to the National Ngā Manu Kōrero competition being held in Kaikohe in September. All of their hard work and the dedication of those supporting them truly paid off. Ka mau te wehi!

Babyface Returns to Otepoti Before Edinburgh Fringe



Fresh off the back of an Aotearoa tour, Nick Tipa's award-winning solo show *Babyface* made a triumphant return to Otepoti Dunedin for one final season before taking flight to the world's largest arts

festival, the Edinburgh Fringe.

Drawing audiences into a world of small-town Aotearoa and big-time wrestling, *Babyface* delivered laughs, tears, and maybe even a few suplexes along the way. Nick first presented his one-man show at the 2025 Dunedin Fringe Festival, and this encore season gave whānau a last chance to experience the magic before he heads off to thrill Scottish crowds with his unmistakably kiwi humour and heart.

Critics across the motu have praised the show's energy, storytelling, and wairua:

- "With this solo play, Tipa offers a performance that can't be missed—his enraptured audience teetering between uproarious laughter and breathless awe at his many comedic and athletic feats." — Ellen Murray, Theatreview.
- "All in all, *Babyface* is a fantastic, high energy, very funny show, with a loveable character at its heart." — Brenda Harwood, Otago Daily Times.
- "The wairua is good: *Babyface* bodyslams you back to childhood then gives you a cuddle to make sure you're okay." — Erin Harrington, Flat City Field Notes.
- Feedback from our whānau, "take us to the world Nick Tipa."

As Nick prepares to represent Otepoti and Aotearoa on the international stage, we celebrate his creativity, his storytelling, and the homegrown humour that resonates with audiences near and far.

My TUIA Journey – Nā Kiriana Parata



I am incredibly honoured to be selected as this year's nominee, representing Te Waipounamu Whakatū TUIA 2026.

I am incredibly honoured to be selected as this year's nominee representing Te Waipounamu Whakatū for TUIA 2026. This opportunity carries deep personal significance, not only because of what TUIA represents, but because of my own whānau connection to the kaupapa. I am the sixth member of my whānau to take part in TUIA, following two of my uncles and two of my sisters. Most importantly, my uncle Marcus Akuhata-Brown who created TUIA kaupapa. His vision was to establish a space where rangatahi Māori could strengthen their identity, leadership, and connection to community through meaningful relationships and mentorship. To now be part of a kaupapa that began with his vision is something I am immensely proud of.

For me, TUIA is an opportunity to grow professionally but more importantly, personally. My passion has always been my whānau, hapū, and iwi—particularly through education and community development. I believe leadership is grounded in service: creating opportunities for others, strengthening relationships, and helping people recognise their own potential. I embrace this kaupapa because of my culture and the responsibility I feel to contribute meaningfully to the communities I serve.

I look forward to deepening my understanding of kaupapa Māori learning from emerging leaders across Aotearoa and bringing those learnings home. One of the most meaningful aspects of this experience will be returning with strengthened

cultural knowledge, enhanced leadership skills, and insights that I can share with our whānau, and hapori.

As I begin this journey, I carry with me the values, aspirations, and teachings of those who have come before me. I feel privileged to represent them here in Whakatū and to continue our whānau connection across Aotearoa—a connection that spans generations. I am grateful for the mentors who continue to guide me, and Kāti Huirapa ki Puketeraki He Korowai Kokiri grant which has helped me to fully engage in the kaupapa. I look forward to sharing more stories with whānau as I walk this path through TUIA 2026.

Aroha nui

Upcoming Rūnaka Meetings

RGM – August 30th at Old School

AGM – November 1st at Puketeraki Marae

Online links will be available

Member Registrations and Updates

To update any of your details, change of address, emails etc., email: admin@puketeraki.nz

You may also want to update your tamariki details if it's a while since they were registered.

Registration Forms are available via the website: [registration form](#) or email: ella@puketeraki.nz

Or postal enquiries:

Kati Huirapa Runaka ki Puketeraki
C/- 130 Stornoway Street PDC, Karitāne 9471



Kaumātua at Puketeraki Marae



Left side: Nicky Taylor, Denise Greene, Don Cameron, Denise Cameron, Phyllis Smith, Mauraka Edwards. Right side: Matapura Ellison, Maria Ellison, Bruce Ritchie, Philip Broughton, John Broughton, Suzanne Ellison, Des Tipa, and Cathy Coombes. Standing in the background left: Gisele Laven, right: Myra Tipa.

Te Whiri Tuku Iho o Roka Exhibition

Photo by Aroha Novak

Several rūnaka members were privileged to attend the launch of this finely crafted and uniquely creative exhibition at Te Puna Mahara – Cromwell Memorial Events Centre.

Begun by Roka Hurihia Ngarimu-Cameron before her passing, the project has been lovingly carried forward by her whānau, who describe it as a privilege to uphold her vision and bring the exhibition to completion.

The result is a heartfelt celebration of her legacy, her creativity, and the stories she wished to share. It stands as both a tribute and an invitation—welcoming visitors to experience the depth of her artistry and the enduring aroha woven through the work. The exhibition opened on 17 July 2026 and will run through until January 2027.



Māpoutahi Planting

Nā Angelina Young

Over the last year or two, Jim Fyfe, previously in his DoC role and now as whānau member, has been teaching nursery kaimahi about a native coastal cress called nau, *Lepidium juvencum* or *Lepidium crassum* on te tai o Araiteuru.

We have helped Jim with monitoring of existing sites and with seed collection, and in the process gained an understanding of the conditions under which this plant thrives. Nau has cousins which grows in similar areas in other Pacific Islands, and where it is part of the diet, and it is thought that Māori ate and may have cultivated it too. It was



Nau is associated specifically with bird nesting sites. The birds provide a layer of rich guano that the plants thrive on, and when the birds move nesting sites, often due to a mite infestation, nau happily moves in and fills the area with its lush, succulent shrubby foliage. It is something of a boom-and-bust plant that does well in areas that

incursions from pest species, such as exotic grasses, and rabbit browse, and from the seaward side by erosion.

The nursery was encouraged to grow nau with the intention that we could plant some back into the wild areas that might be suitable as new populations, safe from the threats to current populations. Of particular importance was growing more *L.juvencum*, which has only a single known mainland population that is under extreme pressure at Wharewera/Long Beach.

We made the decision to use the quite small amount of seed available from those plants to propagate more plants within the nursery which would we hoped at least to produce more viable seed, to then be sown directly at the proposed new sites. Some whānau members were enlisted to grow nau at home too, where they soon



also one of the coastal greens collected by Captain Cook to feed his crew when they landed here, to fend off scurvy, hence its other common name, 'Cook's scurvy grass,' although this plant is not in fact a grass. Up and down the coasts of Aotearoa these different types of nau were common around coastal cliffs.

are changing or unstable, quickly taking advantage of clear, guano-rich ground. It thrives on the disturbance created by birds coming and going. However, in modern times this has meant its niche has become increasingly small, and now many species of coastal cress are under threat from the landward side by

learned the joys of growing a plant that does not like being grown in captivity! We now have a better understanding of the plant, it is fair to say.

Hats off to Nicola Holmes for her beautiful specimen grown in a raised garden bed near Dunback that produced by far and away more seed than the rest of us combined! Keen-eyed whānau may see them in the garden beds at the māra kai the next time that you are there.

DoC suggested we attempt a planting of a few of the nursery-raised seedlings at the base of the cliffs at Māpoutahi Pā.



This is a site proposed by John Barkla as being ideal for a new population. Pūrākaunui Trust whānau were contacted for their input and blessing, and preparations were undertaken, with plants and people duly prepared. After one aborted attempt, due to high seas, we can report the planting was completed on Thursday 18th June.

On Wednesday, 17 June, a total of 147 seedlings—along with tools and water—were carried in and planted across three designated zones at the site by Jim Fyfe, Elizabeth Vanderburg,



Jim Fyfe planting a native coastal cross called nau, *Lepidium juvencum* or *Lepidium crassum*, also known as Cook's scurvy grass.

Shaunae Coombes, and Angelina Young. In addition to the planting work, Jim also sowed half of the available seed across the area. The next day, the plants were watered in and mulched with seaweed, then

labelled and photographed for monitoring purposes - thank you Richard, John, and Moss from DoC.

There was evidence of black-backed gull nests at the site, and we heard a kororā/little blue penguin somewhere in the vicinity complaining very loudly towards the end of our planting session, so we were glad to leave it in peace very soon after.

At the parking area back from Pūrākaunui Beach, near the open stand of pines, we saw an unusually substantial number of pīwaiwaka—certainly more than I have ever seen gathered in one place. At times there appeared to be around twenty birds flitting about, calling to one another, and weaving through the trees in constant, lively motion.

On the drive home we came upon a grader, followed by a herd of very slow-moving sheep

being shifted along the road, so by the time we finally got through we felt we had truly experienced the place in full. We arrived home bushed but elated.

We have

reported back to the Pūrākaunui Trust on the details of our mahi and will continue to keep both the Trust and the Rūnaka informed of any further work that may arise, including opportunities for whānau to visit the site for monitoring, whether formally or informally. Access is certainly not straightforward, but we all know that the most worthwhile things are seldom achieved without effort.

Kā mihi nui to Pūrākaunui whānau for endorsing this mahi, which has been a rich experience and deepened our understanding of this special plant and this special place. We are very grateful for the opportunity to do this mahi. Special mihi to Kane for his expert guidance, care, and generosity of both spirit and knowledge.

Thanks to Rich, John, and Moss from DoC for their time, willingness to make it work for all, expertise, and unshakeable good humour. Special thanks and acknowledgment to Jim Fyfe and his passionate commitment to this mahi and for helping us stepping into it.

Hopefully, we can look forward to a Puaka Matariki harvest of nau sometime in the future.

MEA Fragrance is a New Zealand natural perfume brand created by Kāti Huirapa Rūnaki Puketeraki with the support of Te Rūnanga o Ngāi Tahu. The collection is deeply rooted in cultural heritage, aiming to revive the traditional Māori practice of perfume making. Each blend features sustainably hand-harvested Taramea



(giant speargrass), an alpine plant native to the Southern Alps traditionally known as the 'fragrance of chiefs.' The perfumes are crafted as 10 ml rollerball oils using a base of nutrient-rich apricot and jojoba oils.

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