

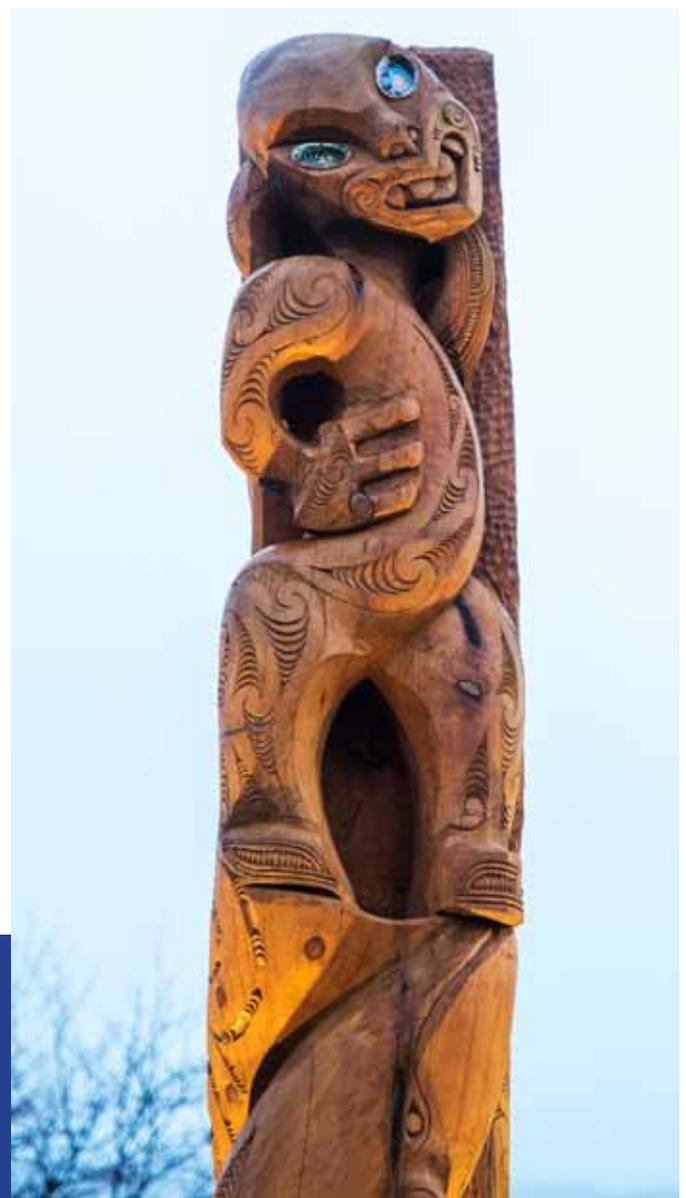
PĀNUI

Whiringa-ā-Nuku (October 2020)
Issue #27



LEFT:

Awanuiarangi eponymous ancestor of Te Ātiawa who is depicted in this whakairo



RIGHT:

Ropoama Te One Chief of the fortified settlement in Waitohi who is depicted in this whakairo

'E TITIA'

*E titia nei e Te Ātiawa, i te iti, i te rahi, te katoa
To shine as Te Ātiawa, the few, the many, all of us*

Whakataka te hau ki te uru
Whakataka te hau ki te tonga
Kia mākinakina ki uta
Kia mātaratara ki tai
E hī ake ana te atakura
He tio, he huka, he hauhū

*Cease the winds from the west
Cease the winds from the south
Let the breeze blow over the land
Let the breeze blow over the ocean
Let the red-tipped dawn come with a
sharpened air
A touch of frost, a promise of a
glorious day*

Tihei Mauri ora

Tukuna kia rere ngā mihi ki te Atua i runga rawa te tīmatanga me te whakamutunga o ngā mea katoa

E kore e mutu ngā mihi ki ngā mate maha mai i ngā tōpito e whā o te motu, o tira nō te ao whānui tonu. Moe mai rā i ngā ringringa kaha o te Atua

Kei te iti me te rahi – tātou ko te hunga mātātahi o Te Ātiawa ki te Tau Ihu – nau mai ki te pānui o te wā.

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Content Disclaimer

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Calendar Dates

<p>Kaumātua Koha 2020</p>	<p>All 2020 Kaumātua payments for 2020/2021 financial year will be paid in December 2020. If you have provided your bank account details, please note payments will be made automatically into the bank account you have provided. If you have not received payment or have updated your bank account details please call the Office to ensure this is paid into the correct account.</p>
<p>Sunday, 29 November 2020</p>	<p>Annual General Meeting 10.00am to 2.30pm Venue Waikawa Marae, 210 Waikawa Road, Waikawa. If you require transport from Te Āwhina Marae, please contact the Trust Office to RSVP by 13 November 2020.</p>
<p>Tuesday, 27th October 2020</p>	<p>Trustee Elections Voting papers will be sent by post to all beneficiaries over 18 years of age on Tuesday 27th October 2020. Refer to Te Ātiawa Trust website under 2020 Trustee Election & AGM Alert Box for updates.</p>
<p>November 2020</p>	<p>Te Ipukarea Following discussions with iwi representatives, it has been agreed that Te Ipukarea 2020 will be cancelled and postponed until 2021. There have been careful considerations around COVID and uncertainty with the Regional/ Nationwide Alert Levels. Thank you to everyone for your support and input so far. We look forward to Te Ipukarea 2021!</p>
<p>Office contact details and Christmas Closing dates:</p>	<p>Te Ātiawa o Te Waka-a-Māui Trust Free Phone: 0800 284292 Email: office@teatiawatrust.co.nz Te Ātiawa o Te Waka-a-Māui Trust Office will be closed from 12 noon Friday 18th December and reopening gam Monday 11th January 2021. Kia hari, kia haumarū ngā hararei.</p>
<p>Friday 20 November 2020</p>	<p>Waikawa Marae Nau mai, haere mai!! ki Waikawa Marae. Waikawa Marae are holding a night market on the marae from 4pm to 9pm on the 20th of November 2020 with an emphasis on Te Ao Māori and the community. We have some local whānau stalls included already and would love to see if there would be an interest for stallholders outside of Waikawa. If you would like to hold a stall please contact Renee Love on admin@waikawamarae.com or phone 02108874189</p>

Whakapaoho - Announcement

Te Ātiawa o Te Waka-a-Māui wish to announce the successful appointment of Raira Spence as Whakapapa Register Assistant.

With mum and dad from Left to right: Laura Bowdler, Raira Spence and Jeffrey Bowdler.

Nau mai, whakatau mai!



Te Ātiawa Happenings:



*Top Left:
Puketapu Whānau
Casey Duff, Taiki Puketapu,
Joe Puketapu and Taiki Joseph
Puketapu.*



*Top Right:
Mother and daughters Theresa Bird,
Belinda Ward and Te Atatu Atkins*

*Bottom Left:
Redgie Walker-Small and his
tamahine, Arabella*

*Bottom Right:
Te Ātiawa Trustees & Staff with
Kiwirail at Waikawa Marae*



KEREOPA RATAPU

On the 11th July 2020 a memorial day was held for Kereopa Ratapu. A great leader of Ngāti Kuia, Rongomaiwahine, Te Ātiawa. Kereopa was appointed by Te Tau Ihu iwi as Kaumātua for Nelson City Council in 2019, and provided cultural guidance and service to Council and our community for many years. Our waka tangata whānau were fortunate to be part of Kereopa's memorial, where they paddled up the Maitahi river in Nelson alongside Ngāti Kuia waka and many other waka ama crew who came to remember this great rangatira.



TE RĪPOATA O TE HEAMANA - CHAIRPERSON'S REPORT

Nā Archdeacon Emeritus Harvey Ruru QSM



Kia whakanuia, kia maharatia ngā me mate o tatou

Kia whawhaitia ake ratou e te aroha o tatou Ariki, o tatou tupuna i mua i a tatou.

May our respected dead be always honoured and remembered.

May they be embraced eternally in the love of our Lord and our ancestors gone on before us.

Ngā whanaupani arohanui ki a koutou katoa.

When Pope Francis was appointed, he jokingly said at his dinner with the Cardinals who had just appointed him "May God forgive you for what you have done".

Pope Francis also promised that he will keep us accountable to God, he will remind us what we are supposed to be doing when keeping to our faith. He will keep us grounded. This is my hope.

During my term as Te Ātiawa o Te Waka-a-Māui Chairperson since 2016. I've continually said to the Trustees "we are all the Chairpersons of this Trust – we all share the legal fiduciary duty of care to all our members, which our Te Ātiawa o Te Waka-a-Māui Deed of Trust imposes on all Trustees".

We now have a full Te Ātiawa membership of the Audit & Risk Committee with two new appointments of Matt Skilton NZ Chartered Accountant, Bachelor of Business Administration from Tauranga and Carolyn van Leuven Certificate in Management, Barrister & Solicitor of the High Court (1998) Bachelor of Laws (1996 Canterbury University) from Lower Hutt.

This fulfils the compliment of the Audit & Risk Committee, which is Chaired by Phillip Jacques CA, with members Lennox Love CA, Vennessa Ede Grad Dip Bus, BCA, Matt Skilton and Carolyn van Leuven – all of whom whakapapa Te Ātiawa Te Tau Ihu o Te Waka-a-Māui

Matt and Carolyn and members of the Audit & Risk Committee "keep us all grounded" to the legacy we must leave for our mokopuna and a huge thank you for taking up the challenge to "keep us accountable to God and to our Te Ātiawa o Te Waka-a-Māui Iwi members".

CEO Richardt Prosch and all the Operations Team – During Covid19 levels 4, 3 and 2 the CEO and Operations Team "kept us grounded" – they went beyond the risk of not being Essential Service Providers and like the North Island versus South Island Rugby Game, they kept their eye on the ball rolling out the best of service through all the Te Tau Ihu Iwi, Māori Health & Social Service agencies, Civil Defence, local authorities, Te Ātiawa Marae and providers to bring to Te Ātiawa members whatever assistance Te Ātiawa Trust Operations and Trustees could provide.

A huge "TUMEKE" to CEO Richardt Prosch and all the Te Ātiawa Trust Operational Team, Trustees and most of all our partner iwi, agencies and Te Ātiawa Trust members wherever we could reach you.

Kaumātua Mike Taylor Chairperson of the Whakapapa Committee has tendered his resignation as Chairperson but will remain on the Whakapapa Committee. A huge thank you Uncle Mike for the many years of excellent whakapapa leadership, research and diligence. We welcome Nini Arthur, Daren Horne, Maree Northover, Lianne Adams, Lillian Bowdler, and thank Mairangi Reiher for her dedicated time to the Whakapapa Committee.

Nga Iwi Te Ātiawa o Te Waka-a-Māui Trust keep up your good faith which all our Te Ātiawa tupuna before us, have kept faithful even during the most oppressive and hurtful times of Colonisation, kept us going including Te Whiti o Rongomai and Tohu Kakahi "Ki a tau te rangimarie".

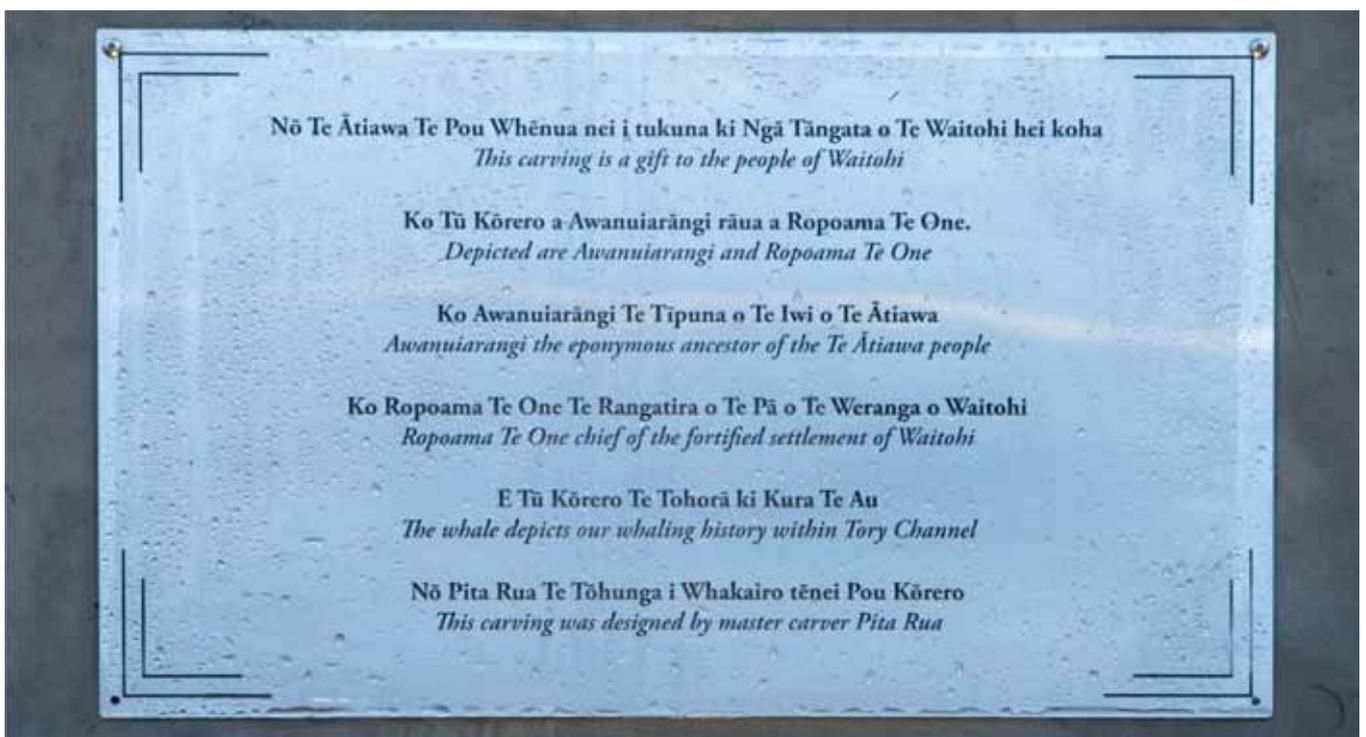
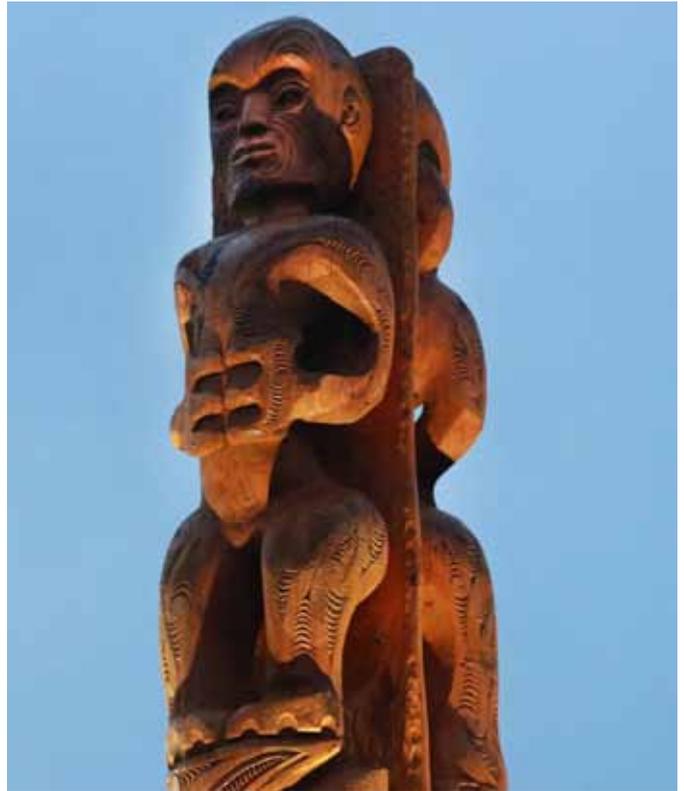
Archdeacon Emeritus Harvey Ruru QSM
Chairperson

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Article by Alice Angeloni sourced from <https://www.stuff.co.nz/pou-tiaki/122163007/pou-whnua-in-picton-tells-story-of-spiritual-ancestor-tribal-chief-and-whaling-history>

PICTON LIBRARY – POU UNVEILING

A pou whēnua which tells stories of a spiritual ancestor, a tribal chief and Marlborough's whaling history has been unveiled in Picton.



The “dignified” carved wooden post stands at the site of the former Te Ātiawa pā (village), next to the Picton Waitohi library.

Ropoama Te One was Te Ātiawa chief in 1850, when the New Zealand Government purchased Waitohi (Picton) and the tribe was relocated to Waikawa.

Descendants of Te One unveiled the pou whenua at a dawn ceremony on Friday.

Spiritual ancestor Awanuiarāangi faces east on the pou, with a wide grin and paua shell eyes, while Ropoama Te One holds the opposite direction.

Master carver Pita Rua, of Ngatiawa and Tūhoe, was commissioned to create the pou, which also recognises the Te Tiriti o (treaty of) Waitangi that was signed by 27 Te Ātiawa chiefs in Kura Te Au, Tory Channel in May 1840.

Te Ātiawa trustee Harry Love said Marlborough’s whaling history was carved into the pou, signifying the many early whaling families, Māori and Pākehā, who were still in Picton today.

“To me it’s a place of reflection, for people to stop in this mad world and sit down for a minute,” Love said.

He said the pou had always been part of plans for the new library, which opened in late 2017.

Te Ātiawa cultural manager Amai Thompson said the pou recognised the significance of Waitohi, and the unity of all people in this rohe.

“At some stage our Waitohi pa was right here where we’re standing and talking now,” he said.



Te Ātiawa chairperson archdeacon Harvey Ruru said the unveiling took place during the Māori new year, Matariki.

"It's a time of planting, it's a time of remembering all those who have gone on before us."

He told the mokopuna at the gathering, that they were kaitiaki or guardians for the pou whenua moving forward.

Marlborough deputy mayor and Picton resident Nadine Taylor said the pou marked the past, this moment in time, and the future.

"It marks our place here at the centre of the universe, Waitohi, and it marks our unity as a people and as a community."

Former Queen Charlotte College head girl Erin Bunt, of Te Ātiawa, read the plaque at the unveiling.

Bunt later said she felt the pou brought her closer to the people.

"It ties us into everything," she said.





POU TIKANGA

Nā Amai Thompson

Ko te tuatahitanga ka wātea mai ki runga ki raro ki paetua, e whakahoki whakāro ana ki Tuaukiuki ki i ō Mātua Tīpuna i riro ki Hine nui i tiaki, waiho te pō ki rātou e pinono ki tua, ko tātou tū kōrero ki te aō

Tīhei Mauriora

A warm welcome to all whānau from all corners of Aōtearoa and around the world. This year has been great regarding meeting more of our Iwi whānau throughout Te Tau Ihu and beyond. There were lots of whānau I conversed with via zoom, telephone and email which made me feel very privileged in listening to whakapapa and history of their whānau.

Below are some of the different kaupapa that we have been involved in throughout the year. A huge thank you to you all who assisted in sharing your histories and kōrero with me.

Waitohi Pouwhēnua

This project started in 2019 with the Te Ātiawa commissioning Pita Rua to produce a Pouwhēnua that would represent the old Waitohi Pa which was situated where the township of Picton now stands. In discussion with kaumātua Joe Puketapu and Pita, the Rangatira that were chosen were Awanuiarāngi and Ropoama Te One.

Ropoama Te One was the Rangatira of Waitohi Pā at the time it was sold, relocating the Iwi to Waikawa.

Awanuiarāngi is the eponymous ancestor of the Te Ātiawa people who was conceived while his mother was bathing his older brother Rauru in a stream. Tamarau hekeheke i Te Rāngi was a spirit who descended from the heavens impregnating Rongoueroa, later saying to Rongoueroa before he ascended back to the heavens, if you give birth to a son he is to be called Awanuiarāngi, telling the kōrero of our Te Ātiawa heavenly connections.

Te Waka a Tokomaru

It is comforting to know that Te Ātiawa have an ally with Ngāti Tama who also descend from Taranaki origins. In July 2019 Ngāti Tama employed Te Ahu Rei a descendant of Taranaki maunga as Pou Tikanga/Cultural Manager. Both Te Ahu and I have been conversing and supporting each other since Covid earlier in the year. Steeped in Taranaki origins Te Ahu is an asset to Ngāti Tama. Teaming with Te Ātiawa we unite as Te Waka a Tokomaru.

Ministry of Education

This is an exciting venture for Te Ātiawa o Te Waka-a-Māui and the other seven Iwi of Te Tau Ihu partnering with Ministry of Education to develop a process where our Iwi Pūrākau (Histories) will be intergrated within the Schools of Te Tau Ihu.

Te Kāhui Mātauranga is the name of the working group compiled of eight Iwi representatives. Te Kāhui Mātauranga are working with the M.O.E. Strategy Team to look at the best practice to uphold the Mana (Prestige) of our Iwi kōrero so they are not devalued or altered.

Te Kāhui Mātauranga will be advertising for a person in the role of Project Lead/Management to provide project management, planning and development support to Te Kāhui Mātauranga (Governance Group).

A warm welcome to Miranda Joass who has recently been accepted by the Board of Trustees as our Te Ātiawa o Te Waka-a-Māui mandated whānau member on Te Kāhui Mātauranga. Miranda is a Teacher at Ngā Mana Kākano o Te Wairepo/Victoria Primary Across School Teacher Kāhui Ako ki Whakatū.

COVID

This wasn't a very pleasant time for all but we toughed it out and got on with what we had to do. For the Trust our main concern was the health and safety of all our whānau within Te Tau Ihu, the North and South Islands and abroad.

We chose to personally call all our kaumātua and be engaged ensuring that they were in contact with,

1. Whānau or friends, making sure they weren't left lonely
2. Had access to food
3. Warm home/accommodation

Surprisingly the majority of the kaumātua we spoke to were happy staying home with their tamariki and in some cases their mokopuna as well. There were also some kaumātua who were isolated and on their own, who enjoyed the company of a phone call.

Within Te Tau Ihu all eight Iwi were involved in making sure that Iwi Māori and their communities were being looked after. Over the weeks the Iwi Chairpersons came together and pledged that no whānau shall be without the necessities of,

1. Access to good nutritious kai
2. Access to warm accommodation
3. Employment opportunities

The Iwi Chairpersons took this kōrero to the Regional Intersectoral Forum (RIF) which consists of representatives of the eight Iwi and representatives of Government departments who supported this full heartedly. Working with the Government over this time was fantastic.

Several groups were initiated over this time Te Rōpū Manāki a Iwi assisting with kai, and Te Rōpū Pou Tikanga

which upheld Tikanga Māori. These groups embraced manākitanga to our whānau in need over Covid Lockdown. There were several whānau grieving over this time for their loved ones who had passed away. Because of the Lockdown whānau were left to grieve in their own home on their own.

Over this time the Pou Tikanga group played a crucial part in delivering pōwhiri, mihi whakatau and karakia via Zoom which gave the effect that we were there with our whānau laying in state. This also gave relief to whānau that they weren't alone and that the eight Iwi of Te Tau Ihu were right there behind them in support.

Another initiative to come out of Covid was Te Pātaka Inc. Te Pātaka Inc is a service that supported whānau who were in need. Te Pātaka Inc was firstly based in Wairau and accessed through referral services. This was promoted by Joshua Joseph (Te Ātiawa/Ngāti Rārua) who worked with Johnny Joseph (Ngāti Toa/Ngāti Rārua) assisting our whānau in the community. Te Pātaka was unveiled with a ceremony at Te Āwhina and Whakatū Mārae in September.

The services that Te Pātaka Inc offer to referred whānau is kai parcels and firewood. These services are operating on Waikawa, Whakatū and Te Āwhina Mārae servicing their communities. If you are in need of these services contact one of the Mārae for advice and assistance.

Marae

Moving forward as Te Ātiawa we are working on piecing together a Cultural Revitalisation plan for Te Ātiawa o Te Waka a Māui. Over July and August, I visited our four Te Ātiawa Marae in the top of the South Island to talk with whānau regarding this. Thank you to the whānau members that could come to listen and give input.

Although each of our Marae and their communities are very different the needs are similar. We will work with our four Marae to encourage our whānau to be engaged with activities on our Marae. We will be moving toward our Marae as a Cultural base to help sustain our Mātauranga surrounded by our Tīpuna while learning Te Ātiawatanga.

Our Marae Managers are constantly busy with day to day duties of operating our Marae as well as the unexpected that often happens with whānau in need wanting assistance with daily pressures post Lockdown. Our Marae are in urgent need for whānau support in the areas of the Paepae and Mahau. Often the Managers have had to stop what they are doing and assist in Pōwhiri because their isn't any whānau around to assist. These Pōwhiri are not always for government departments but are often our own Iwi or one of the other Iwi of Te Tau Ihu.

We are looking for whānau in all of our Marae communities to assist with Cultural practises on our Marae. We need to build our people capacity as well as our Cultural capacity. With community and whānau support we will be able to support our Marae and make it a place where our people feel comfortable to be there.

He tukuna mihi ki a koutou e noho ki te kainga hei pānuitia mai ēnei kaupapa kōrero, ka tau te manākitanga ki runga i a koutou katoa.

Nā tō rourou nā taku rourou ka ora te whānau, hapū me te Iwi (We will share what we have for the betterment of us all)

Tēnā koutou, Tēnā tātou katoa,

Amai

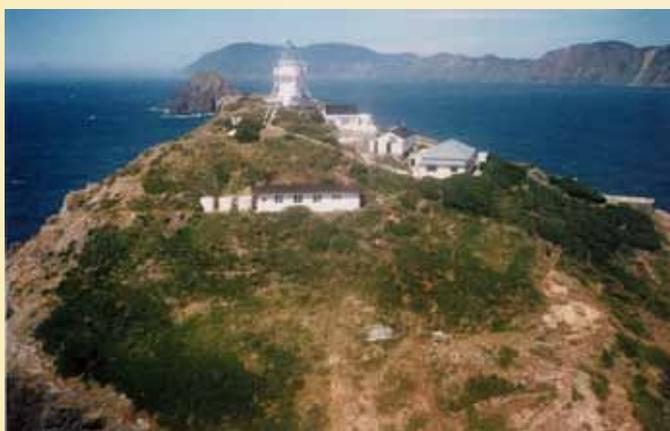


KŌRERO O NEHE – MIKE TAYLOR



NGAWHATU KAI PONU AND MAUNU

Ngawhatu Kai Ponu, known as the Brothers Islets by the Europeans, are part of the Kupe Legend, Māori tradition tells us that Kupe was the discoverer of Aotearoa. The number of place names throughout the Marlborough District, purporting to commemorate this visit is of particular interest.



Ngawhatu Kai Ponu, with one of its residents.



Photos compliments of DOC.

In Hawaiki, Kupe had a quarrel with a chief named Muturangi, while fishing off shore, Kupe and his party could catch no fish, because a large Wheke kept stealing their bait from the hooks.

The Wheke was an Atua or familiar spirit belonging to Muturangi, who was bent on annoying Kupe. Time after time this annoyance persisted until Kupe discovered the cause, lost his patience and informed Muturangi that if he failed to call off his pet, that, he Kupe would kill it. Muturangi jeeringly refused, and told Kupe that he would fail.

Thereupon Kupe called upon a companion chief named Ngahue to assist him to destroy the monster, which was known as "Te Wheke o Muturangi." Accordingly they provisioned two Waka, then at the last minute Apa Te Rangi, Kupe's wife signified her intention of joining the party.

"Te Wheke o Muturangi" when chased, made for the wide ocean spaces, relentlessly pursued by the waka of Kupe and Ngahue. Eventually they reached the shores of Aotearoa so called because Apa Te Rangi saw some white clouds on the horizon.

On reaching Aotearoa, Kupe discovered the Wheke in the Hawkes Bay, where it eluded him and made for Raukawa Moana, where it entered Whanganui a Tara. Driven from there it made through Raukawa Moana, where Ngahue headed it off, causing it to take refuge inside Kura Te Au. Here after a severe struggle in which both waka were endangered, "Te Wheke o Muturangi" was killed in the Bay which still carries its name "Whekenui." The Wheke bleed freely, staining the waters of Tory Channel, hence the name "Kura Te Au" referring to the red current.

The Brothers Islets Ngawhatu Kai Ponu, "the eyeballs that stand witness," and on a clear day travelling from Wellington to Picton, the islets certainly do represent eyes peering across Raukawa Moana. If you are visiting Waikawa Marae you will see Te Wheke o Muturangi at the front of the Wharenui.

In 1970, the Brothers Islets were declared a Sanctuary by proclamation.

MAUNU

When Kupe caught up with Te Wheke o Maturangi, the large octopus was cornered by Kupe and killed at what is now known as Whekenui. At this time Maturangi bled freely and stained the waters of the channel, hence the name of Kura Te Au (Tory Channel), referring to the red currant.¹

The peculiar redness of these waters at times, is due to the presence of myriads of a small crustacean called "whale feed" by Europeans, and Maunu by Māori, which seasonally enter the Channel and attract the whales that feed on them. More commonly known as Krill.



Photo's kindly donated by Richard Briggs, taken at Picton Foreshore 2020.

There were 10 species of Baleen whales, the Right and the Humpback (Megaptera Nodosa) were the two main species caught in Cook Strait, which fed on the Maunu.



Whale displaying the Baleen.

The baleen inside the mouths of baleen whales acts as a filter, when they open their mouths taking in water, they push the water out, leaving the Maunu as a food source for the whale.;

The Baleen of the Right Whale was cut out by the whalers and placed into fresh water of a stream, where it would be left until the end of the whaling season. By this time the gums would have softened. The whalers then set about scraping the gum off the Baleen, then placed in the sun to dry, once dried it was stored, and later packed into boxes and shipped to England, where at the time the highest price was approximately £2,000 per ton. On average, the baleen from a Right Whales mouth weighed from 254 to 305 kilograms.

However, after World War II, there was a serious shortage of combs, so an enterprising manufacturing business was set up in Scott St, Blenheim, to produce combs and hair brushes from baleen and bone. Whale bone was used for the comb and baleen for the bristles, in its peak, the factory employed twelve workers.

¹ The Legend of Kupe.

ANAHAU (CANNIBAL COVE)



Anahau Cove, Tataranui. (Mr Oliver Sutherland photo)

Compiled by Mike Taylor

Anahau (Cave of Winds) was named Cannibal Cove by Captain James Cook in February 1770. The Cove was known by a number of names, Ravenscliff and Arthurs Bay,¹ the latter being named after Englishman, Arthur Elmslie, a whaler. It is obvious that Anahau had Māori occupation back previous to Cook's arrival, of these early people very little is known.

On September 1, 1839, Colonel Wakefield principal agent for the New Zealand Company aboard the *Tory*, arrived in Tataranui (Queen Charlotte Sound). They came up the Sound between Motuara and Te Keetu (Long Island), where they found that the sunken rock which Cook had discovered on his last voyage in the passage between Motuara and the north-west, had not been precisely laid down.²

The first people they encountered were of Ngāti Hinetuhi, under the Chief Ngarewa, whose pa was at Anahau, where they had a large whare in which they held prayer meetings. This was built by themselves under instructions from Arthur Elmslie, the latter had settled among Ngāti Hinetuhi five years previous, and married a sister of Ngarewa's wife.³

Wakefield states:-

On landing at his pah, in the cove at the entrance of the Sound, which I have mentioned, we were received

by many of the Natives. As we advanced towards the meeting house, which has been built at the expense of the Missionaries, man, woman, and child came out of their huts to greet us with the eternal shake of the hand. The bottom of the cove where these people reside is a most delightful place, with sufficient flat land for considerable settlement, and a gentle slope for half a mile up the side of the mountain, which is, like the rest, covered with evergreen trees and shrubs of the most luxuriant growth.

The village is a straggling collection of thatched huts of ten feet high each, the door of which barely admits a man creeping on his hands and knees. The meeting house which also forms the residence of an Englishman.⁴

The people of this kainga were missionaries, and well behaved. The Chief Ngarewa, had several certificates from masters of vessels, of his former good conduct.⁵

Wakefield says:-

As we entered Ship Cove, we descried a canoe coming from a neighbouring bay, denominated Cannibals Cove in Cooks chart, but called by the Natives Anaho. It contained eight men clothed in coarse mats. They brought some fish, behaved modestly, and left us satisfied in the evening, with a promise to come again in the following morning.⁶

¹ The Bay was named after Arthur Elmslie.

² Supplementary Information – Wakefield's Despatches P 3.

³ Supplementary Information – Wakefield's Despatches from the *Tory* 1839 P59.

⁴ Supplementary Information – Wakefield's Despatches 1839 P 8.

⁵ Supplementary Information Wakefield 1839 P 40.

⁶ Supplementary Information Wakefield 1839 P 46.

Some coal was brought to us by a chief of the Ngāti Awa tribe, Ngarewa, who lives in Anaho, and who obtained it from a place called Manganui (West Wanganui),⁷ on the western coast of the southern island, probably in the neighbourhood of Cape Farewell.⁸

The people of Anahau also used and lived on Motuara Island, where they planted cultivations of potatoes, cabbages, turnips and reared many pigs.⁹



Map showing Anahau (Arthurs Bay)

Brunner noted in his Field Book 140 - Thursday 4 January 1855: "Crossed back over to Ships Cove and went with natives to see land along the coast towards the Head, surveyed a small cove for Elmslie."¹⁰

EUROPEAN SETTLEMENT 1865 – 1940

The earliest date found of European's farming Anahau was in 1862, when Robert Woodgate took up the Ravenscliff Run. However, Robert passed away in 1863. It then passed to Thomas Buxton in 1865 followed by George Robert Turner and Charles Henry Turner,¹¹ who were in procession of it in December 1865.

In 1896, Charles Turner made an application to the Marlborough Land Board, for leases in perpetuity over six hundred acres of the Ravenscliff Run. It was resolved that the applicant should amend his application so as to extend to the back boundary of Section 140.¹² C. H. Turner still farmed in the Bay in 1898, as his daughter was married there in December of that year. Charles Henry Turner passed away suddenly on May 25 1910, aged 73 years.

In the 1880-1881 Sheep holders Returns, James Boon had 1348 and 1251 sheep on Ravenscliff, Tootaranui. The previous year (1879) he was shown on Te Keetu (Long Island) and had 400 sheep. James Boon drowned between Meretoto (Ships Cove and Te Keetu, July 15 1882.



The Homestead situated in Anahau, when Gillett's ran Ravenscliff Run.

Gillett Family

The next known family farming at Anahau, was Ernest Wilfred Gillett and Ethel Gillett (nee Hales). Ernest and Ethel were married July 21 1921 at Sumner, Christchurch. Ethel was from Bridgetown, Staffordshire, England. In 1922, they were resident at Anahau.¹³ Their neighbours at Anahau were Mr and Mrs Ralph Pointon, friends of Mrs Gillett's

⁷ This was West Whanganui.

⁸ Supplementary Information Wakefield 1839 P 47.

⁹ Supplementary Information Wakefield Dispatches from the Tory, Queen Charlotte Sound 1839.

¹⁰ Anahau now known as Cannibal Cove, Arthur Elmslie married the sister of the Ngāti Hinetuhi Chief Ngarewa.

¹¹ Canvas & Gold p 84.

¹² Pelorus Guardian October 16 1896.

¹³ Birth Certificate of their son Frank Gillett, born Picton Maternity Annex July 4 1922.

from England, who had come out to join them.¹⁴ After Mr E. Gillett's death on December 10 1930, his wife and two sons Frank and Jack Gillett, returned to England.



Mrs Pointon with Jack Gillett and Frank Gillett at Anahau December 1924



Ravenscliff May 1925
Back L-R: Mr Popleton, Mr Giles.
Centre L-R: Ernest Wilfred & Ethel Gillett.
Front L-R:- Frank Gillett (wee boy at left), Mr Ralph Pointon holding Jack Gillett, May Wilke & Mrs Pointon.

Fissenden Family

E. W. Gillett, sold Anahau Cove farm in 1926, as in the Spring of 1926 it was purchased by Frederick Fissenden. He and

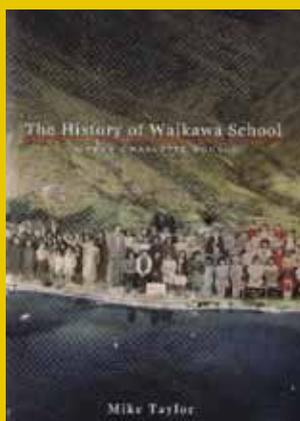
his wife Violet, farmed there until February 1940, when the family moved to Blind River. Mr and Mrs R. Pointon stayed on for a few months, so as Mr and Mrs Fissenden could learn the workings of the farm, stock, machinery and boundaries. The Fissenden's milked 40 to 50 cows, as well as running a 1000 sheep, the farm actually covered two bays. The milk was separated, and the cream sent to the Linkwater Dairy Factory in large cream cans, by the mail launch. However, during the Depression it became uneconomic to do that, so suddenly Mr Fissenden was left with a herd of cows and nowhere to send the cream. The mail launch was also reduced from twice a week to once a fortnight in the summer and once a month in winter. Mr E. G. Berry, grocer of Picton, offered if they could make a good quality home made butter packed into pounds and wrapped in grease proof paper, he would sell it through his shop, this brought in four pence a pound. Mrs J. Fields (nee Fissenden) explains how the butter at the Cove was kept cool:-

"My father was quite an inventive man, and we happened to live in an area where there were a number of springs. Not just creeks, but springs on the farm. The water from those was always cold. He built a water race running from the creek that ran between the house and the sheds, and built a shed beneath cherry trees that covered right across in the summer time but in the winter time were bare. He ran the creek through the floor of it. It was quite nice and cool."¹⁵

Towards the end of the Depression, the milking machine which ran five milking stands, broke down and could not be repaired. So the family reverted back to hand milking. The homestead at in the Cove was two storey.

¹⁴ Mrs Vivienne Waddell (nee Gillett), Mr E.W. Gillett's granddaughter, personal communications.

¹⁵ Mrs June Fields personal communications.



The History of Waikawa School

Owing to demand a Second Edition of 100 was published. However, these are Paper Backs of which a limited number are now available at \$30.00 from the following:-

Te Ātiawa Office,
Waikawa Marina –
03 57 35 170;

Picton Heritage & Whaling
Museum, 9 London Quay, Picton –
03 573 8283.

Thank you to all those who purchased the first edition.

KAITIAKI O TE TAI AO (KT) TEAM

Daren Horne, Sylvie Heard and Ian (Shappy) Shapcott

Generally

Te Tau Ihu Taiao Practitioners' Forum

An additional way in which the KT Team has been amplifying its capacity is through participating in the formation and running of the Te Tau Ihu Taiao Practitioners' Rōpū. This involves our opposite numbers in all of the Te Tau Ihu Iwi. We (the Taiao Reps.) have mutually agreed to form this informal group, and to meet quarterly, as a means of supporting one another at many levels. This Rōpū has now convened four times. On 13 February, the third hui was convened at the Trust's Waikawa Office. This is a substantial constructive initiative, which progressively adds value/support to our mahi.

The fourth hui for this Rōpū was convened at the Ngāti Koata Offices in Nelson on 31 July, hosted by recently appointed Ngāti Koata Taiao Practitioner Alice Woodward. Sylvie, Daren and Shappy attended. As per the established format, the morning session was dedicated to issues of concern arising from the day to day mahi of the Practitioners.



Giant kōkōpu carved out of driftwood, gifted to Te Tau Ihu Taiao Practitioners' Forum by Tasman District Council's Freshwater Scientist, Trevor James

The afternoon session (arranged by Shappy) involved invited presenters. A team from MfE led the afternoon session, via Zoom, firstly involving the proposed National Environmental Standard (NES) for Air Quality, and secondly, introducing the just released 500 page *Randerson Report*, the working paper to initiate the review of the Resource Management Act 1991 / review of the RMA system: <https://www.mfe.govt.nz/rmreview>

Tōtaranui / Kura Te Au (Sounds) Rohe

Review of the Victoria Domain Reserve Management Plan

The KT Team worked with MDC on the review of the latest draft of the Victoria Domain Reserve Management Plan. The draft has now been publicly notified and is open to submission until the 15th of January, 2021. Access to the draft and submission forms can be found on MDC's website using keywords 'Victoria Domain' in the search bar.

A survey for whānau on Māori names for the reserves will go out to whānau in November, with results to be included in a submission to the Council on behalf of the Trust.

Waikawa Estuary Planting

Plants were put aside for a restoration project at Waikawa Estuary, following the pre-lockdown gravel extraction works. Shappy visited the site on July 17 to check in with



Members of the planting crew were dressed head-to-toe in their attempts to stay dry (Karena far right).



Looking towards Te Ihu Moeone from Waikawa Estuary

the planting crew. Among those present was Karena Martin, who is enthusiastic about kaitiakitanga and has indicated a real interest to participate in restoration projects around the rohe. Of course, the KT Office is enthused to work with Karena and continues to update her on opportunities to get out in the field.

Below is a message from the project's Marine Ecologist, Leigh Stevens:

I just wanted to say a very big thank you for coming along on Friday to help with the planting, and for the wider support provided throughout this project. It is both rare and rewarding to be given the opportunity to do something to enhance an estuary, rather than the more usual situation of documenting ongoing degradation. We got 1400 plants in the ground and I think that in a few months, once they have bedded in, we will start to see a big improvement in the look and feel of what is a pretty special place. What has been collectively achieved is really impressive and inherently satisfying.

Finally, Shappy, the support of Te Ātiawa has been crucial in this work happening. I think the process has set a template for how collaborative approaches can achieve beneficial outcomes that extend beyond the sum of the parts, and I am grateful to have been able to contribute in part to increasing the mauri of Waikawa Estuary.

Ferry Terminal Upgrades

The KT Team is reviewing the final draft of the Cultural Impact Assessment (CIA), after putting considerable time into assisting with the draft over the past few months. Raukura Consultants Limited aims to have this completed by the end of October.

The KT Team will be even busier than usual wading through the extensive range of resource consent application documents. The applications will be considered under the Government's new Covid-19 Recovery (Fast-track Consenting) Act 2020. This is a short-term consenting process to fast track selected projects that have potential to boost employment and economic recovery.

Whakatū (Nelson) Rohe

NCC Plan Review – Proposed Marae Engagement session – last quarter 2020

The NCC Planning Team is preparing to run a public session at Whakatū Marae, centred on issues of particular importance to Māori, to:

- **Provide a forum for engagement where some members of the community feel more comfortable engaging.**

Ensuring that the session follows correct tikanga and aligns with advice on how best to engage with the Māori community (primarily), means that some people will feel more comfortable engaging since they are in a setting where they feel they are on "home ground".

- **Provide an understanding of where we are at with the provisions and how we got there.**

For some people, this will be the first chance to find out about the detail in the plan. This is an opportunity for them to see the collaboration between Iwi and Council and to understand the vision as articulated in the Nelson Plan. It will also give them a chance to hear about engagement in the Council process from a trusted source (Iwi Reps).

- **Explore different scenarios and gather feedback.**

The session is likely to be based around applying the provisions in the draft Nelson Plan to hypothetical situations. Participants will have the opportunity to test out "what if..." possibilities and talk them through with Council staff and Iwi Reps, and use that as a basis for giving their feedback on the plan.

Nelson-Tasman Climate Forum - Update

Shappy attended the Forum's most recent Zoom hui on Tuesday 1 September. The related agenda gives an indication of the current situation:

- Approve revised consensus decision-making process and contentious issues process, due to be presented to the Forum in mid-September (Joanna).
- Begin process for redesigning the structure of the Forum in 2021.
- Design ways to increase Tangata Whenua and Council staff participation in subgroups over the next few months - create guidelines for engagement.
- Follow up with Iwi consultation with cultural advisors, and find someone to translate the Charter (asap).
- Create pathway to connect the strategy to councils and Iwi - away from lobby group, towards resource and support.
- Scheduling whole-Forum hui (tension between community-led seeking out of office hours and councillors (and potentially others) wanting office hours but then struggling to attend due to other commitments).

The Climate Forum is still working steadily on its draft Charter, at this stage focusing on input / responses from Tangata Whenua Iwi. Daren, Amai and Shappy are sharing this mahi.

Motueka (Tasman) Rohe

TDC Plan Review – Iwi Working Group (IWG)

The latest hui took place on September 10. The first item discussed was an update on TDC's Coastal Management Project and the potential to include a general, non-specific cultural hotspot layer on the public online mapping platform, to assess these areas in the context of climate change and sea level rise. The next item was a high-level discussion on the prioritisation of key topics of interest for Iwi for the proposed Tasman Environment Plan. The KT Team plans to provide further comments on this kaupapa for discussion at the next hui - likely to be in mid-October.

Tasman Bio-strategy Working Group

The Tasman Bio-strategy Working Group is continuing to run a public process, engaging the Tasman Community by the means of its Public Discussion Document. Iwi representation on the Working Group has always been severely limited due to capacity issues. Current indications are that a number of non-participating Iwi will soon join the Working Group to work on this very important kaupapa – positive news.

(It is intended that The Working Group will engage directly with the Te Tau Ihu Taiao Practitioners' Forum, at its next hui in November, as an immediate step in operational Iwi engagement; obviously noting that Iwi are represented on both the Governance Group and the Working Group for this very important mahi.)

Gambusia eradication operation in Walshes Drain



The Department of Conservation is working on a project in Riwaka to apply toxin for eradication of gambusia (Mosquito Fish). Terry Hopa and Daren met with Renan Falleiros (a DOC Officer) to talk about the proposed DOC operation to eradicate gambusia from Walshes Drain. They discussed the operational plan details, total area of operation, downstream contamination containment measures and timeframes.

The KT Office is involved because this is a traditional area of occupation, "Riuwaka". The location is recognised as "Tureuraki". The activity is on the village site, sitting on the border of the wetland. This village with gardens led into nearby settlements "Matakohe and Huitangiora".

Matua Terry Hopa has been engaged by the KT Team to represent Te Ātiawa in taonga species capture, release and relocation during this deoxidation process. Some reaches may require a team effort with opportunities for others to get involved.



MARCELLA

After two years and a worldwide search, Te Ātiawa is now the proud owner of a 13-metre boat, ideal for boating out to our mussel farms, which require regular monitoring.

Te Ātiawa aquaculture operations manager Frank Burns says the 13.3-metre catamaran will enable the Aquaculture team to crop check and do float work on Iwi owned mussel farms in Tōtaranui/Queen Charlotte Sound and Te Hoiere/Pelorus Sound independently, rather than relying on a contractor to do it for them.

"We've been looking for a suitable farm boat for about two years, as part of our growth strategy," Frank says.

"Like everything we do, we employed a rigorous process aligned with our Investment Plan, including a cost/benefit analysis to ensure everything stacked up financially, and was aligned with Te Ātiawa's long term strategy."

The cost/benefit analysis was discussed with the Te Ātiawa Aquaculture Divisional Committee, the Commercial Advisory Board and the Trust Board, who collectively decided to go ahead with the purchase.

Named Marcella, the Italian word for Little Warrior, the boat provides an opportunity for Te Ātiawa Aquaculture and job growth in the future, while minimizing the dependence on contractors, he says.

"This is a really solid first step for Te Ātiawa in terms of a farm boat suitable across a range of marine farming activities hence, if we decide to pursue other aquaculture opportunities, such as seaweed or oysters in the future, the boat will be fit for purpose."

Frank and the Aquaculture Team are currently working on getting the boat kitted out with lifting gear required for mussel farm boats.

They hope to have the boat operational, complete with its certificate of survey, ready for its official blessing early in the new year.

Te Ātiawa Pou Tikanga Amai Thompson says the purchase of the boat is a positive outcome for Te Ātiawa, and is aligned with many of the moemoeā/vision of the Values and Mission Statement found in E Titia the 2018-2023 Strategic Plan.

"Purchasing the boat is linked to Whai Whānaunga, Whai Taumata and Whai Rawa developing our people by enabling Te Ātiawa to be sustainable among ourselves and creating job opportunities for our whānau," Amai says.

Ayla Jade Looms

This is Ayla Jade Looms with her horse "Fudge" which she has owned for 18 months. His show name is "Outrageous Fortune". Ayla is the oldest granddaughter of Tina and Allan Looms and middle child of Troy and Bobbie Looms. Troy, Bobbie, Ayla and younger brother Carter live in Malaysia. Ayla is in her final year of secondary schooling at Nexus International School in Putrajaya, Malaysia. She hopes to study Equine Therapy next year.



Education Grant Recipients

Thirty-nine Iwi beneficiaries successfully applied for the Te Ātiawa 2020 Education Grant.

Congratulations to the following applicants:

Anna Thomas, Cambridge	Bachelor of Laws (second major in Marketing)
Athina Koncke, Dunedin	Bachelor of Arts (major in English) Bachelor of Science, Major in Ecology
Belinda Mataaele, Picton	Bachelor of Teaching & Learning (Primary)
Crystal Eve Purdie, Wellington	Bachelor of Commerce
Delaney Parfitt, Fielding	Bachelor of Laws with Honours and Bachelor of Commerce (Accounting)
Ella-Jane Young, Wellington	Heke Poutuarongo Reo / Te Reo Māori Degree
Hana Mason-Williams, Takaka	Environmental Management (Marine Strand)
Holly Morrison, Hamilton	Bachelor of Science (Psychology)
Ihaka Namana, Coromandel	NCEA Level 2
James Opie, Tauranga	Bachelor of Medicine & Bachelor of Surgery
Jesse Cain, Blenheim	Bachelor of Medicine & Bachelor of Surgery
Jessica Cameron, Wellington	Bachelor of Medicine & Bachelor of Surgery (final year)
Jimah Ruland-Umata, Rotorua	Certificate in Health Sciences (specialisation in Māori and Pacific Health)
Jimi Kameta, Auckland	Bachelor of Commerce and Property Conjoint
Juliet Jacques, Wellington	Bachelor of Commerce & Bachelor of Science
Khalid Gilbert, Hamilton	NZ Diploma in Engineering
Kathryn Bugler, Christchurch	Master of Science (majoring in Ecology) (final year)
Kristina Gibbs, Wellington	Bachelor of Design (majoring in Concept Design)
Lachlan Cate, Hamilton	Bachelor of Medicine & Bachelor of Surgery
Manaia Garland Siatu Mataaefo	Bachelor of Arts with focus on Political Institutions, Economics and Law within the context of European-North American Relations
Manaia Murphy, Hamilton	NCEA Level 1
Marley Murphy, Hamilton	NCEA Level 3-4
Ngawaina Joy Shorrocks, Motueka	Te Reo Level 3 & 4
Olivia Clough, Auckland	Bachelor of Arts / Bachelor of Science
Oliver McKeown, Christchurch	NCEA Level 3 and University Entrance
Pare Puketapu, Picton	Bachelor of Arts (Matauranga Māori)
Petra Green, Palmerston North	Bachelor of Nursing (final year)
Qwade Robb-Miller, Wellington	Diploma in IT Technical Support
Rachel Anne Cooper, Cambridge	Bachelor of Laws, Law degree graduating with Honours (final year)
Sara Gane, Blenheim	Master of Teaching & Learning Endorsed in Primary Education (final year)
Senae Mitchell, Hamilton	Bachelor of Occupational Therapy (final year)
Sydney Clough, Auckland	Bachelor of Medicine & Bachelor of Surgery
Tahu Watson, Rotorua	Health Sciences (Bachelor of Science)
Tina-Lee Hounslow, Christchurch	Diploma in Remedial/Clinical Massage – Level 6
Valerie Hokamau, Dunedin	Bachelor of Laws / Bachelor of Arts (majoring in Māori Studies)
William Macdonald, Blenheim	Bachelor of Commerce
William McKeown, Christchurch	Health Sciences (Bachelor of Science)
Zachary Monk, Auckland	Bachelor of Commerce / Bachelor of Arts (majors in Economics, Business Analytics, History, Philosophy)
Zoe Dornbusch, Auckland	Bachelor of Performing Arts



ONETAHUA MARAE

Nā, Cherie Byrne (Mitchell)



Firstly, our heartfelt thanks to Te Ātiawa for the annual grant received earlier this year. This was very timely due to Covid-19 lockdown as Onetahua Marae was closed (as were all our marae) & so this grant was a very welcome contribution to the ongoing fixed costs while no other koha was able to be generated. The ongoing support through phone calls to our kaumātua, kai & financial donations were really appreciated by all the whānau here in Mohua. Nu nui te aroha kia koutou katoa.

Engari, we were keen to hui again as soon as we could, so during Hōngongoi, our Te Awhi Rito group met at Onetahua Marae with tools & harakeke in hand ready to work on a new tukutuku panel for the Golden Bay Community Rooms where the Mohua Social Services Office is based. The inspiration for the design was our whaea Glynn Rogers (Ngāti

Kahungunu), who had recently retired from her social work with MSS, to move north with her whānau. We were keen to recognise her years of dedication, to not only Manawhenua Ki Mohua & Onetahua Marae, but the many people of Mohua that she supported & connected with. We look forward to sending final pics of Glynn with the whānau whanui after our unveiling ceremony in Whiringa-ngā-rangi.

The local museum Te Waka Huia o Mohua hosted a wonderful exhibition by artist Loren Pasquier depicting Wāhine Toa from the wider rohe which included our Kui Mairangi Reiher (Mason) & several of our other Te Ātiawa wāhine from across Te Tau Ihu... What beautiful korero Mairangi gave of her life growing up in Mohua. Along with the other wāhine that gave their korero, it was a tribute to their lives past & present - often bringing a tear to the eye. Ngā mihi roimata ki a koutou, ngā wāhine ma me ou whānau hoki.

Recently Onetahua Marae & Manawhenua ki Mohua hosted the Local Government Commission hui on the option for a local board for Mohua. More than 40 submitters were welcomed to the Marae under a 'socially distanced' tikanga, who spoke in favour or against the take of a new Local Government Board & the governance structure currently in place (Golden Bay Community Board), the proposed new structure & the relationship with Te Tai o Aorere - Tasman District Council. The stance of Manawhenua ki Mohua

submission presented by Barney Thomas & Iwi representatives, was against the proposal, as there was no opportunity for Māori representation, which should be as of right under Tiriti o Waitangi, not by vote. The day was well received by our guests, all of whom acknowledged Manawhenua ki Mohua & the Marae Whānau for the opportunity to have the hui at the Marae & the warm welcome received by the guests. This was an important take to be held at Onetahua Marae for our district. The ringawera went the extra kms in preparing kai in individual packages for each guest under the Covid19 Level 2 regime. Kia ora ano mō tou mahi pai.

At the recent monthly Manawhenua Ki Mohua hui, the Golden Bay & Nelson Police acknowledged the mahi of our Kui Laurel Duff (Mitchell) who has contributed to the Police employment procedures & interview panels for new staff in Mohua, over the last 18 months. Laurelee was presented with a beautifully carved pounamu matau as recognition of this mahi. Kia ora mō tōu mahi pai Laurel, tēnā rawa atu koe.

Mahi is in its final stages for the Onetahua Marae constitution led by Whaea Margie Little (Wardholmes). Several hui have been held with the Marae Kaitiaki (Trustees) & whānau, to get the constitution up to date & appropriate to fit our Marae & Whānau needs. Tino roa te ara engari, aue, kia kaha koutou!

Ngā mihi nui ki a koutou.

Nā Cherie Byrne (Mitchell) me te Whānau Whānui o Onetahua Marae





WAIKAWA MARAE

Nā, Allanah Burgess

Tēnā koutou e te iwi

To say we have been busy over the last few months would be an understatement. Firstly I would like to welcome Renee Love home. Although she has been back in Marlborough for a few years now she has joined the growing team back in Waikawa. Renee is our marae administrator and has hit the ground running. She brings a full bucket of skills and knowledge, doesn't turn away from pulling up her sleeves and getting stuck in wherever and whenever she needs to, she loves being on the Marae and within an environment that allows her to be supporting us all to enable our marae and our whānau whānui thrive.

I would like to take this opportunity to thank Rachael Hāte for all of her efforts as our Whānau Ora navigator over the past few months. She absolutely and wholeheartedly gave everything to ensure the safety and wellbeing of our whānau in Waikawa/Waitohi during lockdown. We will forever be grateful for her mahi in this space. Rachael stood by whānau as we came out of these unknown waters and began supporting them through path planning moving forward. Rachael has accepted a new role with Te Pūtahitanga ki Te Waipounamu, as Manukura – servicing Te Tau Ihu and now in a position to support all of our navigators who support our whānau. We would like to congratulate you, Rachael on your new position and look forward to continue our mahi going forward.

On that note, Waikawa Marae are thrilled to welcome Marcia Cook (MacDonald), who has accepted a fixed-term position as our whānau ora navigator. Marcia commences her role on the 3rd November 2020 and is very much looking forward to fulfilling her dreams to work with whānau.

The marae have secured funding through the Provincial Growth Fund and are looking forward to seeing these shovel ready projects come to fruition. You might notice new railings, decking, double-glazed windows and other repairs happening around the marae. We hope to keep you all updated as this work progresses.

We have also been fortunate to be part of the Marae Connectivity Project through TPK and PGF. Watch this space for further updates on the flash new connections and bundles we will be able to offer to rōpū utilising our space.

On the 15th November 2020 we will be the first Marae to formally sign up to the Tū Pono whānau harm charter of commitment. This charter will go a long way in guiding whānau resilience around whānau harm issues that face our community. We are proud to support this kaupapa on behalf of Waikawa whānau – Standing strong together.

Please come along and show your support.

Waikawa Marae are proudly hosting 'Ngā Hua o Te Tau Ihu, he makete o te pō', on the 20th November 2020. A fulfilled evening of entertainment, kai stalls and whanaungatanga.

Nau mai, haere mai.

As always whānau, we welcome your presence on the marae, for any occasion. We need to continue to uphold our renowned manaakitangi as Hau Kaīnga, as Ahi Kaa and as whānau.

*Nā, Allanah Burgess
Waikawa Marae, Manager*



WHAKATŪ MARAE

Nā, Jane du Feu

He mihi aroha ki ngā whānau i raro i the kapua pouri on ngā whānau ki tua o te Arai okioki ai

Tēnā tatou katoa.

In the last pānui Whakatū, like all Marae, moved into lockdown for COVID-19 which saw the Marae closed and didn't re-open until the 1st of July. The lateness of the Marae opening was due to the upgrade of emergency lighting and fire to meet compliance. On the 1st of July a Pōwhiri was held for 15 new staff for a new initiative with Youth Justice. This is an exciting development for the Marae and is certainly adding diversity to our Social Services. The funding for the replacement of the maihi is still a work in progress but it is hoped by October we will know if the funding is confirmed or not. COVID is continuing to challenge our kaumātua to be involved in Pōwhiri and whether or not the Marae takes bookings. One of the good things that has come out of COVID is that we are utilising technology more freely to maintain continuity with running the Marae

Nā Jane du Feu

Te Ātiawa Representative Whakatū Marae

TE ĀTIAWA MARAE CONTACTS



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TE ĀTIAWA
O TE WAKA-A-MĀUI

