

PĀNUI

Hōngongoi (July 2021)
Issue #29



‘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 atākura
He tio, he huka, he hauhu

*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, ōtira 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 ora 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

Sunday 28th November 2021	<p>Annual General Meeting</p> <p>Venue to be confirmed</p> <p>There will be no Trustee Election occurring in November 2021, with the next four seats up for re-election in November 2022.</p>
December 2021	<p>Kaumātua Christmas Koha 2021</p> <p>Kaumātua payments for 2020 have now closed. Next payment for the 2021 Kaumātua Christmas koha will be paid in December 2021. If you have not previously advised your bank account details or have changed accounts, please contact the Trust Office by telephoning 0800 284 292 or by emailing office@teatiawatrust.co.nz</p> <p>The Office will automatically make payment into your account that you have provided. Payments will be processed in December 2021.</p>
1 July – 31 July 2021	<p>2021 Education Grant</p> <p>Open for application 1st July 2021 – 31st July 2021. For your interest and information, documents relating to the Education Grant Policy and Criteria are located on the Trust's website (www.teatiawatrust.co.nz). Please contact the Trust Office if you have any questions or if you would like to pre-register or request an application form. Email whakapapa@teatiawatrust.co.nz</p>
	<p>Grants and sponsorship</p> <p>At their hui held in February 2021, Te Ātiawa Board of Trustees resolved to retain the level of funding for the new financial year for both the Education Grant and the Culture, Arts and Sports Grant at the same level as approved for the previous financial year.</p>
3-4 December 2021	<p>Te Ipukarea will be hosted by Ngāti Toa Rangatira ki Te Waipounamu in December 2021. Venue Lansdowne Park, Blenheim. If you would like to participate in this event, please email office@teatiawatrust.co.nz</p>
13 July 2021	<p>Oamaru 2A No 3 (Urupa) Māori Reservation</p> <p>NOTICE OF MEETING</p> <p>Please inform other beneficiaries of this meeting. The purpose and reservation as listed in the NZ Gazette (21 February 1980, No. 14, p. 432) are as follows: "...a Māori Reservation for the purpose of a burial ground for the common use and benefit of Te Ātiawa tribe."</p> <p>The Judge of the Māori Land Court has directed the Registrar of the Court, to hold a meeting of beneficiaries in respect of the above Māori Reservation to:</p> <ol style="list-style-type: none"> 1) Determine the number of trustees for the Māori Reservation; 2) Nominate and vote for trustees for the Māori Reservation; 3) Redefining the person or class of persons for whose benefit the reservation is made. <p>The details of the meeting are as follows:</p> <p>DATE: Tuesday, 13 July 2021</p> <p>VENUE: Koru Institute of Training and Education (KITE) 5 Sutherland Terrace, Blenheim</p> <p>TIME: 10:00am</p> <p>Copies of the Gazette Notice are available on request. Contact Sharon Sugden, Māori Land Court, PH: 03-962-4900 – or email: mlctewaipounamu@justice.govt.nz (Attention: S Sugden in the subject line)</p>

Calendar Dates

CULTURAL MANAGER

Kia hiwa rā, kia hiwa rā e te Iwi, tēnā tātou e te Iwi

Te Ātiawa Trust have a commitment to be loyal to our Iwi whānau and to offer positions when they arise before anyone else. The Trust have a number of kaupapa (projects) on with an urgent need for whānau input. We want our Iwi whānau to become involved within your rohe of Takaka, Motueka, Whakatū and Waikawa. We want to build the resource capacity of whānau involvement working towards strengthening and empowering each of our rohe. This will also give each Marae and their communities autonomy.

Presently we are working on the new Motueka Library, Mapua redevelopment, MOE strategy and many other projects across the Top of the South Island.

Culturally there is a range of skill base that will be needed however we will work with you to upskill and embrace you working alongside your Iwi Trust.

Some of the things we are looking for regarding the cultural kaupapa:

- Understanding and empathy
- Knowledge of your region
- Knowledge of your community and who they are
- Mātauranga Māori regarding karakia, karanga, whaikōrero, tikanga
- Wanting to work with and for your whānau, hapū and Iwi

If this sounds like you, please contact:

Amai Thompson cm@teatiawatrust.co.nz or 021 028 76507

**Thursday 15th
July to Saturday
17th July 2021**

ARAPAOA MATARIKI TŪ RĀKAU CELEBRATIONS.

The hapū whānau descendants of WHAWHAI RIHARI TAHUARO and ROKA PAWAU TAHUARO aligned members to the WHĀNAU CLAIM WAI 124 have initiated the above PROJECT to be implemented during the above celebrations JULY 2021. The project evolves around the planting of 3000 NATIVE RAKAU on the Sounds Foreshore Reserves at RUAPARA and UMUKURI at the upoko of EAST BAY on ARAPAOA MOTU.

It being the desire of the hapu whānau to assist with the regeneration of the NATIVE SPECIES of rākau, the environmental assistance to encourage the native manu and to assist with the retention of the coast line deterioration. It is a further desire that additional NATIVE species which contain the medicinal values of our TRADITIONAL practices will be also planted for exploitation purposes for generations of the future.

There exists on a lot of the S.F.R. wāhi tapu. Sites of significance which over the years past have become exposed to the elements, with exposures of TAONGA being so presented, assisted protection is necessary.

This initiative is a GOVERNMENT assisted project DELIVERED through the MINISTRY OF PRIMARY INDUSTRIES cooperation by the DEPARTMENT of CONSERVATION.

DESIGNATION MEMORIAL PLAQUES will be provided which will be indicative by way of STATEMENT being relative to the HEKE of our TUPUNA arriving here and the subsequent settling of. Both TWO planting sites will have MEMORIAL PLAQUES erected.

The PLANTING process will involve THREE DAY trips and return to WAIKAWA during the planting week which shall be from THURSDAY 15th July to SATURDAY 17th July 2021 inclusive. Travel will be by WAKA the good ship TUTANEKAI.

We extend an INVITATION to ALL whom may have an interest in the ENVIRONMENTAL welfare of our ROHE and can contribute manually OR in terms OF OTHER tautoko to COME ON BOARD. Other entities will be involved manually supporting this initiative in one way or another. We need to have our TAMARIKI involved and we look forward to student's participation.

TIKANGA whakaaro korero will form part of the ON BOARD travel time to and from, TOHUNGA delivering the CONTENT of such accompanied by WAIATA and harmony.


KAI WILL BE PROVIDED but bring a SPADE please, no TRAVEL COSTS but BOOKING is REQUIRED the placing of RESERVATIONS per waka sailing shall be at the discretion of our ADMINISTRATION

For those travelling from AFAR accommodation will require early attention, convenience LOCATIONS are PICTON or WAIKAWA. THIRTY PASSENGER POSITIONS only per DAILY PASSAGE AVAILABLE.

To PARTICIPATE and book a PASSAGE BOOK EARLY.

EMAIL. nev.ruapara2018@gmail.com - leaveaweenote@gmail.com

Calendar Dates

<p>July 23-25, 2021</p> <p>October 8- 10, 2021</p> <p>January 3-6, 2022:</p> <p>April 22-24, 2022</p>	<p>Whakaruruhau - Waikawa</p> <p>All welcome to our Whakaruruhau hui for 2021 and 2022. Please put the following dates in your calendars. Details to follow:</p> <p>Friday July 23 (7pm) to Sunday July 25th (3pm):</p> <p>Our Marae, Our Tikanga, Our Kaupapa: Come and learn fundamentals in being kaitiaki of our families, our hui and our marae. Kawa (marae protocols), tikanga marae, karakia, whaikōrero, karanga. We want all of our whānau to be able to look after your own families in regards to tikanga and hui (including tangihanga) whether on our marae or at home.</p> <p>Friday October 8 (7pm) to Sunday October 10 (3pm):</p> <p>He Wananga Whakarauora Reo. We are all on our own Reo Māori journey. This hui will focus on supporting individuals and whānau to develop your own reo Māori learning plan with suggestions in regards to learning resources, networks and possible courses. We will have some of Aotearoa's best advisers here to work with us as Waikawa Marae as well as support our families who attend to develop their own reo Māori learning strategy, especially those whānau who are just beginning their Reo journey.</p> <p>Monday January 3rd (6pm) to Thursday January 6th (1pm), 2022:</p> <p>This is similar to the Whakaruruhau hui held in January of this year. Come home to connect with each other, our history, our whakapapa, our marae, our reo, our tikanga, our kāinga. We welcome all whānau who whakapapa to Waikawa to join us as we celebrate who we are and ensure that our mokopuna know who they are as uri of Waikawa. Although our kawa is Te Ātiawa and the whare reflects the mana whenua in Waikawa, we also welcome all of our people from our other Waikawa/Waitohi/Tauihu iwi whose whānau have contributed to the establishment and life of our marae. "Our" marae is for all of us. Nau mai e te whānau.</p> <p>Friday 22nd of April (7pm) to Sunday 24th of April (3pm):</p> <p>This hui has a special focus on our youth and preparing our whānau, kāinga and marae for the future. We will focus on investing in our rangatahi, their confidence and pride in their Waikawa heritage, waiata, tikanga and reo development. They are our future and this hui will be the beginning of a specific focus on them. Parents and whānau are welcome to join the hui. Please understand though that our priority is our young people and growing them into our leaders for tomorrow.</p> <p>We are excited about you all joining our Te Whakaruruhau journey as we look after and encourage each other, our people, our Waikawatanga.</p>
	<p>Vessel naming</p> <p>About our vessel: Marcella was built in 1998 by Q-West Boat Builders and designed as a pleasure catamaran originally 11.5 metres long but since then has had extensive work on it and is now a 13.5 meter boat owned by our Trust and will be used for Mussel Farming.</p> <p>Te Ātiawa o Te Waka a Māui Trust wish to invite all registered members to be part of the naming of our vessel.</p> <p>Please email your name to office@teatiawatrust.co.nz by Friday 30th July 2021.</p> 



Ann Martin

A time of appreciation

There is a misconception that recognition and appreciation is the same, however in terms of implementation recognition is very different from authentic appreciation.

Recognition is generally around behaviour, where appreciation generally focuses on performance. This particular piece is to celebrate, recognise and show appreciation to Ann Martin. Ann is a true advocate for championing kaupapa that serve whānau. She rose above many situations and through the lens of aroha, manaaki and mana was able to achieve genuine outcomes for the marae and whānau. On behalf of Te Ātiawa o Te Waka-a-Māui Trust, thank you.

TE RĪPOATA O TE HEAMANA

Tēnā rā tātou,

The Māori lunar calendar is called the Maramataka, which literally means the turning of the moon. It marks the phases of the moon in a lunar month. The Māori calendar begins in Pipiri (June/July) with the reappearance of Matariki – the star cluster, which signalled the New Year. As we head into the winter months, it is also a time to reflect and plan for the year ahead.

The latter statement leads me to the heart of this kōrero.

Tītiro whakamuri, Kōkiri whakamua

Look back and reflect so you can move forward



In last month's Pānui, I posed the question, "what are your dreams and aspirations for us as a collective, for us as Te Ātiawa o Te Waka-a-Māui?"

Hopefully whānau have taken some time to ponder on this over a cuppa tea, or around the kai table, hāngi pit or even during smoko. After all, our vision and future belong to us all.

In Hui Tanguru/February this year, the board met with members of the Commercial Advisory Board [CAB] and Audit and Risk Committee [ARC] to discuss, revisit and review the overarching mission, wawata and moemoeā for Te Ātiawa o Te Waka-a-Māui Trust, which in turn challenged each of us to hold fast to our values and ensure that the many layers we lay over and through this capture all that we want. This has been particularly difficult waters to navigate post the effects of Covid and consequently we are still weathering the ripples of change. However, the constant that remains etched in our mind is the need to ensure that we support, serve, provide, and protect in the best way possible a stronger future for our whānau.

At the beginning of April, I attended the Whānau Ora Symposium in Ōtepoti. Many heavy hitters showed up to share their journey and what was evident was that each workshop or presentation was centred around the Whānau Ora model. This is a framework or structure that is built on whānau voice, with reflection being an integral part of the cycle.

All the work we progress at a governance level, is built on Whānau voice – our Iwi voice – and as trustees it is our responsibility to keep this at the heart of the work we do. The Marine and Coastal Area [MACA] hearing is about to kick off, our team to progress and further embed our Manawhenua and Manamoana stance with the South Island Customary Fishing Regulations [SICFR] is gearing up, business opportunities are being explored through Te Puna

Tiaki (our new Advisory Committee), our voice was echoed at the recent announcement of establishing a Māori Ward in both the Marlborough District Council and Nelson City Council, and our day-to-day business is being championed by the Operations team. There are some further exciting developments happening for us in terms of being more visible across Te Tau Ihu. I can proudly report that we have made brave and courageous decisions to invest in capability (job creation) and capital (property opportunities). To date we have added two properties to our portfolio: one in High Street Waitohi and another in Wainui Street, Whakatū. We will also soon advertise for new roles to further support operations.

This photo is of Kaiah Mairangi Mason-Eru (8yrs) and Keelia Merekara Mason-Eru (10yrs). They live with their māmā and pāpā in Onetahua. I challenge each of us to look back, reflect on your journey and prepare for the promising future just as their tūpuna would have done. We proudly come from sharp and brave decision makers, humble, hearty hard workers, and believers in that everything is possible.



Ngā mihi maioha,

Rachael Marama Hāte,

Chairperson

Te Ātiawa o Te Waka-a-Māui Trust

TRUSTEE PORTFOLIOS

Have you ever wondered what the Portfolios are that the Trustees look after. Recently Trustees did a review of the Portfolios and made some changes. To help you know who does what, here is an update for you.

Rachael Hāte
(Chairperson)



Harvey Ruru



Rita Powick



SOCIAL

Social Plan/Manager
Kotahi KTI Trust link
Kai/Health/Social Housing
COVID Lead
Oranga Tamariki
Training/Employment
Civil Defence/Coastguard

CULTURAL

Cultural Plan/Manager
Reo/Tikanga
Marae
Whakapapa
Naming Places
Pou Management
Waka Management
Matatini

Cindy Batt



Billy Reeves



COMMUNICATIONS

Comms Plan/Manager
Pānui
Website
Registrations Data Base
Branding

Ron Riwaka



COMMERCIAL / CUSTOMARY FISHING & AQUACULTURE

Pātaka
Kaitiaki
TOKM
KOTATO
TTI Fish Forum
Aquaculture MC
Maara Moana
Scallops, Salmon
TWAM Fishing

Mark Barcello



Billy Reeves



EDUCATION

MOE
NMIT/ Tertiary
Schools
Grants – Education
Grants – Arts Culture,
Sports
Ipukarea
Outward Bound MOU

Rachael Hāte
(Chairperson)



ECONOMIC

SIPO
Investments
Property
Forestry
Viticulture

Vennessa Ede
(Vice Chair)



Cindy Batt



Mark Barcello



RANGATAHI

TE MAHEA TANIKO EARRINGS:

Te Mahea (12) makes beautiful Taniko earrings and she is selling them to make some pūtea to go towards her trip to Te Manakuratahi nationals in Nelson in November 2021. Earrings are made to order and you have the option of a white or black background. Alamein Kalolo is her mum and she will be able to take your order and provide bank details for payment.

Te Mahea performs for Te Kura o Te Paroa.

To make an order please contact Alamein on alamein.kalolo@yahoo.com

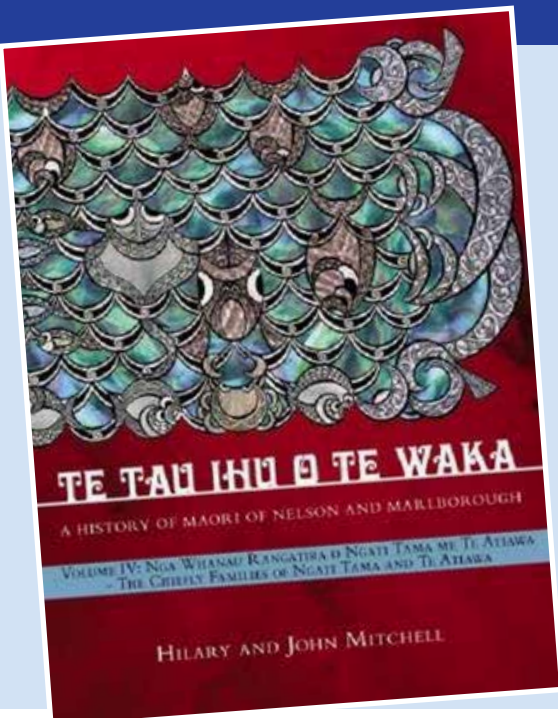
Tautoko mai e te iwi.



PUKAPUKA

Te Tau Ihu o Te Waka Volume 4 book is available at the Trust Office.

Cost is \$40 for book + courier cost \$10



AON and TE ĀTIWA O TE WAKA-A-MĀUI are partners proud to be working together to protect you and your whānau

AON
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TE ĀTIWA
O TE WAKA-A-MĀUI

REMINDER

For all your insurance needs and to get a quote

You can visit Janine at the Aon Blenheim branch at 15 Kinross Street, Blenheim

Call on 03 520 8301 or email janine.jordaan@aon.com



JOIN US

TE IPUKAREA 2021

Are you keen to represent Te Ātiawa o Te Waka-a-Māui Trust at Te Ipukarea 2021? Do you play sports, good at managing teams and keen to help out with set up or cooking our kai?

THEN WE WANT YOU!!

Te Ipukarea 2021 will be hosted by Ngāti Toa over two days in Marlborough
Friday 3rd – Saturday 4th December 2021. Venue: Lansdowne Park, Blenheim.

If you are keen to participate you must be:

- Registered with Te Ātiawa o Te Waka-a-Māui Trust
- 16 years of age and over
- If younger than 16 you must be accompanied by a parent or legal guardian and have their permission to participate

COME AND JOIN US FOR A FUN-FILLED DAY WITH THE WHĀNAU

To register please email the Office – office@teatiawatrust.co.nz

TE ĀTIAWA O TE WAKA A MĀUI TRUST WHĀNAU CLAIMS

Your Trust is looking to progress Whānau WAI Claims that were lodged by some iwi members with the Waitangi Tribunal.

Through the Iwi Settlement signed by Te Ātiawa iwi members on 21st December 2012 at Waikawa Marae, the Crown designated your Trust with the responsibility to receive and hold as kaitiaki, the guardianship and title for iwi members of Te Ātiawa o Te Waka-a-Māui, any settlement assets associated with whānau WAI claims that had been presented to the Crown by our negotiator.

The intention being that these whānau WAI claims would be included as part of settlement, thus the whānau WAI claims would be assured by legislature within the Te Ātiawa Deed of Settlement. It should be noted that Te Ātiawa are the only iwi to have made this arrangement with the Crown.

Your Trust is keen to set a process in place to carry out its responsibility to see whānau WAI claimant groups receive their Waitangi Tribunal specified assets where possible.

Your Trust looks forward to providing further information on this process, which will be publicised on the Trust website. An update will also be given at the 2021 AGM.

Manaaki whenua, manaaki tangata
Ka haere whakamua
Care for the land, care for the people
Go forward



MACA –

MARINE AND COASTAL (TAKUTAI MOANA) ACT 2011

By way of background, the Marine and Coastal (Takutai Moana) Act 2011 was the result of a long and fraught debate between central government, iwi, local government, and the wider community about the ownership of the foreshore and seabed.

It is general knowledge that Te Tau Ihu iwi challenged various coastal permit applications on the basis that iwi owned the seabed.

This proposition was found to hold some weight by the Waitangi Tribunal, and the Government (of the day) reacted by creating the Foreshore and Seabed Act 2004, which gave ownership to all New Zealanders and administering rights to the Crown.

This created a legal challenge before the Waitangi Tribunal as a breach of the Treaty of Waitangi. As a result, the Foreshore and Seabed Act was repealed and replaced by the Marine and Coastal (Takutai Moana) Act 2011.

The Marine and Coastal (Takutai Moana) Act 2011 provided an opportunity where iwi could apply for cultural recognition by way of a customary title or protected customary rights.

A customary marine title recognises the relationship of an iwi, hapū or whānau with a part of the common marine and coastal area.

Customary marine title can't be sold, and free public access, fishing and other recreational activities are allowed to continue in customary marine title areas.

If successful, the holder of the title would:

- have veto rights of resource consent applications, conservation permits, and
- access permissions; ownership of minerals in the title area;
- interim ownership of taonga tūturu; and
- the ability to create a planning document for the area.

With respect to protected customary rights, access rights can be granted for a customary activity like collecting

hāngi stones or launching waka in the common marine and coastal area without resource consent or other permissions.

The Act provides two (2) separate process for which iwi can submit. One is a Crown process and the other is a High Court process.

In both processes, to be successful an applicant would need to prove beyond reasonable doubt:

- Their group hold the specified area in accordance with tikanga and
- Their group have exclusively used and occupied the specified area, without substantial interruption, either:
 - o from 1840 to the present day or
 - o from the time of a customary transfer until the present day.

The Crown process is one of information assessment by the Crown on information they currently hold about the iwi under application.

Once all the information has been assessed, they come to the iwi group and compare and test information.

The Crown then makes a decision as to whether or not the title/right can be issued.

The Crown decision is final and no appeal process is available.

The High Court process is run by the judiciary with Crown being a party to the process. All information must be provided upfront and legal tests will be applied by the judge(s).

When a decision is made, this can be taken to a higher authority (i.e. Appeal Court, Supreme Court) if there are issues within the decision.

The Ministry of Justice advised all parties (who were considering lodging applications) to apply under both processes. The information at the time provided on their website stated that the Crown process would go first and any applicant could adjourn the high court process.

Te Ātiawa lodged applications, under both processes, for their area of interest (i.e. Te Tau Ihu) out to the coastal limit (200NMiles).

The areas were broken into smaller units based on the different relationships that Te Ātiawa has with other iwi in Te Tau Ihu.

The plan was to have the Crown and the High Court examine these areas in isolation so that specific areas were considered and decided upon rather than an overview for Te Tau Ihu.

The process did not work as well as the Crown would have hoped. They under resourced the departments responsible for running the Crown process and they severely underestimated the number of applications that would be received (in excess of 300).

In the early stage, the Crown stalled in the processing of these Crown applications and hence indicated that initial consultation would not happen for at least a few years.

The High Court process is moving ahead with great steam. Judges have been assigned and they are working through the process and hearings have commenced.

Despite the Waitangi Tribunal enquiry, the High Court process will continue, and each iwi and the Crown will need to present evidence and witnesses to further their case.

Unfortunately, the likely outcome of the High Court process will be that each iwi will present their case on the basis that they are right and others are wrong.

Later this month the members from the Te Ātiawa MACA Project Team will present to the High Court hearing of the Te Ātiawa MACA claim.

At this stage, there will be 12 parties to the Te Ātiawa application hence, each of these 12 parties will likely see their areas reduced, including Te Ātiawa.

The Crown recognized that the cost of litigation will cost each party a considerable amount, and to this end created funding to support applicants.

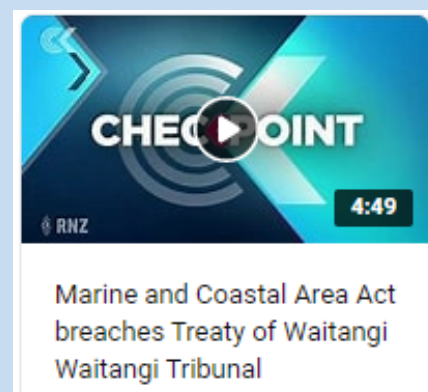
Te Ātiawa was successful in its application and has already received reimbursement and will continue to claim against the 6 milestones within the funding matrix.

In an effort to achieve benefits for all overlapping iwi claimants and to reduce individual iwi costs, and to maximize the chance of success and work towards iwi not competing against each other, Te Ātiawa team are endeavouring to initiate MOU's with other overlapping claimant's.

To further understand the details of the Marine and Coastal (Takutai Moana) Act 2011 visit your Trust's website and go to the Video Gallery where you will find a video dedicated to explaining the ins and outs of the Marine and Coastal Act 2011.

Recently a report on RNZ's Checkpoint highlighted a number of failings by the Crown which were raised by the Waitangi Tribunal. These inadequacies and failings these are currently being considered by the Minister of Treaty Settlement Hon Andrew Little and a number were to have been dealt with in 2020 however this was interrupted by the pandemic.

To further understand what these failings are it is well worth going online to hear what the report says.



Your Trust, will continue to keep up to date with the status of events around the Trust's claim, and in turn keep the members up to date as well.

The Trust is keen to talk with whānau who have MACA applications, especially those with an overlapping interest, and will be making contact with these whānau to kōrero. Nau mai haere mai ki te whakawhiti kōrero.

<https://www.youtube.com/watch?v=hLgutaot1vo>

Te Ātiawa o Te Waka-a-Māui - Whakapapa database

Whakapapa department follow up to the introduction of **Yourlwi** advertised on page 5 of the April 2021 Pānui Issue 28.

The Te Ātiawa o Te Waka-a-Māui Trust (Post Settlement Governance Entity) iwi register as at the end of December 2020 was incorporated into the Organisation dashboard of the new **Yourlwi** database in the beginning of 2021. A staged environment was provided for testing before the Organisation dashboard went live in March 2021, at which time the new registrations for January and February were added, plus all update information that had been received for 2021.

All new registrations for 2021 and into the future will automatically be linked to whānau and have their registration data incorporated into the individual profiles, whilst the large volume of registrations that were imported into the new database at the end of 2020 require this to be done manually from our electronic records.

As a result, at present not all information is available on the majority of the iwi member profiles but the Whakapapa Department is working steadily behind the scenes to firstly link all children to parents so that this is visible on the whānau tab of the database. Charitable Trust only information is also being captured into the administration portion of the database for whānau who were registered with the Charitable Trust but passed away before the creation of the database for Te Ātiawa o Te Waka-a-Māui Trust just prior to settlement.

Once the linking of all registrations has been completed it is anticipated that the registration documents will also be able to be incorporated into the iwi member profiles under the Documents tab of the new database.

This additional work will take some time to complete but is important to allow succession to be built into the database and it is being given priority alongside the normal operation of the Whakapapa Department.

After successful verification and ratification of all new registrations, applicants will still receive registration confirmation letters with the registration numbers for both Te Ātiawa Manawhenua Ki Te Tau Ihu Trust (Charitable Trust) and Te Ātiawa o Te Waka-a-Māui Trust (Post Settlement Governance Entity).

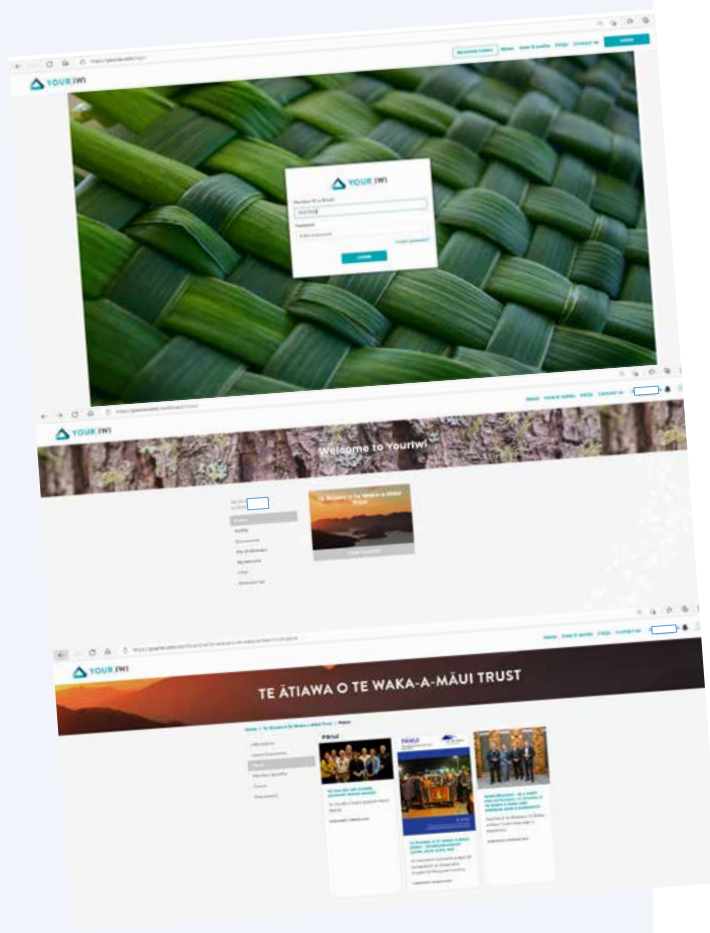
In addition, the Te Ātiawa o Te Waka-a-Māui - Whakapapa database also contains a Member ID number for each approved iwi member profile and this Member ID is the information that will be communicated in the future once the iwi dashboard is live and it is anticipated that this Member ID number will be used for future member benefits.

Every effort is being taken to avoid confusion once the iwi dashboard is launched to allow a smooth transition with iwi communication with the Whakapapa department. However, we would request your patience at this time as



we transition into a new phase of communication. The existing method of Pre-Registration and Update will be retained via the Trust website, however there is likely to be changes as we move forward and more development occurs.

There have been very few 'teething problems' thus far with the Organisation dashboard and we extend our grateful thanks to the Yourlwi team and their developmental staff for the intuitive manner in which upgrades are being made to better serve the efficient function of the iwi register. Every effort is being utilised to maintain the integrity and privacy of iwi registration data.



BENEFITS AS A TE ĀTIAWA O TE WAKA-A-MĀUI MEMBER

As a registered member of Te Ātiawa o Te Waka-a-Māui Trust the following benefits apply:

New born:

Pēpi Hou Tohu Whānaungatanga – (new born baby birth certificate reimbursement)

At the Trustee Board Hui, held in June 2019, it was agreed by the Trustees that all new born pēpi born after 1st July 2019 will be eligible for a reimbursement for the purchase of a Standard Birth Certificate, currently at a cost of \$33.

To be eligible for this, the parents or legal guardians of the child must be a registered member of Te Ātiawa o Te Waka-a-Māui Trust and provide a receipt of purchase and Birth Certificate.

School starter pack – 5 years:

All registered children turning 5 and starting school are eligible for a school starter pack.

School bags 6 to 18 years:

All registered children currently in school and are aged 6 to 18 are eligible for one school bag.

Kaumātua 60+:

Birthday cards – each year we send our 60 and over kaumātua a personalized birthday card. We have had a lot of positive feedback regarding the cards and a lot of thankful kaumātua.

Christmas cards – Every December a Christmas Card is sent out to our Kaumātua.

Kaumātua Christmas koha – An annual payment is distributed to our kaumātua 60 + each year in December.

Education Grants 16+

Each year from 1st July to 31st July an education grant is opened for all registered members studying at tertiary or doing NCEA.

Sports and Cultural grants:

This grant fund is intended to support any cultural, artistic, physical or sporting activity that enhances Te Ātiawatanga and/or the social, cultural, spiritual or physical prosperity and wellbeing of Te Ātiawa o Te Waka-a-Māui people.

Victoria University:

Two Scholarship opportunities for registered Te Ātiawa Trust students studying towards a Bachelor of Science or Bachelor of Science (Hons) at Victoria University of Wellington. The scholarship is available for online application during March 2021 by using the following link to access the scholarship detail.

Outward Bound:

Te Ātiawa o Te Waka-a-Māui is pleased to be able to offer an annual sponsorship for one of its members to participate in this outstanding leadership opportunity that supports the development of individual potential.

Te Ipukarea:

Iwi sport event for all registered members to participate in a sport and represent Te Ātiawa o Te Waka-a-Māui Trust. Held each year since 2017.

Career Opportunities:

Over the last 5 years, six registered members have gained and secured employment with Te Ātiawa Trust Office. Over half of the staff are registered members.

Tangihanga/Hura Kōhatu Koha:

A grant of \$500 per Tangihanga and Hura Kōhatu is available to registered members.

AON Insurance:

Offering protection for your Home, Contents, Vehicles.
We believe that arranging Insurance should be easy. AON and TE ĀTIAWA O TE WAKA-A-MĀUI are partners proud to be working together to protect you and your whānau. Discounted rates apply for registered members.

Social Housing:

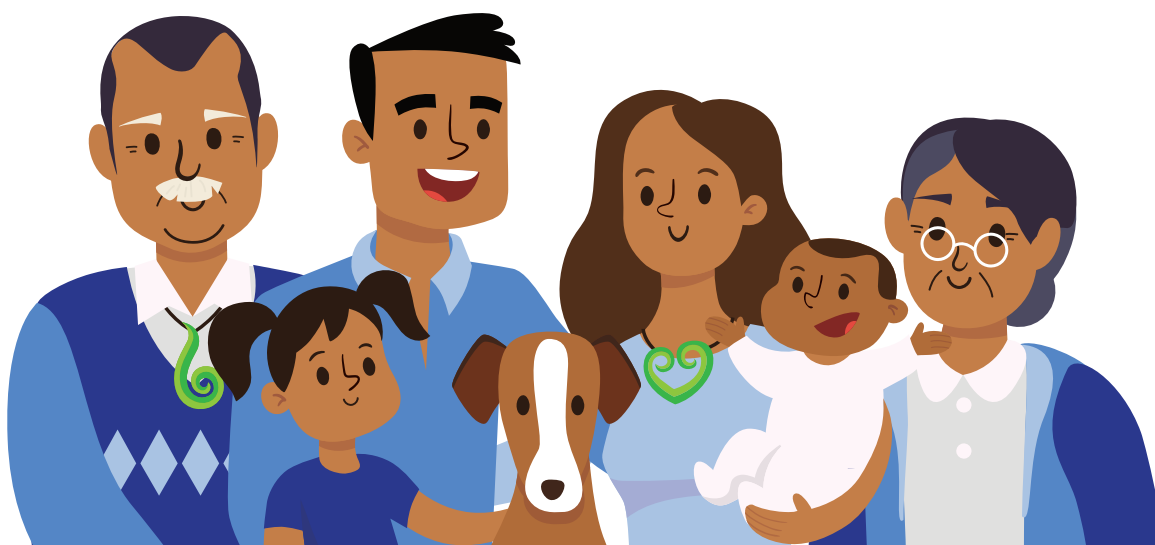
In 2019 Te Ātiawa Manawhenua Trust purchased 4 units in Picton as social housing for registered whānau who are living in emergency housing or moving back to the rohe. Our units are currently all occupied.

WHAT WE HAVE DONE SO FAR?

1 July 2019 to 30 June 2020

Kaitiakitanga o te Taiao Including Manawhenua ki Mohua	\$378,942
Whakapapa research, register maintenance and registrations	\$161,929
Marae & Cultural support	\$263,007
Art, culture, Education and Sport bursaries and grants	\$116,600

Your Trust is proud to be able to provide assistance to you all.



TE PUNGA TIAKI

Kia pai te tere waka

Mā te tika, mā te pono, me te aroha

At its May 2021 hui, the Trust Board decided to amalgamate the Commercial Advisory Board and the Audit & Risk Committee to form a new Advisory Board, named Te Punga Tiaki, reporting directly to the Trust Board.

Te Punga Tiaki has been born out of a concept that sees our iwi as a waka on a journey, with our people on board; Trustees as the direction setters and navigators; our management team and staff taking up the hoe and paddling us along – all subject to the joys and challenges that Tangaroa, Ranginui, Tāwhirimātea, and Tūmatāuenga can throw at us – tides, winds, waves, sun, rain, storms, wildlife and other waka we meet along the way. Te Punga Tiaki is the anchor of care, keeping our waka on track and holding us steady against those forces and challenges, supporting a safe and timely journey – *kia pai te tere waka*.

Te Punga Tiaki objective is to *assure and evaluate opportunities to enhance, effective & efficient performance for Te Ātiawa o te Waka-a-Māui*, and its agreed purpose is to advise the Trust Board at a governance level on:

- any business and investment opportunities that are presented to the Trust

- risks and potential risks facing the Trust
- audit, compliance, and financial reporting
- policies and controls
- any other related matters as reasonably requested by the Trust Board.

How we do this is vital, and Te Punga Tiaki guiding kiwaha is *mā te tika, mā te pono, me te aroha* – through doing things correctly, truthfully, and out of love.

The establishment of Te Punga Tiaki is an exciting development for our iwi that follows Trust Board and Audit and Risk Committee (as it was then) strategy hui earlier in the year. It optimizes our governance resources to balance risk and opportunity and provides clarity and strong advice for management and the Trust Board across commercial, risk, and assurance activities.

Te Punga Tiaki members are:

CAROLYN VAN LEUVEN
(Chair, Te Punga Tiaki)



Carolyn is a former commercial law firm partner, deputy chief executive of government agencies and non-partisan advisor to two Prime Ministers, now working as an independent consultant and director in Wellington and around the motu. She is committed to achieving better outcomes for people, communities, public and private enterprises through inclusive, transparent and results-focused governance. Carolyn has a strong background in a range of sectors including energy & resources, infrastructure, te Ao Māori, the border sector, arts, sports and education.

Carolyn is based in Te Awakairangi (Lower Hutt) with her husband Jim and three of their four children – the eldest has fledged the nest and lives over the hill in the Wairarapa. As well as her degrees in law and music Carolyn holds post-graduate certificates in management from Darden Business School at the University of Virginia and in English Language teaching from Trinity College London, and is an examiner for the Royal Life Saving Society.

MATT SKILTON
(Deputy Chair,
Te Punga Tiaki)



Matt is a seasoned finance leader, having worked across the globe in large manufacturing and distribution businesses. Originally from Whanganui, Matt and his family reside in Tauranga where they are into yachting as well as having a passion for travel. Matt and his wife Kylie have two college age daughters and a dog called George who adores food. Matt is a Chartered Accountant and has a BBS (Accounting and Finance) from Massey University as well as post graduate studies in leadership. Matt is currently the Group CFO of Ballance Agri-nutrients, and is a director of their subsidiary companies. Prior to this Matt held Group general manager of Finance roles at Fletcher Building, as well as being a Divisional CFO with financial responsibility for a number of key manufacturing or distribution businesses in New Zealand and Australia including PlaceMakers, Fletcher Steel, Mico, Laminex NZ, Iplex NZ, Tradelink and Stramit. He also previously worked at Spark where he held a number of Group Head of Finance roles, including Financial Control, Head of Tax and Treasury Operations.

DR TE TIWHA BRENDON PUKETAPU
(Member, Te Punga Tiaki)



Tiwha has a working background that has focused on Māori development and organisation. He has been a self-employed consultant for the past 13 years and has over 20 years of experience in governance and management. He has held governance roles with the New Zealand Council of Education Research, Ngā Tangata Tiaki Establishment Trust, is the Chair of the Taranaki-Whanganui Conservation Board and the Chair of the Whanganui River Māori Trust Board. He is currently a Director and the *Audit & Risk Committee Chair for Āti hau Whanganui Māori Land Incorporation and Chair of Toitū Te Whenua Māori Land Trust*. Tiwha brings a strength of knowledge and successful experience of iwi, hapū and whānau development and organisation in his work with private sector, public sector and non-government organisations.

LENNOX LOVE
(Member, Te Punga Tiaki)



Lennox is a Chartered Accountant and holds a Bachelor of Commerce and Administration from Victoria University. He has a range of experience within iwi, private and public sectors in various governance and management roles and is currently an investment manager with New Zealand Trade and Enterprise, focused on supporting and growing Māori businesses. Lennox was previously an Associate Director at Deloitte, Wellington, where he assisted iwi and businesses with governance, strategy, accounting, and executive management. Before this, Lennox had his own business mainly in property and accounting services. He has previous overseas experience in the UK and Ireland working in the insurance and investment banking sectors.

Lennox grew up in Waikawa and wants to give back to the people by growing Te Ātiawa o te Waka-a-Māui with a balanced approach.

VENNESSA EDE
(Member and
Trust Board
Representative,
Te Punga Tiaki)



Vennessa is a registered Associate Chartered Accountant (ACA) and holds a Graduate Diploma in Business Studies from Massey University and a Bachelor of Commerce and Administration (BCA) from Victoria University. She has worked as an Accountant in Marlborough and Nelson over the last 21 years including for the Marlborough District Council, Port Marlborough New Zealand and Wakatu Incorporation. Vennessa is a Managing Trustee of the Island Moutere Love Trust, dealing with property management, investment and development and whanau support.

Vennessa has been a Trustee of Te Ātiawa o te Waka-a-Māui Trust Board (the Post-Settlement Governance Entity) and its predecessor since 2006 and is currently Deputy Chair. She also holds a number of Trustee and Directorship positions with other Māori and community organisations including the Wellington Tenths Trust.

Vennessa has had a strong involvement with the commercial and economic development of the Trust through the Waitangi Claim Settlement negotiations process; and with our Marlborough Resource and Environmental Management. She is a member of Te Rōpū Manaaki, which supports our Kaitiaki ki te Taiao Team.

Vennessa grew up in Waikawa, left and then returned home with her family. The children have now grown up and left home and Vennessa and husband Mike continue to live in Waikawa.

Vennessa is the Trust Board representative on Te Punga Tiaki.

PHILLIP JACQUES
(Member, Te
Punga Tiaki)



Phillip is an experienced Chief Financial Officer and Chartered Accountant. He is currently the Interim Director-Finance (CFO) at Te Pūkenga-New Zealand Institute of Skills and Technology. Phillip has previously held executive leadership roles at several New Zealand public sector organisations. He established EQC's international investment programme, including developing and implementing the fund's approach to Responsible Investment. Phillip then successfully managed the investments of the Natural Disaster Fund for a further 10 years. Phillip holds a Bachelor of Science in Chemistry and Diplomas in Management and Accounting, and has completed the Advanced Management and Leadership Programme at the University of Oxford. Prior to retraining as an accountant Phillip worked as an industrial chemist and brewer.

Outside work, Phillip enjoys keeping fit and has represented New Zealand at two World Triathlon Championships. He was born in Waitohi and is passionate about using his skills for the benefit of the iwi.



MEDIA RELEASE 11 MARCH, 2021

KiwiRail and Te Ātiawa o Te Waka-a-Māui formalise partnership through Kawenata

KiwiRail and Te Ātiawa o Te Waka-a-Māui Trust today recognised the importance of their partnership by signing a Kawenata - a formal relationship agreement.

The Kawenata, which was signed at Waikawa Marae, is the first of its kind in the country to be signed by KiwiRail and marks a step forward in the company's relationships with local iwi throughout Aotearoa.

The Kawenata recognises the importance of the partnership between KiwiRail and Te Ātiawa o Te Waka-a-Māui and lays the cornerstone for a long-standing relationship based on shared values and mutual understanding.

It was signed by KiwiRail's Chief Operating Officer Capital Projects and Asset Development David Gordon and the Chair of Te Ātiawa o Te Waka-a-Māui Rachael Hāte, and the Chair of Te Rōpū Manaaki Ron Riwaka.

Te Ātiawa o Te Waka-a-Māui Trust represents Te Ātiawa whānau who whakapapa back to Te Tau Ihu - the top of the South Island. Waikawa Marae sits at the entrance to the beautiful Tōtaranui (Queen Charlotte Sound) and includes Kura Te Au (Tory Channel).



Te Ātiawa o Te Waka-a-Māui and KiwiRail have a well-established relationship developed over many years in part because of KiwiRail's activity in Waitohi Picton, including the Interislander rail and passenger service landing and departing from Waitohi Picton. The Interislander Ferry Precinct sits within the rohe of Te Ātiawa o Te Waka-a-Māui, and Interislander is a major investor and employer in the region.

Recently, KiwiRail and Te Ātiawa o Te Waka-a-Māui through its Te Rōpū Manaaki, have been working together on the plans for the Waitohi Picton Ferry Precinct Redevelopment and felt it was the right time for the close relationship to be formalised.

The Kawenata will support the mahi and redevelopment in Waitohi Picton in the short and medium term, but its benefits will be much broader in binding both organisations to principles of open collaboration, mutual respect and understanding, and sustainable management of the rohe. This includes the social, cultural, physical, and environmental wellbeing of tangata whenua and the wider community.

It will also ensure the two organisations are looking for opportunities to increase Te Ao Māori experiences for KiwiRail, including knowledge and understanding of the history and culture of Te Ātiawa o Te Waka-a-Māui and working with the Trust to support employment of its people.





Photo Credit: Te Kaiaotanga o te Reo/Erica Sinclair Photography

TE KAIAOTANGA O TE REO

Nā Pare Puketapu

Over two days Rāngitane o te Wairau and Ngāti Apa ki te Rā Tō joined forces and hosted Te Kaiaotanga o Te Reo, a Te Reo Māori revitalisation symposium to encourage and uplift those passionate for Te Reo Māori.

The event was held at Blenheim ASB theatre, a sold-out show and the first of its kind in Te Tau Ihu. Rāngitane o te Wairau and Ngāti Apa ki te Rā Tō did an exceptional job collaborating together for an awesome and important kaupapa - 'tō tātou reo rangatira'.

The event was presented by well-known speakers of Aotearoa such as;

Sir Timoti Karetu, Scotty Morrison, Te Hākura & Atareta, Annette Sykes, Hemi Kelly, Tūkiterangi & Renata Curtis, Kiley Nepia and Jeremy Mcleod who all shared their own journeys and experiences with Te Reo Māori and who all have the same passion and desire for Te Reo Māori revitalisation. These reo Māori gurus had something to share with everyone who are inspired to make a change and to save our language. Over 450 people of all ages and levels of speaking took part in this life changing event.

I was fortunate enough to bring along my 4-year-old daughter to the second day and for someone her age she did pretty good sitting there



listening and taking it all in. I'm a big believer of '*tamaiti nohinohi, tamaiti ako*' a young child is a learning child. We often forget that our tamariki absorb everything that they are surrounded by and although they are little children, *they do hear and they do see*. I hope her participation that day ignited a spark in her for our language.

For decades Māori have been fighting for our language that it's become a broken record for many, particularly those who do not support the importance of Te Reo Māori. Te Tau Ihu is one of many regions to have experienced the devastating decline of Māori language since the 1800. Our Reo rangatira has been an ongoing issue for our people all over Aotearoa. However, it has come a long way since the arrival of European settlers. But as Tā Timoti Karetu said "*Don't be a tangiweto*" and just get on with it because blaming and dwelling in the past will not get us anywhere.

Strategies, planning and commitment was commonly spoken throughout the event by the speakers, who all highlighted the importance of planning your reo journey and likened it to a lifestyle change that requires dedication and commitment. Whether small or big we can all take part as citizens to embrace and reawaken our treasured language. Another important message spoken at the symposium was by Scotty Morrison who shared that we will go through challenges in this journey and that it is important



to be prepared for the negative obstacles that will occur such as Kaikiritanga (racism). Here is some great tips Scotty shared:

- Kaua e riri, kaua e utu te kino i te kino (Don't be angry and do not respond to bad behaviour with bad behaviour)
- Werohia te kaupapa o te kaikiritanga, kaua e wero i te tangata "he wairua kaikiri kei roto i tō kōrero" (Don't challenge the speaker but challenge the words being spoken by responding with "your conversation seems to be of a racist nature")
- Kia maumahara koe, he kūare te kūare (You must remember, ignorant people do not know any better)
- Hikoi atu engari me kōrero koe ki o haumi. (Walk away but remember to share your experience with your friends so that you are not carrying this negative experience on your own)

Te Reo Māori is a taonga and without Te Reo Māori we have no culture. Karanga cannot be performed without Te reo, haka can't be performed without the reo, pōwhiri process is not tikanga Māori without the reo. Therefore, our language is the key to understanding.

Ko te reo te mauri o te mana Māori -the language is the life force of the mana Māori.

Although, it can be frightening at times to speak te reo for many reasons like "oh I don't want to stuff what I say up", "what if I offend someone", "my pronunciation is koretake" "they might laugh at me". You are not alone on this journey, find you some haumi (friends) who share your same passion to learn, talk to them on the phone, at a café, at the beach, at the park with the kids, during a game of netball or rugby. Give it a go! Mā te kōrero ka ora ai te reo.



Photo Credit: Te Kaiaotanga o te Reo/Erica Sinclair Photography

LINKS AND RESOURCES TO START YOUR REO JOURNEY:

Te Wānanga o Aotearoa - <https://www.twoa.ac.nz/>

Te Wānanga o Raukawa - <https://www.wananga.com/>

Te Ataarangi - <http://teataarangi.org.nz/>

Māori Dictionary - <https://maoridictionary.co.nz/>

Te Mātāwai - <https://www.tematawai.maori.nz/>

Ōpaki - <https://www.maoritelevision.com/shows/opaki>

A Māori Phrase a day - <https://www.facebook.com/groups/263436354660573>

Māori 4 Grown-ups - <https://www.facebook.com/groups/322988017627>

KAITIAKI O TE TAIAO

Guardians of the Environment

Nā Te (KT) Team: Sylvie Heard, Daren Horne and Ian (Shappy) Shapcott

Generally

The KT Team continues to face a steady increase in workload, meaning the Team is busier than ever. Daren Horne, a key member and Tohu Kaitiakitanga of the KT Team, has a new office at Te Āwhina Marae. The Kaitiaki o Te Taiao Office at Te Āwhina Marae is open to Whānau assisting with taiao mahi or with related enquiries. **All general enquiries** continue to go through the main Trust Office located at Waikawa Marina, or by phone (03) 573 5170.

An update on some of the important projects the KT Team is taking the lead on or involved with follows.

Te Arahanga condensed Report



Training updates:

Three GIS training sessions were held on March 10, 13 and 14 and were attended by 11 taurira. The Cultural Health Indicators (CHI) module for coastal and estuarine areas was held in Mohua in the first weekend of May and was attended by 10 taurira.

Iwi monitoring mahi:

Through February to May, iwi monitors have been busy with the following mahi: Motueka Stop Bank Restoration Project; the Waikawa the Sewerage Upgrades; Harrington House relocation; Tasman Forest's bridge construction at Riuwaka; Rocks Road Culvert Refurbishment; project subdivision at Seatoun Valley Road; sewerage upgrade at Headingly Lane; Chorus fibre upgrades at Riwaka; and private dwelling excavations at Frenchman Bay.

Tōtaranui / Kura Te Au (Sounds) Rohe

Regenerative Tourism Workshop – Tōtaranui / Queen Charlotte Track Pilot Study Update:

The KT Team continues to have deep connections in what's emerging in this space, as a consequence of the Covid-19 adjustment to better understand tourism impacts and the way we might, responsibly, improve the industry performance. The KT Team is currently co-leading a national pilot study / project on 'Regenerative Tourism' with DOC, centred on the Queen Charlotte Track.



Attendees at the February 2021 Regenerative Tourism Field Experience standing beneath a 1000-year-old rimu tree near Furneaux Lodge

The way it is envisaged that regenerative tourism might be enabled is to progressively develop a mechanism whereby the tourists who are marketed to are **Highly Valued Tourists** (responsible tourists, as opposed to those who are historically *high value tourists*, attracted by marketing, simply because of their spending ability. **Highly Valued Tourists** will visit Aotearoa, responsibly, and depart its shores leaving, desirably, a net positive contribution. It is anticipated that Māori Cultural Tourism will benefit from this work.

In Spring, it is planned to bring Senior DOC staff to the Rohe for another two-day field experience, this time beginning that hīkoi with an overnight stay at the Waikawa Marae, by way of receiving them as manuhiri into the rohe as the starting point of their experience.

Waitohi Ferry Terminal Upgrades Project Update

The Expert Consenting Panel circulated draft conditions on April 13. Te Ātiawa responded with comments on April 29. On May 6, Te Ātiawa received notice that consents had been granted subject to conditions by the Panel. Based on the decision, some expected engagements involving Te Ātiawa include:

- Involvement in the Design Forum to provide specific recommendations on the final design elements of the Waitohi Picton Ferry Precinct, including landscaping, Māori cultural expression and the terminal building's external materials and finish.
- Whānau members to participate in Marine Mammal Observational (MMO) training and mahi and bird survey / monitoring mahi.
- Consultation about the final design of the retaining wall along Waitohi Awa and design elements of the Dublin Street Overbridge, including the new walkway under the overbridge.
- Iwi Monitoring of excavation and dredging works and to assist in identifying any Māori cultural material / sites.

A copy of the full Decision can be viewed on the Environmental Protection Authority (EPA) website at: <https://www.epa.govt.nz/fast-track-consenting/listed-projects/waitohi-picton-ferry-redevelopment/decision-and-appeals>

Waikawa Marina Extension - Update

As of April, approximately 60 vertical piles had been installed to the extent of the northern breakwater (See Photo 2). Piling now continues to the south along the eastern breakwater.

On May 5, the KT Team was advised that the Marine Mammal Observer (MMO) had spotted an orca in Waikawa Bay (see Photo 3 below). The MMO tracked the orca from the head of the bay as it swam up around the eastern side of the bay, then passed the piling barge out to the head out of the bay around Te Ihu Moeone ('the Snout'). As per protocols, piling stopped while the orca was in the area.



Piling progressing along the eastern breakwater.



Orca spotted in Waikawa Bay on May 5

As mentioned in past Pānui, general updates on the project can be found here: <https://marlboroughmarinas.co.nz/waikawanorthwest/>

Whakatū (Nelson) Rohe

Nelson City Council (NCC) Plan Review



Daren continues to work closely with the NCC on Cultural Heritage Mapping. Consultant services are about to be engaged to support this mahi. Shappy attended an IWG Plan-related hui on Tuesday 16 March, involving Coastal Hazards.

Nelson-Tasman Climate Forum (NTCF) - Update



Shappy attended the NTCF Leadership Group hui on 17 March and 7 April. The NTCF held its AGM on May 22 at the Moutere Hills Community Centre

Project Mahitahi – update



Shappy continues to monitor the pulse of the Governance Group and attend when possible. What follows is an indication of project deliverables for the next 12 months:

- Work to deliver operational aspects of the programme (weed control, planting preparation, plan development for pest animal control);
- Contract in place between NCC and iwi provider, to deliver Cultural Health Monitoring programme to set baseline for Mahitahi catchment;
- Complete funding applications for provision of plants to support project;
- Community plantings organised and on track for Autumn/Winter 2021;
- Communications and Engagement Plan updated, and delivery of key messages through range of outlets, including at least one article in Nelson City Council publications.

Motueka (Tasman) Rohe

Tasman District Council (TDC) Plan Review



Following a long delay in meetings, a hui was held on May 14 covering:

- Terms of Reference review for the Iwi Working Group – assessing success and improvements needed, clarifying purpose and role of the Iwi Working Group.
- Timing of meetings and setting dates.
- Draft Discussion Paper on Issues of Significance to Iwi Entities.
- Issues and Options papers on cultural heritage topics.

Motueka Wastewater Treatment Plant Relocation Group

Over the last year, TDC has been working with Motueka Iwi, the District Health Board, Tonkin & Taylor, Wakatū Incorporation and Ngāti Rārua Ātiawa Iwi Trust (NRAIT) to identify a new location for the Motueka Sewage Treatment Plant. At this stage, 15 sites have been proposed within the Riuwaka, Motueka and Lower Moutere areas. A Mana Whenua criteria assessment model is in development. Once this has been established, site visits with iwi and TDC will determine suitable locations for the new Treatment Plant. Stage two of the project will look at discharge areas and related methods. This will be an opportunity to implement higher standards of sewage and wastewater treatment.

POU TIKANGA

Tēnā tātou e te whānau,
He tukuna mihi ki te pō i oti atu ki ngā tīpuna i riro mai ki raro ki a Hine moana i tiaki
Ngā matenga o tātou ki te pō, kō tātou te ora ki te Aō marama
Tēnā koutou, tēnā koutou, tēnā tātou katoa,
Tihei Mouriora.

Kia ora e te whānau it is half way through our year and yet it only seems like yesterday that the last pānui was sent out.



The days are also disappearing as fast as they appear. The previous three months I have been writing reports looking at strategies that other Iwi have utilised putting together their Whakarauora Reō program. The reports once approved by the Board of Trustees will lead Te Rautaki Reō (Cultural Revitalisation Plan) giving us direction forward. Exciting times.

There was a stranding of 49 Tōhora (Pilot Whales) at Onetahua (Farewell Spit) in late February. DOC notified

Uncle John Ward-Holmes and our Mohua whānau and as well as Iwi delegates informing of the beaching. The Iwi met in Motueka for karakia with uncle Barney before travelling to Onetahua. On arrival in Takaka we picked up our Mohua Kuia who stopped along the way to gather kawakawa branches.

The tidal current had washed and scattered several of the Tōhora from the southern end to the northern of Onetahua. It was a very moving ceremony which was no different to a





Tangihanga. It was heart felt when the ritual of karanga was performed by our kuia before the recital of karakia. Although it was a long day it was a well worth experience for some of us who had not participated before in this special significant kaupapa.

Early January the Trust purchased two shops in central high Street in Waitohi. The buildings purchased were the Waves

Cafe and The Picton Bookshop. Above the Bookshop are 2 x two-bedroom flats which were also part of the deal. February 20th, we performed a whakanoa process (karakia ritual) to safe guard further residence and celebrate the purchase. The significance of the purchase has allowed Te Ātiawa to be at the heart of what was the Waitohi Pā which was sold to the Crown in exchange for land in Waikawa.

Opportunity came for our kaumātua to attend a Rowi Kiwi translocation from Oruawairua (Blumine Island) to Makāwhio (South Westland). Four kaumātua from Waikawa supported with the transporting of the Rowi Kiwi from Oruawairua to Meretoto (Ships Cove). The manu which were housed in special carry boxes were walked to the Helicopter waiting to transport them to the West Coast. Karakia was performed before departing Meretoto. Whānau from Nelson were part of the pōwhiri when the manu arrived to Makāwhio.

Kaumātua Strategy

The reports which have been written outline that our kaumātua are not being involved as much as they could be. Our kaumātua have come from a generation where Te Reo Māori was not accepting within society as a whole and at times were belittled. To safe guard future generations from this racism some whānau stopped kōrero Māori in the home which led to a loss of their spoken native language.

To turn this around kaumātua are willing to form Rūnanga Kaumātua (Kaumātua Councils) and utilise the rich history of knowledge that they have gathered over decades to assist.

Over the next couple of months, I will be in touch with our kaumātua within Te Tau Ihu to discuss the kaupapa of establishing ngā Rūnanga a Kaumātua upon our Te Ātiawa rohe of Te Tau Ihu. Our Kaumātua will play a pivotal part in our revitalisation plan forward.





Ministry of Education

Miranda Joass is the Te Ātiawa mandated whānau representative who sits on Te Kāhui Mātauranga, a kōmiti that is made up of representatives from the eight iwi of the top of the south. This is the Te Tau Ihu Strategic Plan for the Ministry of Education. The Kāhui Mātauranga are responsible for ensuring that Iwi are kept updated and informed in establishing Iwi Pūrākau created for Iwi whānau first and then for educational settings within local schools of the top of the south. This year is a trail period where Nelson is the first Te Tau Ihu region to work with this project alongside their schools.

Miranda is coordinator of this resource collation. Miranda will liaise with Onetahua, Te Āwhina, Whakatū and Waikawa Marae who will work with local whānau to develop the resource. The end product will be an e-book (digital format) of who are Te Ātiawa o Te Waka-a-Māui and how we came to be in Te Waipounamu.

If you are interested in being part of this project, please contact your local Marae or alternatively emailing Miranda on miranda.joass@waikato.ac.nz.

With Hotoke (Winter) now here we send our thoughts out to you all to look after each other, stay warm and healthy.

Nei rā te mihi nunui ki a koutou katoa i tēnei wāhanga o te tau,

Tēnā tātou katoa

Amai

THE FIRST CAR GROVE TRACK

Compiled by Mike Taylor

Before continuing on I will give the history of the Bridal Track which ran from Waitohi via The Grove to Anakiwa. There is little information on the original track which was used by our Iwi in their comings and goings between these Pā, however, there are statements in various archives that this was a Māori Track, used by our Tūpuna.

What we do know though is that it was Te Ātiawa who were the first to traverse the Grove Track by car. See below.

April 27 1861:- Local News:- A Bridal Track from Picton to Havelock via the Grove and Mahakipaoa has been suggested to the Provincial Council.

Bridal Track from Picton to Havelock: The project of carrying a bridle track from Picton to Havelock has again been brought before the notice of the authorities, on the representation of Mr Cullen, the owner of an extensive tract of land between Mahakipaoa and Havelock. The great advantage of such a connection to both termini of the proposed road is obvious, and although no sufficiently careful survey has been made to justify any positive conclusions, yet it was the opinion of Mr Ogg, who examined the line of route, that a safe bridle track might easily be found and formed.¹

September 27 1861:- Mr. Alfred Dobson prepares to survey the bridal track from Picton to Havelock via the Grove and Mahakipaoa.

In February 1864, the Bridal Track from Picton to Mahakipaoa was commenced, the contract being let to Messrs Sullivan Brothers, who re-let several portions, to insure the speedy performance of their contract. The Nelson Examiner reported that they were making rapid progress, and was expected to be completed in the course of three months.

By September 1893 a six foot track had been nearly completed to Ngakuta Bay.² In November that year the Picton Roads Board resolved on the motion of the chairman

and seconded by Mr Henry Lankow, that the Inspector be authorised to employ day labour for felling scrub on the Bridle Track at Wedge Point.³

In October 1894, Mr Salisbury wrote stating that he had completed the necessary repairs to the Picton/Grove Bridle Track. He also pointed out how the soft spot at Shakespeare Bay could be avoided.⁴ Later that year in December Mr Joseph Parfitt was elected as Inspector of the Picton Roads Board.⁵ Nothing further was mentioned regarding the bridle track during the following year. However, in May 1896, the Marlborough Press reported:-

That horsemen travelling between the Grove and Picton have called our attention to work that wants doing on the bridle track. The scrub is overhanging the track in places, making it disagreeable for horsemen in wet weather, and there is a dangerous hole in a culvert near Ngakuta. We have no doubt the contractor for keeping the track in order, on hearing this, will be at the work.⁶

However, in July 1896, Mr George Horn intimated that his time for keeping the Picton/Grove Bridle Track in repair had expired. The Board therefore renewed his contract for six months.⁷

Formation of Picton – Grove road

In October 1896, Mr Buick wrote to the Picton Roads Board, informing them that a sum of £500 (five hundred pounds) had been placed upon the estimates for the purposes of forming a road between Picton and the Grove. That a Government surveyor was to lay the road if required.⁸

Mr Joseph Parfitt resigned as Inspector of Roads in November 1897.

¹ Marlborough Press April 27 1861.

² September 16 1893, Picton Roads Board Minute Book May 20 1893 – September 20 1902.

³ Picton Roads Board Minute Book, November 18 1893.

⁴ Picton Roads Board Minute Book, October 20 1894.

⁵ Picton Roads Board Minute Book, December 15 1894.

⁶ Marlborough Press Tuesday May 5 1896.

⁷ Picton Roads Board Minute Book, July 18 1896.

⁸ Picton Roads Board Minute Book, October 17 1896.

The construction of the Grove to Picton road was a duel undertaking, with the work being shared by both the Picton and Pelorus Road Boards. By September 1898, work had begun from both the Grove and Picton ends. The road was graded and surveyed by D. Gillies, but was not completed until 1916. Then only fit for use in dry weather, it was widened to a width of 14 feet in 1946, metalled, and has been mostly an all weather road since.

First Car Picton to Havelock via The Grove Track

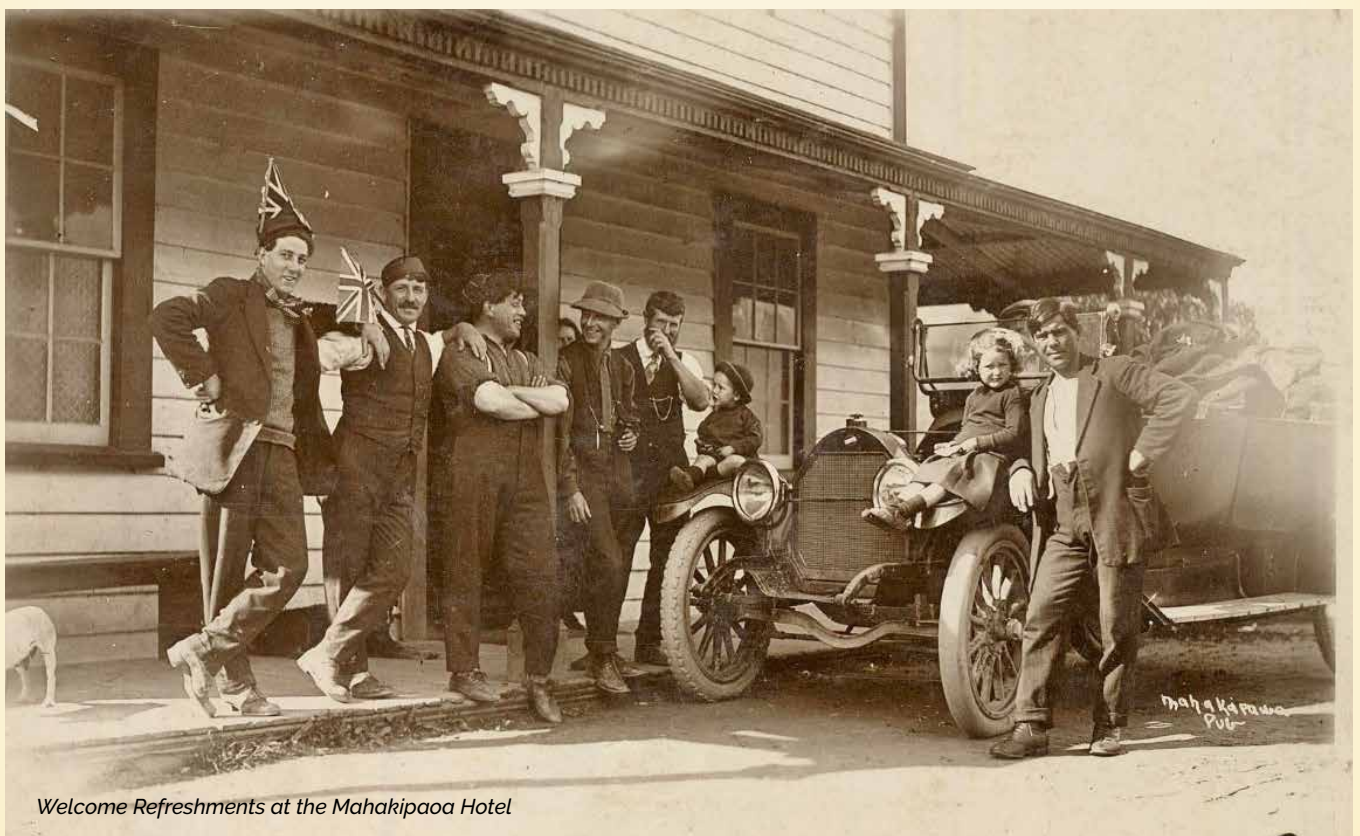
All but one of these men are Te Ātiawa, Utiku Matenga, more commonly known as Bob Martin, was the son of Ngawharekura Keenan and Utiku Te Whaiwhai. John Searle was the great grandson of Meriana Te Pohe, his mother being Caroline Searle (nee Boon), Jack and Tipi Love. The car a 1914 Buick Ex25, belonged to Jack Love. This being the first car to travel through the Grove Track (now Queen Charlotte Drive) from Picton to Havelock on October 3 1915.



Skylarking along the way
L-R: Utiku Matenga (Bob Martin), Tipi Love, Jack Love, John Searle, and Morey Woods.
Photographer was Walter Hahn.
All Photos Mrs Caroline Searle.



Difficulties along the way. Laying brush down to get traction.



Welcome Refreshments at the Mahakipaoa Hotel



Laying Planks over the Mahakipaoa Bridge at the foot of the Havelock Hill, obviously no maintenance to the bridge at this time.

Mahakipaoa to Havelock

The idea of a road was first mooted in 1888, when miners from Cullensville pressured the Roads Board for a road to Havelock. Construction on the road finally began in 1892, when sixty miners were contracted to build quarter mile (400 metre) sections with four men to a section. Frequent rain meant two bridges over the Kaituna Estuary were often washed out.

The road was never formally opened, but on September 7 1894, Thomas Scott drove William Eskine, the Pelorus

Roads Board Inspector to Mahakipaoa and back to Havelock in a sulky.

A few days later, on September 12, James Campbell's mail coach with four horses made the trip in one hour and forty minutes. The road was then considered open. In 1898 mail contractor Thomas Clancy could not deliver the mail because of flooding and the Post Office fined him £10. There were many disputes over responsibility for bridge repairs and the Pelorus Roads Board eventually took over.

Tāhuahua School

Letters were received from Mrs Budge (the correspondent) and Mr Woodgate, containing conflicting statements of the position of the rival school projects. The latter recommended that the Inspector visit the bay, and see for himself. This recommendation was adopted.⁹ Then in May 1906, a grant for desks was made.¹⁰

Mrs Aldridge and others wrote asking that the site of the school be removed, to enable the children to walk instead of boating across the harbour. It was decided to ask Mr Budge, the teacher, to note the request, and that the Inspector report.¹¹ Later that year in November the Government made a grant for the erection of a new School at Tāhuahua.¹²

However, it was not until July 1909, that tenders were advertised for the erection of a new school at Tāhuahua which tenders had to be in by noon Monday July 12 1909.¹³

In January 1910, the contractor, for the erection of the Tāhuahua School, Mr Gibson, wrote asking for an extra £5 on his contract, owing to having to do certain excavating not provided for in the specifications. Granted.¹⁴ That same year the tender of Mr Sylvanus Bertram Budge was accepted for the erection of a pig proof fence around the Tāhuahua School at a cost of £11.¹⁵ The new school at Tāhuahua was not completed until May 1911.¹⁶

Only three months later in August 1911, Sylvanus Budge reported that a number of slips had occurred at the back

⁹ Marlborough Express March 12 1906.

¹⁰ Marlborough Express May 14 1906.

¹¹ Marlborough Express February 11 1908.

¹² Marlborough Express November 21 1908.

¹³ Marlborough Express June 25 1909.

¹⁴ Marlborough Express January 12 1910.

¹⁵ Marlborough Express September 13 1910.

¹⁶ Marlborough Express May 3 1911.

of the School, and had damaged the fence and buried the lower part of the school house.¹⁷

Mr S. B. R. Budge wrote from Tāhuahua notifying that there had been another death in the bay, and that three children from another family were in the hospital, and suggested that the Board send someone to inspect the surroundings of the school. Inspector of Health was asked for a report.¹⁸ During this period an influenza epidemic caused many lives to be lost in Tōtaranui.

By the end of 1912 the school roll, which in 1910, was 14 pupils was down to 8, which most likely resulted with the deaths caused by the influenza epidemic as well as families moving out of the Bay, would also contributed to the decline in the school roll.

After the death of Sylvanus Budge, Komene Matangi, still

¹⁷ Marlborough Express August 15 1911.

¹⁸ Marlborough Express November 14 1911.

in his teens was appointed temporarily as teacher from May 1915.¹⁹ The Inspectors Report later that year, stated that there were only three children attending school, this resulted in the Education Departments decision to close the School in October 1922, giving the teacher three months notice.²⁰ The unused school lay deserted for some time, then in July 1923 it was re-erected at Mirza.²¹ Where it served as a school until 1933, when it became a roadman's cottage.²²

The building which was 35 feet long by 17 feet wide was cut in two, before transportation from Tāhuahua to Mirza, south of Ward. The shift cost the Education Department £210 to the contractors Nicoll Brothers.

¹⁹ Marlborough Express May 11 1915.

²⁰ Evening Post November 1 1922.

²¹ Evening Post July 19 1923.

²² The late Constable Reginald Wooding. Mirza was just south of Ward.

Te Awaiti School and Community

By Mike Taylor 2021

In January 1883, on the motion of Mr Seymour, it was resolved to set aside a sum of £40 for providing a school and Masters residence at Te Awaiti. This resulted in the Waste Land Board, taking steps to secure a reserve of 10 acres for educational purposes at Te Awaiti.

That same month the Marlborough Press reported that arrangements were in progress for the establishment of an aided school at Te Awaiti. Such a step as this is a most commendable one, as there are a number of children in the locality who are at present growing up in comparative ignorance, and the opening of a school in the district will afford parents an opportunity of obtaining an education for their children. We see that the members of the Land Board are alive to the importance of the movement.²³

In July 1883, Mr Rutland made application to the Marlborough Education Board to grant £20 on the Te Awaiti School, this was carried.²⁴ Later in August the former asked the Board for the desks which were unused at the Picton School, for the Te Awaiti School, granted.²⁵

The Te Awaiti aided School was opened in 1884, with a Mr Charles Henry Amner being the first teacher, followed by Mr

Clark Rampling in 1885, the latter of whom was still teaching there in 1890, and had a class of 14 children on the roll.

In October 1897, the weather was appalling, at Te Awaiti nine of the school windows were broken by huge hailstones, which also stripped the fruit trees of their leaves ruining all that seasons fruit.

December 1897, saw James MacIntosh appointed teacher at the Te Awaiti School, the other teacher having resigned. The sum of 15/- was voted to meet the expense of the repairs to windows broken by the hailstorm.²⁶ However, James who had been teaching for many years in Tōtaranui, had been in delicate health for some time, after being brought up from Te Awaiti, passed away at Picton on Thursday August 2 1900.²⁷

Another popular teacher at the School was Henry Lee Twisleton from 1903 to August 1905, he had been teaching at a number of the Sounds Aided Schools. He was also

²³ Marlborough Press January 11 1883.

²⁴ Marlborough Press July 5 1883.

²⁵ Marlborough Press August 9 1883.

²⁶ Pelorus Guardian Friday December 17 1897.

²⁷ Pelorus Guardian Tuesday August 7 1900.



Te Awaiti School on rise at top left.

James Keenan Photo

a well known poet, and left a volume of poems.²⁸ Henry lived with the McMahon Family at Waitaria, and he wrote memorial's for many of the Marlborough Sounds families.

January 1906 saw the Commissioner and teacher applying for a new school and teacher's residence, and the requisition was largely signed by the householders. The Inspector reported that the school building was in a

wretched condition. There were 17 children at the school.

It was resolved to ask the Commissioner whether a fresh site was available, to avoid pulling down the old school before a new one could be completed, and if there was anyone at Te Awaiti who would undertake the work at the price named £150.²⁹

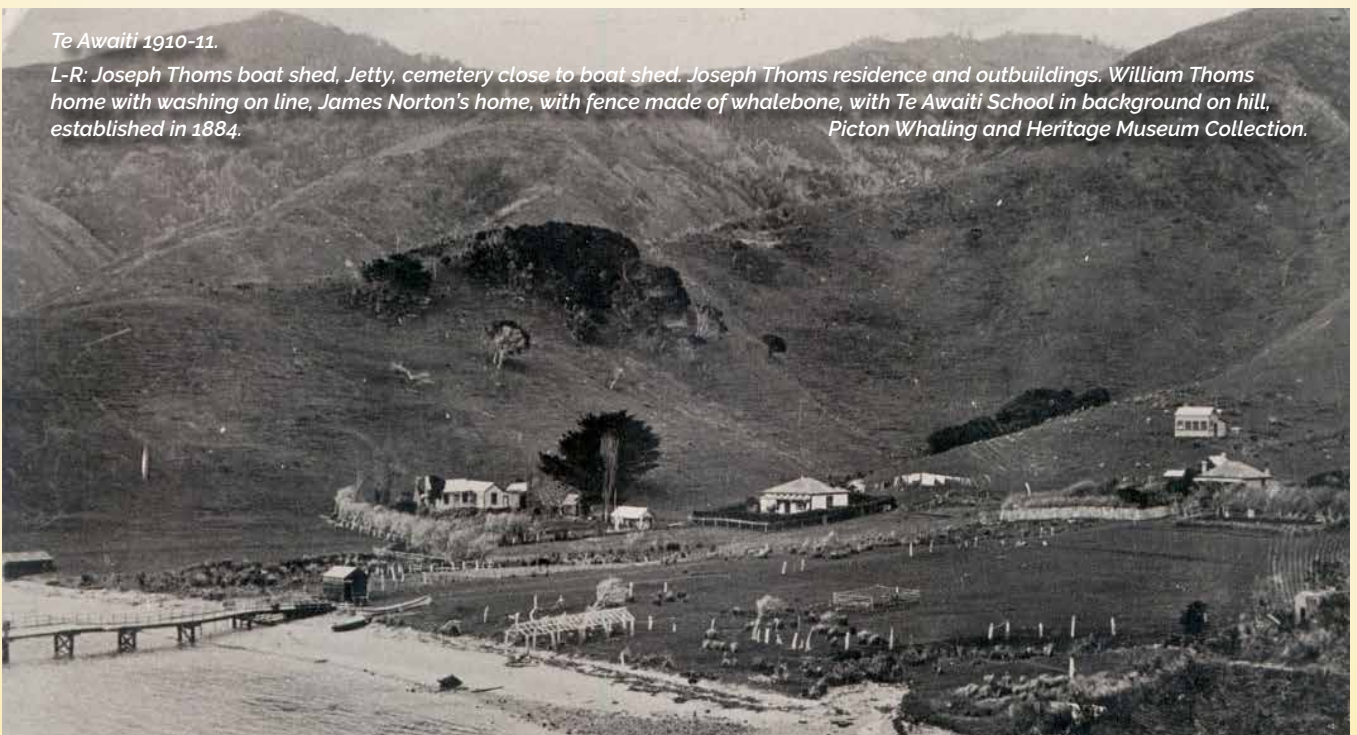
²⁸ Marlborough Press August 23 1905.

²⁹ Marlborough Express January 8 1906.

Te Awaiti 1910-11.

L-R: Joseph Thoms boat shed, Jetty, cemetery close to boat shed. Joseph Thoms residence and outbuildings. William Thoms home with washing on line, James Norton's home, with fence made of whalebone, with Te Awaiti School in background on hill, established in 1884.

Picton Whaling and Heritage Museum Collection.





Another building is apparent in this photograph to the left of the school in the previous photograph above which does not appear. Could this be the second school mentioned in January 1906. Les and Ria Wilson (nee Norton) Photo.

In March 1906, the correspondent of the Express wrote stating that £200 would be necessary for the erection of a new school at Te Awaiti. It was resolved that £150 would be sufficient.³⁰

That same year in April, Joseph Thoms forwarded a plan for the new school, as requested by the Marlborough Education Board. It was decided to submit the plan to Mr Bailey, its workman, asking for an estimate, and if able to do the work for £150 to proceed.³¹

From the information available it appears that the School was closed circa 1922, resulting in the children learning their education by correspondence.

In March 1926, Marlborough Education Board advertised the rental of the Te Awaiti School House.³²

In April 1910, William Thoms offered £3/10/- for the old Te Awaiti School building, which was accepted.³³ It appears that Roy Jones, who was appointed teacher in July 1921, resigned on February 22 1922, was the last teacher.



Pupils and Teacher at Te Awaiti Aided School.

Alexander Turnbull Library F-84863-1/2

QUERY FROM MEMBERS OF HEBERLEY WHĀNAU

Published in the Westcoast Times July 1901 was a report on the Kumara Fire Brigade Ball, in which a Miss Te Naihi Heberley along with other young people dressed in fancy dress, with Miss Heberley dressed as a "Winters Night," was mentioned.

Do any of the Heberley Whānau out there know which branch Miss Heberley belongs and who her parents are. As her namesake passed away in 1877.

**If you have any information on the above, please Contact Te Ātiawa Trust
Office 03 57 35170 or 0800 284 292 email: register@teatiawatrust.co.nz**

³⁰ Marlborough Express March 12 1906.

³¹ Marlborough Express April 10 1906.

³² Evening Post March 2 1926.

³³ Marlborough Express April 12 1910.



L-R:- Anne Elizabeth Thoms (Mrs J. Boulton), Gertrude Thoms (Mrs F. Tetley), Joseph & Sydney John Thoms, Mr & Mrs Walker, Minnie Thoms, Edith Clarke, Nellie and William Henry Thoms. Front: Thomas Lionel Thoms, and Edward Reginald Thoms.

Going by the birth dates of this Whānau the photograph would have been taken after Sydney John was born in August 1892.

Alexander Turnbull Library Photo F-052162-1/2

Snippets From The Past

Peaches: Large quantities of this delicious fruit are now daily brought into town by the Māori of Waikawa, who hawk them about Picton at very reasonable prices. A moderate sized kete being sold for 2/- two shillings, kete included. The peaches are scarcely ripe enough for table use, but are excellent for preserving and for converting into pies and puddings.³⁴

Pearls: A little girl the other day on playing with some enormous mussel shells, which are to be found in such abundance in the Sound, picked out from one of them, which had been opened, but not boiled, a pearl of an excellent colour. On making enquiry we learn that the Māori have frequently taken very fine pearls from the mussel collected in the bays in the Sounds, but not knowing their intrinsic value, have only noticed them as something very pleasing to look at but little worth. We lately read in a Scottish newspaper, that men, women and children, are engaged in various parts of Scotland in gathering mussels for the purpose of obtaining pearls, and that the earnings of many reach as high as ten shillings per day. Might not the experiment be tried here?³⁵

Notice: Whereas certain persons have, at various times, annoyed the Māori residing at Queen Charlotte and Pelorus Sounds, by burning houses, stealing fruit, and permitting their cattle to trespass on the Native Reserves, and cultivation's there situate. And other evil disposed persons have at various times used threats towards Māori, tending to provoke breaches of the peace; and have also informed them that the Government intend ejecting them from the Reserves now held and occupied by them: I hereby inform such persons that all complaints made by the Māori will be most strictly attended to, and investigated, and all persons so offending and trespassing will be prosecuted with the utmost rigour of the law.

*James MacKay, Junior, Assistant Native Secretary
Blenheim, March 1 1861.*³⁶

Narrow Escape From Drowning:

On Sunday last a female, living with her family at Waikawa, while pulling in a Māori boat overbalanced herself, and fell into deep water, where she became so entangled in her dress that, had the accident not have been observed by her brother, who rushed into the water after her and drew her to the beach she would a little later have met with a watery grave.³⁷

Storm/Flooding: In March 1868, a storm caused an enormous amount of damage throughout the whole of Marlborough Sounds. Māori at Waikawa and Whatamango have suffered considerably, having had all their cultivations destroyed. This flood is unprecedented in the minds of the oldest Māori settlers here. A great deal of damage has been the result, and sometime will elapse before the losses can be repaired.³⁸ *[This indicates that Te Ātiawa were still in occupation of Whatamango in 1868]*

³⁴ Marlborough Press February 11 1865.

³⁵ Marlborough Press February 11 1865.

³⁶ Marlborough Press March 9 1861.

³⁷ Marlborough Press April 12 1865.

³⁸ Marlborough Press March 4 1868

TE ĀTIAWA WAKA TANGATA PROUDLY SHOWCASED TE ĀTIAWA MANA OVER THE ANZAC WEEKEND IN WAITOHI

Nā Ron Riwaka

In what was to be an overwhelming weekend in Waitohi, the mana of Te Ātiawa was upheld by not only Te Ātiawa Iwi members but also the community and businesses of the area.

The weekend was full of events, in particular the commencement on Thursday through to Monday of the 2021 National Long Distance Waka Ama Championship which was hosted by the Waikawa Waka Ama Club at Shelley Beach.

From a powerful pōwhiri on the foreshore (having to be relocated last minute due to tangi at the Waikawa Marae) through to two days of racing and awards, the event was well run and well supported with 900+ registered paddlers and approximately 2000 supporters and whānau from all over New Zealand.

Te Ātiawa was proudly represented by not only our waka tangata paddling out in Waitohi harbour, but also by a number of our iwi members taking part in the competition with some excellent results. Also, by many of our iwi members who wore their branded hoodies and singlets, and carried their backpacks all the weekend.

Adding to this amazing weekend was the moving Anzac Day ceremony that took place at dawn at the site of the War Memorial and the 28th Māori Battalion Pouwhenua on the Waitohi foreshore.

Our waka and its crew honoured not only all who served during the wars, but also those that made the ultimate sacrifice and never returned home to the shores of Aotearoa.

The 28th Māori Battalion flag proudly flew over the weekend.

At the official RSA lead Anzac Day Dawn service, one of the Ceremony guests representing the 28th Māori Battalion at the wreath laying was Lawrence MacDonald. Another Ceremony guest was Harry Love who represented Te Ātiawa - he also laid a wreath on behalf of the Trust. Harry

was offered this honour as his uncle (who in reality is Harry's second cousin), was Lieutenant Colonel Eruera Te Whiti O Rongomai Love who honourably lead, and was instrumental in, the many undertakings of and around the 28th Māori Battalion.

It was an extremely well attended ceremony. Most of the waka ama fraternity were in attendance as many were descendants of the men from the 28th.

At the conclusion many people went down to the pou to pay their respects, and to see first-hand our Te Ātiawa waka sitting on the foreshore.

The kaihoe had earlier paddled across in darkness, doing the traditional chant.

On their departure after the ceremony the crew also paid homage to the wairua of the pou via a number of paddle passes in front of it.



Pōwhiri at Shelly Beach.



As well the crew paddled past the waka Hinemoana - by way of thanks to her and her crew for their support of the LDN's and for the work they do to inform and to educate on traditional waka and navigation.

What was equally touching post ceremony was the impromptu performance of the waiata group (from the morning's earlier formalities) to the pou, singing many of the waiata that the 28th would have sung. Also impromptu was the number of bystanders who also sang along.

Overall, it was an amazing weekend and full of special times for all who came to Waitohi with the mana of Te Ātiawa well represented.

Start of the regatta. Coastguard provided the safety boat services throughout the regatta and can be seen on the left of the paddlers in the above photo.



Waikawa Waka Ama were the host club for the NLD regatta. The men's crew racing.



Te Ātiawa members Andrew and Tiana Childs volunteering.



Andrew Childs in the centre competing.





The crew from Te Toki Voyaging Trust - Waka Hourua aboard the Hinemoana with Waitohi in the background.



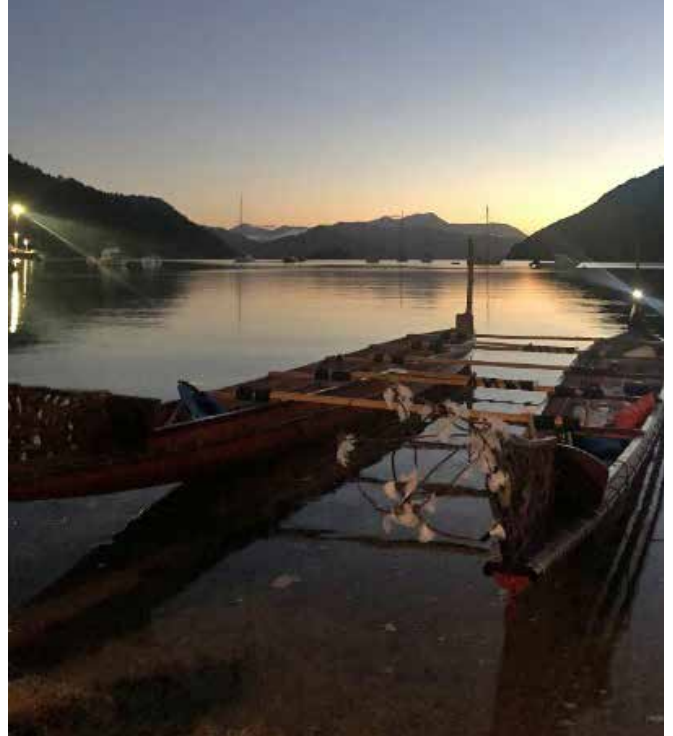
Flying proudly from Friday to Tuesday



L-R: Harry Love, Lawrence MacDonald



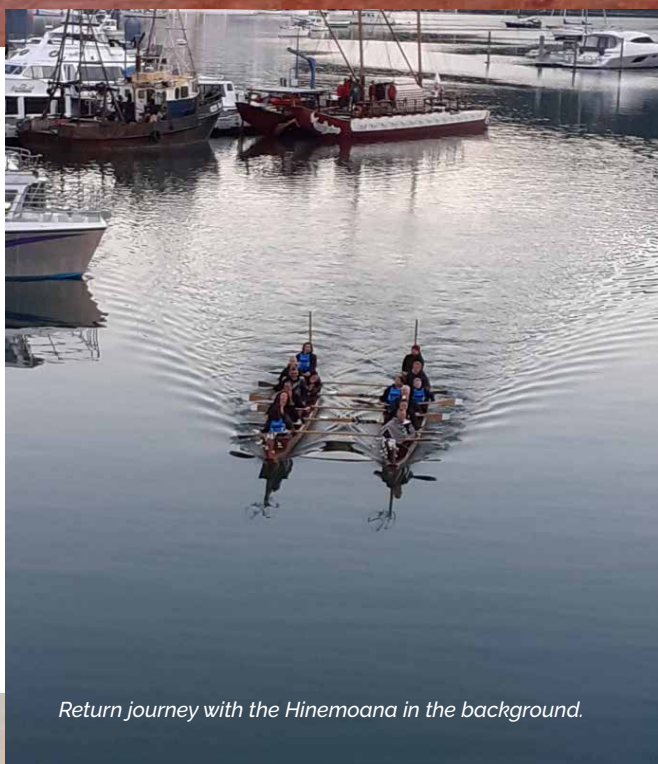
Laying of the wreath at the foot of the Pou.



People visiting the Pou and the Waka Tangata at the conclusion of the ceremony.



The crew of Te Ātiawa Waka Tangata



Return journey with the Hinemoana in the background.



Waiaata to the Pou.



Paddle past the Pouwhenua.



WAKA AMA

LONG DISTANCE NATIONALS

Nā Anisha Huntley

On Anzac weekend over 850 kaihoe plus their support crew and whānau descended on Waitohi for New Zealand Long Distance Waka Ama Nationals (LDNs) 2021.



The event had been cancelled last year due to covid lock down, Te Waka o Aoraki was the hosting region and because it would be another 7 years before this event would make it back to this region, we expressed we wanted the chance and opportunity to host 2021.

Tracey Kingi our president was leading us into an exciting time for Waka Ama here in Waitohi, it was the biggest South Island event to date.

Waikawa Waka Ama Whānau were the local club and Mike Beech and myself being the locals got tasked with getting busy with organizing what we could from here, along with our Nelson committee.

Once things got started it kept evolving and growing, we knew we had the best back yard to host an epic event and wanted to make it enjoyable for kaihoe that were coming from all over the country.

Being based at Shelley Beach we would be operating out of the Queen Charlotte Yacht club which was the perfect venue, having the start and finish line right outside it made it exciting for our spectators.

The course was set to stay out of the ferry channel but also allowed for spectators/support crews to watch their crews from Karaka Point and Waikawa Bay. Peter and Takutai also took out spectators to follow the races on the Tutaneikai.

The Te Toki voyaging crew sailed Hinemoana hourua from Kawhia which is always a pleasure to see in our waters and was also taking people out to follow the races.

We had vendors selling great kai and apparel, Lilian Bowdler did a great job organizing them, Deanne Stammers

and her team catering our evening meal for 900 people no mean feat and how good it was.

Port Marlborough was the major sponsor, also Marlborough Marine and Outdoors, the Picton Rowing club, Coast Guard, Ministry of fisheries, Department of Conservation and local families lending water craft and skippers to be safety boats for these races were vital to the running of this event.

Amongst the organizing side of things, it was time to race I was pretty happy placing 1st and receiving a Gold medal in the master women's W2 16km with my doubles partner Robyn and my Powaiwai crew, we came a respectful 7th in the open women's 24km. Mike Beech and Brad Huntley also had a strong race in the master men's category with their crew Arapaoa. We also had other Waikawa paddlers getting on the podium Anna and Lars W2 mixed gold, and Char and Kereama bronze W2 mixed. For a small club we did really well.

Young Andrew Childs competed in his first ever Long-Distance National Waka Ama event with j16's Motueka Waka Ama crew. Andrew is very passionate about Waka Ama so he was pretty happy to get amongst it. The Childs family were absolute legends with this event as always being in full support of not only Andrew and the club, also they are kaihoe for our Te Ātiawa waka tangata and volunteering hours of their time.

All and all the weekend went beyond our expectations, the vibes were great, our town was alive with paddlers and some impressive sights with so many waka on the water to show case the fastest growing water sport in NZ.

It was an amazing experience with great memories made and I have so much gratitude to all that got involved to help create this event.

Ko Pūtauaki tōku maunga
Ko Ohinemataroa tōku awa
Ko Mataatua tōku waka
Ko Pupuaruhe tōku marae
Ko Ngātiawa tōku iwi
Ko Andrew tōku ingoa



My interest in waka ama stemmed from Tuia 250 back in 2019, where I was part of the Waka Tangata crew.

When Tuia was finished I was still keen to carry on paddling so my whānau and I changed over to Waka ama where Anisha Huntley took us under her wing and started teaching and training the techniques required for waka ama. It is a lot of training, which is a bit different to rowing a waka. I have been paddling with Waikawa Waka Ama for two years.

Every year in February my whānau and I head over to Lake Rotoiti, St Arnaud for the Tuna E Hoe Ana sprints which is run by Maitahi Outrigger Canoe Club. This year I entered the sprints with Mike Beech where we did the W2 (10km)



open men's for third place on day one, and day two we did a 10km, 5km and 1km and I steered the men's crew in all three races. To top it all off I was also awarded the Kereopa Ratapu Memorial Trophy for showing dedication, being a great role model for rangatahi. This is the first year this trophy has been awarded.

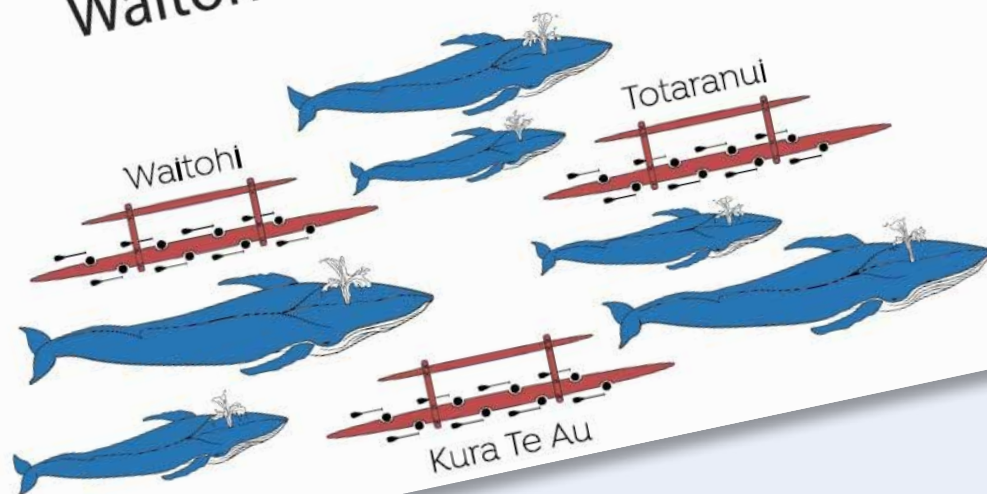
With the Long-Distance Nationals held in April of this year, I was also lucky enough to paddle for the Motueka J16 crew. That was such an experience and I am looking forward to more competitions. (Ngā mihi to Todd Jago and Callum O'leary for having me be part of your crew.) So, to all you rangatahi or adults out there who are thinking about or wanting to give waka ama a go (I know a good coach...) to do it because I'm glad I did!!

Ngā mihi

Andrew Childs

LONG DISTANCE NATIONALS WAKA AMA

Waitohi - Te Waka o Aoraki



TE WHAKAMĀRAMATANGA O TE TOHU

This design for the 2021 Long Distance National Waka Ama event being held at Waitohi (Picton), pays homage to the locations and natural history of the area.

- The 8 iwi who old mana whenua over Te Taihū all draw spiritual essence from this place. They are represented by the 8 paddlers in the waka.
- The spout of the Blue whales in the design represents the Te Ātiawa 3 white feathers of peace. Blue whales and other baleen whales, visited these waters annually to feed on krill which cover areas so vast that the tidal flow turned red. The colour of the waka ama depicts this phenomenon. This tide is known as Kura Te Au, also the name of Tory Channel.
- Tōtaranui, the original name of Queen Charlotte Sound and Waitohi, are very significant wāhi to all of Te Taihū iwi.
- The movement of the design, the uniformity of straight linear lines, depict the way these whales migrate from the breeding grounds in the Tropic of Capricorn, to the feeding grounds of the Antarctic. This is the longest migration of any mammal.
- The adult whales do not feed while in the Tropics. The new-born calves feeding from their mothers, drains their energy, which is why the journey is direct, no time for blunders or slip-ups.
- Tōtaranui and Kura Te Au is at the half-way mark and where they start feeding. Waka Ama racing has a similar, basic way of traversing, as quickly as possible from the start to the finish line.

The LDN races start in Waitohi waters moves into Tōtaranui waters and then into Kura te Au waters

The artists name is: Tahua Solomon



MATARIKI

Pai Whaanga Photography

Matariki te Tipua
Matariki te tawhito
Tau mai te wairua
Mai ngā ira atua
Ki te ira tangata
Tihei Mauri Ora

Ranginui, the sky father and, Papatūānuku, the earth-mother were deeply in love that they laid in a tight embrace, an unbreakable bond that went on for many eons. They had many sons that were born in their embrace and living in darkness. They could barely move. The children secretly gathered and decided to separate their parents to allow light in. They all agreed to separate them except for Tāwhirimātea. With the help of his brothers, Tāne laid on his back and used his powerful legs to push his father up into the heavens. Separating their parents to allow in light. Tihei mauri ora! The brothers celebrated their freedom but it wasn't what they expected it was a cold and empty space, that filled with their parents' tears. Amongst the

cold darkness, thunder and rain appeared in a figure of rage. It was Tāwhirimātea, who was out for revenge on his brothers. One by one the brothers were defeated by Tāwhirimātea. But it was Tūmataurangi who remained and with all his strength and might, Tū repeatedly beat Tāwhiri to the ground. Tāwhiri was so upset he pulled out his eyes and crushed them and threw them up into the heavens as a reminder to the brothers of his revenge and named the cluster of stars Te Mata o te Ariki Tāwhirimātea and that is how the creation of Matariki began. There are 9 stars in this cluster called Matariki, Pōhutukawa, Waitī, Waitā, Waipuna-ā-Rangi, Tupuānuku, Tupuārangi, Ururangi and Hiwa-i-te-Rangi.

Matariki is the star that signifies reflection, hope and our connection to the environment.

Pōhutukawa is the star connected to those that have passed on.

Waiti is connected with all fresh water and the food sources that are sustained by those waters.

Waitā is associated with the ocean and food sources within it.

Waipuna-ā-Rangi is connected to the rain.

Tupuānuku is the star connected with everything that grows within the soil.

Tupuārangi is connected with everything that grows up in the trees.

Ururangi is the star connected to the winds.

Hiwaiterangi is the star connected to our aspirations for the coming year.

There are many significant narratives like the story of Matariki that play a huge part in Māori concepts and set the pathway for a Māori way of living. Matariki is a time of celebration, healing, and change for all people of Aotearoa which go back hundreds of years before the arrival of colonial settlement. Many versions of Matariki vary from iwi to iwi depending on where the storyteller comes from. But for many, the whakapapa of Matariki begins with the separation of their parents, Ranginui and Papatūānuku.

Whakapapa plays an important role within Te Ao Māori as everything has a whakapapa and everything has a beginning and just like Matariki it's beginning began in the womb of Papatūānuku when she carried Tāwhirimātea the god of wind. Whakapapa links all things to the terrestrial and spiritual worlds it ties all things together. Whakapapa gives us that sense of connection. It forms relationships so that legends, history, and knowledge are preserved and conveyed from one generation to the next. The whakapapa of Ranginui and Papatuanuku plays a huge part in our lives and connects us to our origins of how we became and transformed in to te Ira tangata.

In this narrative, we can see the concept of **mana** played out in Tāne strength and bravery to separate his parents and in Tūmataurangi who defeated his brother Tāwhiri who was out for revenge on his brothers. In a contemporary

world, our mana can be displayed by what we do in the community and where we are placed in the whānau. Mana is a collective strength we can lean on, to find inner peace, happiness, and strength. We are all created with Mana that is deeply ingrained in us from a higher being from our Mana Atua and Mana Tupuna. Mana atua is the descent from the atua of great prestige discussed in the narrative. The mana of their whakapapa has been inherited by leaders of today.

The 9 stars of the Matariki cluster all have a purpose as they are the kaitiaki of our seasons they inform us on the year ahead. A time of work and preparation. A time of hope and new growth. By observing Matariki we can better understand our taiao and be better kaitiaki. **Kaitiakitanga** is part of an inherent Māori living consciousness. Natural world stability and changes small and large were all observed by Māori of the day in their rohe by using the stars as guidance to a better future. Matariki is a time to come together and to share a sense of family connection – whanaungatanga. A time of change, growth, and healing for our wairua. Matariki brings us together to be more present and to reflect on the year that has gone by. A time to connect with family, yourself, and those closest and dearest to you.

Friday 24 June 2022, Aotearoa will celebrate Matariki as a public holiday for the first time.

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WHEN IS MATARIKI?

In 2021 Matariki will be celebrated
between 19 June to 11 July.

Whakanuia te tau hou Māori,
19 o Pipiri ki 11 o Hōngongoi 2021.

Matariki

I	W	H	A	T	W	U	A	P	A	H	K	A	A
G	T	A	T	T	T	A	A	G	I	A	A	H	U
N	A	A	I	U	A	O	R	A	W	G	I	I	R
A	I	H	A	P	N	A	I	U	W	N	W	W	I
R	H	R	I	U	U	R	A	A	G	A	A	A	A
A	E	W	W	A	A	N	W	K	I	T	R	I	A
U	K	A	R	N	A	T	A	T	G	I	O	T	R
P	W	I	N	U	A	T	A	A	A	K	H	E	A
U	O	T	N	K	A	A	A	U	R	A	A	R	R
T	A	I	I	U	H	N	A	A	T	A	I	A	W
R	A	I	G	N	A	R	U	R	U	N	N	N	W
P	A	H	U	R	U	T	A	N	G	A	G	G	I
M	A	T	A	R	I	K	I	A	A	M	I	I	I
H	G	R	A	A	W	H	A	N	A	U	U	A	I

WHANAU
WAIPUNAARANGI
URURANGI
KAI
AROHA
WAITI
TUPUANUKU
WAITA
MATARIKI
AHURUTANGA
TUPUARANGI
HIWAITERANGI
MANAAKITANGA

Play this puzzle online at : <https://thewordsearch.com/puzzle/2564806/>

SPARKS / REEVES WHĀNAU REUNION at Waikawa Marae – Easter 2021

Nā Jane Reeves

On the morning of Saturday 3 April about 40 whānau assembled at the waharoa of Waikawa marae. Many of us were meeting each other for the first time and others of us were getting reacquainted after years apart. What drew us together was a shared whakapapa and a desire to learn more about our connections to Waikawa specifically and indeed to Te Ātiawa across Te Tau Ihu.

So who are we and why did we come to Waikawa?

The whānau who attended the reunion were all descendants of Roka Pehimana and Frank Sparks. Roka ties us in to the Tahuaroa / Watson whānau. She was born in 1868, the daughter of Pirihihi Pehimana and her first cousin Pehimana Taituha. Pirihihi was the daughter of Rihari Tahuaroa and Roka Pawau so those of us middle aged cuzzies who attended, are the great grandchildren of Frank and Roka and the 3x great grandchildren of Rihari Tahuaroa.

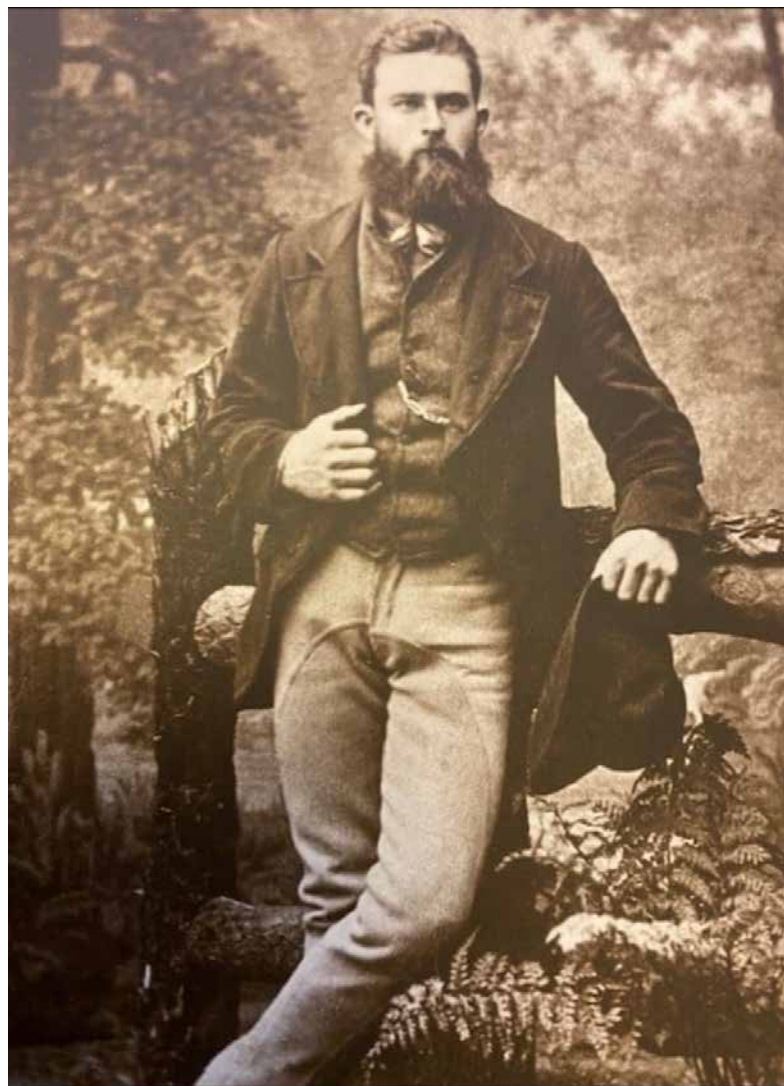
It was emotional walking onto the marae together and to be in this beautiful place which connects us so directly with our tipuna.

After the pōwhiri and morning tea, we began with a kōrero from Auntie Rita Powick - about the wharenui Arapaoa and the meanings behind the whakairo.

Then we moved on to whakawhānaungatanga and over the course of the weekend we carried on with family history and whakapapa sessions, learning about the Musket Wars, heke, also conquest and settlement on Arapaoa Island, Queen Charlotte Sounds (Tōtaranui) and across the top of the South Island.

For many of us the whakapapa sessions clarified how Te Ātiawa spread from Taranaki and down to the Kāpiti Coast and Wellington and over to Tōtaranui. We learned about the frequent trips backwards and forwards and how this history links us to Te Ātiawa in the 4 sites.

We also heard about whaling, mining for gold, farm labouring and our great grandfather Frank's death by accidental poisoning. We pored over photos and peered at precious images of our tipuna – Frank looking resplendent in riding pants, vest and coat. Photos of our Kuia show her



to be petite, with fine features and a lively determined expression.

We talked a lot about the siblings who were the children of Frank and Roka. Three brothers – Alfred, Tom and Bill and two sisters Hilda (Reeves) and Minnie (Cocker). There was also a whāngai brother Henare, son of Hokiopera Tamati

(Roka's only sister). He was sent from Taranaki to grow up with his aunty and cousins in the Sounds to keep the connections strong. Our cousin Howie, who was unable to join us at the last minute, sent us photos and information about Henare's life.

Three of Frank and Roka's children did not go on to have children themselves so the Sparks Reeves whānau are all descended from my nana Hilda Reeves (or Pirihiira) and her younger brother Bill Sparks (Pehimana). Henare Tamati went on to have 13 children.

Over the course of the Easter weekend, we enjoyed delicious kai. For a group of people getting acquainted, the kitchen food prep and clean up duties offered precious time together as were other relaxing elements – talking time, quiz night, kicking the ball around and cups of tea. We also drove around Waikawa and Picton to see significant places such as Karaka Point, Piripiri Maunga, Waitohi Awa, Arapawa Māori Rowing Club, and also the site of Nanny Roka's house and garden in Turner's Road.

The perfect end to the amazing kai was the Sunday night Hākari catered by Josh from Kōhatua Kai. Hāngi, creamed pāua and pāua fritters, salads, steamed pudding with custard and ambrosia. Kua puta a pito!!

We all left Waikawa feeling uplifted and enriched. Many thanks to Waikawa marae and our whānaunga there. We all left with precious memories of our time in Waikawa and a determination to keep our connections going.

Mauri ora!



Roka Pehimana is in the front with her moko Kiri Sparks. Bill Sparks (son of Roka) is holding his daughter Mickey at the back. Aunt Minnie Cocker (Roka's daughter) and Hinemoa Sparks are in the back row with Bill Sparks Junior..

TIPS FOR ORGANISING A REUNION:

- Book way ahead – get your marae booking in place and this gives whānau time to organise travel
- Get a FB page (or something similar) up on line quickly to disseminate information efficiently and to build up the anticipation
- Have a programme for your time together – having a structure guarantees enough time to move through the info AND also time for relaxation
- If you're self-catering do a meal plan, with groceries bought, recipes on standby and whānau divided into teams to cook, serve and clean up

Education Grant Recipient Sydney Clough

Kia ora

My name is Sydney Clough (pictured on the right in photo) and I am a 4th year medical student at the University of Auckland, and currently on my clinical placement at Middlemore Hospital this year. As a medical student and future doctor, my hope is to restore aroha and manaakitanga in our health system, so that Māori can have equitable health outcomes. Currently, our whānau are dying younger, getting chronic illnesses earlier and receiving less care, just to list a few. There are many factors stemming from colonization contributing to these inequities, however in a nutshell, our current system does not uphold principles of Te Tiriti o Waitangi like it should. The system was designed for Pākehā, by Pākehā, but we have an opportunity to change this – to have more Māori designing, leading, and implementing health care, and that is what I want to do. Being a doctor is a dream come true for me, and the ongoing support from Te Ātiawa has enabled me to be where I am today. I would like to thank Te Ātiawa for everything they have done for my whānau and me, we are eternally grateful.

Whāia te iti kahurangi, ki te tuohu koe me he maunga teitei.



OUR OFFICE...
would like to encourage members and their whānau to **UPDATE ALL CONTACT DETAILS** (phone, email and physical addresses).

This will help your Trust to contact you quickly in any unfortunate occurrence as part of our Emergency Response Network.

Please email your updates to: **office@teatiawatrust.co.nz**

TE ĀTIAWA MARAE CONTACTS



Onetahua Marae

Pohara Valley Road, Takaka

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Phone: (03) 525 8332



Te Āwhina Marae

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Email: info@tam.org.nz

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Waikawa Marae

210 Waikawa Road, Waikawa, Picton

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TE ĀTIAWA

O TE WAKA-A-MĀUI

