

PĀNUI

Whiringa-ā-rangi (November 2021)
Issue #30



TE ĀTIAWA
O TE WAKA-A-MĀUI



'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

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Content Disclaimer

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Te Rīpoata o te Heamana



Nā Rachael Hāte

CULTIVATION

"Influential people are never satisfied with the status quo. They're the ones who constantly ask, 'What if?' and 'Why not?' They're not afraid to challenge conventional wisdom and they don't disrupt things for the sake of being disruptive; they do it to make things better."

[Travis Bradberry]

At this time of the Maramataka, the mullet are leaping, gardens should be growing well and the pōhutukawa are flowering. These are some tohu that mark the beginning of Matiti Muramura, the third summer phase where growth and cultivation heavily features.

Although there are different stages of growth, I believe that sustainable growth, where growth is repeatable, ethical and responsible to and for present and future generations is where we currently are at.

I am truly proud of how far we have travelled to date. Engagements are more meaningful, connection to and with each other are stronger, conversations are richer, and we are respectfully demonstrating ways to challenge in a non-defensiveness form. Considering all of this, it seems appropriate to share and celebrate some areas of the Trusts sustainable growth.

The Trustees have begun to implement a plan so that growth and cultivation is more evident across all of our four pou (Whai Tangata, Whai Rawa, Whai Taumata and Whai Whanaunga).

Another area of investment centers around the Rangatahi demographic and as such, 'Whakatipu Wheao' (Growing Leaders) was born. Alena Beard one of our whanaunga in Whakatū has picked up the rākau to drive this kaupapa. There are details further on in the pānui for those that wish to know more about Whakatipu Wheao.

Before I sign off, it would be remiss of me not to share a story of an influential leader. On Sunday the 3rd of October 2021, I, along with whānau/whānui travelled to Marahau to be part of the Pou Whenua blessing of Ngāmamaku (aka Wiremu (or Wī) Parana).

Wī Parana is of Puketapu whakapapa and is a close cousin to Te Manu Toheroa. He was a tohunga ahurea who travelled from Taranaki, eventually residing in Marahau. One of his many known contributions was through his gift to grow, cultivate and harvest produce from his massive mara kai for his people. Rōpata Taylor further explained during the blessing, how Wī Parana often traded his produce where some of the proceeds were used to support the Taranaki Land war effort. It is evident that Wī was not afraid to challenge or disrupt the status quo through a literal grow and cultivate campaign.

Lastly, I want to acknowledge our influential tūpuna, who through hūmārie, challenge and disruption, did so, to protect our most valuable resource – us.



*Kaia Waaka (6 years old)
at Pou Whenua blessing*



Trust Office wish to acknowledge and thank Hillary and Mitchell whānau for allowing us to express our respects to the late John Mitchell.



TRIBUTE TO Maui John Mitchell

Nā Mike Taylor

The sad loss of Kaumātua Maui John Mitchell, on September 23 2021, a treasured Rangatira, friend, partner to his wonderful wife Hilary. Also, his Tamariki and Mokopuna who must be immensely proud of their dads' achievements. Will be sadly missed by a wide circle of friends throughout Aotearoa, especially in the Marlborough and Nelson Districts.

Also, by the large number of Iwi and people from all walks of life that John assisted with their Whakapapa and History, he would never say "No" to anyone. John was passionate in saving our history and Whakapapa for future generations, always willing to share his knowledge.

John always gave his full attention to the many organisations, incorporations, and committees he was on.

During Te Ātiawa Waitangi Claims John opened his archives to the researcher's, resulting in most of Te Ātiawa, Ngāti Tama and other Iwi groups massive documentation for their claims, which obviously made a huge difference to their claims.

All his and Hilary's assistance to the Whakapapa Committee's endeavour to bring Te Ātiawa Tūpuna Register up to date.

Myself and John have worked together on Whakapapa etc., sharing notes for many years. At one time while researching at his archives, he even made lunch for us.

At least he lived to see his new book "He Ringatoi o Ngā Tūpuna" published, and what an achievement, and what a gift he has left to us all.

Many would say that a large Totara had fallen, however, in this case it was "The Tree of Knowledge."

Maui John Mitchell – a Mighty Tōtara

Nā Ian Shapcott

It was to see John Mitchell that I came to Aotearoa in the first place. That was in early July 1975. We were both young men then.

It warmed my heart, considerably, that John and I were still working for the same organization (albeit a different one) in 2021, some 46 years later.

When I heard that John had left us, it felt as if I'd been punched in the face. (I know what that feels like, as I boxed seriously as an amateur.)

John is irreplaceable!

On a cold, blustery winter's afternoon, the waka Te Reo Moana, skippered by Te Ātiawa kaumātua Bill Kenny, carried a scruffy young Australian out to the Anakiwa Outward Bound School Jetty, along with about 80 new and nervous Outward Bound School students.

The young Aussie guy jumped onto the jetty, sporting a large rucksack and an expectant look. A tall athletic figure, wearing a bright orange down jacket and a look of quiet confidence, materialized beside him:

"You must be Ian Shapcott from the Aussie Outward Bound School. Just follow John Lithgow into the common room and I'll catch up with you soon – I've immediate work to do with this lot!"

That was how we met, John, the Warden (Director) of the Outward Bound School and me, Manager / Instructor from the National Outward Bound School at Tharwa in the ACT.

That evening, in the common room, as I watched John welcome the students and introduce himself and his staff to the new intake, I realized, at that

early moment, that the Outward Bound Trust of NZ had chosen someone of real significance to lead its OB School operation. This conclusion was revalidated at regular intervals, as I worked directly with John (on one occasion as 'Acting Warden') up until 1977. One of my instructor colleagues commented:

“John Mitchell, eh? When he enters the room, he fills it.”

One of the things that really struck me during the Mitchell era, was the strength and value of the team of John and Hilary at the helm. It was a palpable thing that somehow helped make that particular era at OB Anakiwa something special. I, and others who worked there then, feel deeply privileged to have been part of the Mitchell Era. (We still remain close, that group, after all these years. In recent days, I've been in touch with five of those old friends.)

In hindsight, it must have been a special era. When I've attended special events/reunions at Anakiwa over the years, many of the attendees were from the Mitchell Era and many of the staff from the Mitchell Era subsequently settled in Te Tau Ihu. I once said at a staff farewell event at OB Anakiwa:

“You might go from OB Anakiwa but, you'll never leave.”

That sentiment reflects how I felt, working with John and Hilary and the staff of the Mitchell Era.

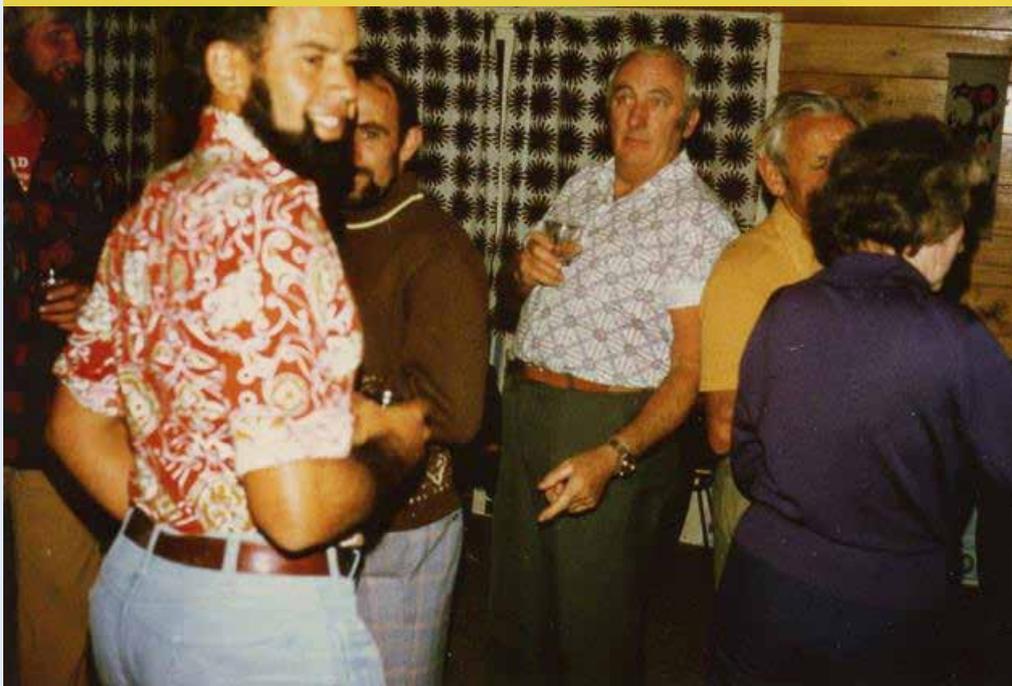
And so, in spite of gaps and distance, we never lost touch. We are fond of each other, John and I. Because, you see, John will always be around for me.

I simply can't begin to process what John's loss means to Hilary and whānau. I extend my very deepest heart-felt love and sympathy to them.

HOW BLESSED WE'VE ALL BEEN TO SHARE
THE JOURNEY WITH MAUI JOHN MITCHELL.

HAERE HŪMĀRIE TAKU HOA –
TRAVEL GENTLY MY FRIEND

Shappy.



*Staff gathering at OB Anakiwa, early 1977 – John in the foreground and Shappy, in brown, behind.
(Photo - Malcolm Owen)*

Calendar Dates

December 2021	<p>Kaumātua Koha</p> <p>All 2021 Kaumātua payment of \$200 for 2021/2022 financial year will be paid in December 2021. If you have provided your bank account details, please note electronic payments will be made automatically into the bank account you have provided. If you have not received payment previously or have updated your bank account details please call the Office to ensure this is paid into the correct account or use the form on the Trust website: www.teatiawatrust.co.nz/christmas-koha-form</p>
Saturday 27th November 2021	<p>Whānau Day</p> <p>The Trust Board regret to advise that the planned whānau day will no longer be held on Saturday 27 November 2021.</p>
Sunday 28 November 2021	<p>Annual General Meeting</p> <p>*Due to the uncertainty of COVID-19 and to ensure members remain safe, Trustees wish to advise that the Annual General Meeting (AGM) that was originally scheduled for Sunday 28 November 2021 as an in-person hui at Te Āwhina Marae, will now be held virtually. Registration to join the Livestream session for the AGM will be available to members through Yourlwi, as will the opportunity to submit pātai. The 2021 Annual Report is available on Yourlwi as well as from the Trust Office. Members can also email or call the office to request a copy of the Annual Report. *</p>
Wednesday 22nd December 2021 to Monday 17th January 2022	<p>Office contact details and Christmas Closing dates:</p> <p>Te Ātiawa o Te Waka-a-Māui Trust Free Phone: 0800 284292 Email: office@teatiawatrust.co.nz Te Ātiawa o Te Waka-a-Māui Trust Office will be closed from 12noon Wednesday 22nd December 2021 and reopening 9am Thursday 13th January 2022. Kia hari, kia haumarū ngā hararei.</p>
1 July 2021 – 30 June 2022	<p>Technical / Apprenticeship Grant Cultural Grant</p> <p>Two new grants have been established – refer to page 32 for additional detail.</p>

NOTICE FROM TE ĀTIAWA O TE WAKA-A-MĀUI TRUST BOARD

After spending some 7 years with us as Chief Executive Officer since Settlement, Richardt Prosch, will be retiring from his duties at the end of October.

Under his leadership our capital base trebled in size with investments in aquaculture, commercial properties and international investments, an Office with dedicated staff doubled with Budgets, Policies and Procedures in place.

Richardt will relinquish some two CEO positions, 13 Directorships and membership of various Committees and Joint Ventures.

We thank him for his endeavours and wish him well in his retirement.

Nau mai haere mai

The Trust Board is pleased to announce the appointment of Jamie Tuuta as our Interim CEO. Jamie brings a wealth of experience to the position.

Jamie was born and bred in Taranaki, growing up on the family farm at Okoki, Urenui and is affiliated to a number of Taranaki iwi. Jamie also has whakapapa connections to Te Tau Ihu through Te Ātiawa and Ngāti Tama.

Jamie has both governance and senior executive experience across multiple sectors such as iwi development, agribusiness, fishing, investment, health, housing, Māori development, tourism, philanthropy and education.

He is excited by the opportunity to contribute to the Trust and ultimately the future success of Te Ātiawa o Te Waka-a-Māui. He is looking forward to connecting with whānau.

WHAKATIPU WHEAO



RANGATAHI WĀNANGA

Tēnā Koutou e te whānau,

Nau mai haere mai ki te roopū Whakatipu Wheao.

As our Rangatahi are our up and coming leaders of tomorrow our aim is to spark an interest in our young people to begin/extend their knowledge in our Kawa/Tikanga/Te Ātiawatanga/Te Tauihutanga.

We plan to hold various wānanga throughout the upcoming years to revitalise our culture, our identity and nurture our Rangatahi of Te Ātiawa into becoming the leaders they were born to be. Age range for these wānanga will be 12-17years.

Nā Alena Beard

THE AREAS OF FOCUS ARE:

WHANAUNGATANGA

Pepeha
Connections/whakapapa
Games/skits



KAWA

Do's/Don'ts on our marae
Powhiri process
Tangihanga



TIKANGA

Manaakitanga
Mahi on our marae



REO

Karakia
Mihi
Reo (Beginners/Intermediate/Advanced)



OTHER KAUPAPA

Kapahaka, Mau Rākau, Kai Gathering, Hāngi prep,
Waka experience, Kaitiakitanga, Raranga, Hangarau

If you have rangatahi who may be interested in attending these wānanga or have any queries, please send an expression of interest to ngaurinowaikawa@gmail.com

NAME/s: _____

AGE/s: _____

TOWN: _____

CONTACTS (email/mobile number of parent/caregiver):



National Iwi Chairs

Tēnā rā tātou!

Ko Ella Young tōku ingoa. E noho ana au kei Pōneke, he tauira au i te Kura Ture i Te Herenga Waka. I haere au mātou ko Rachael Hāte ko Allanah Burgess ki Whanganui mo te kaupapa National Iwi Chairs Forum (NCIF).

In early August, a delegation comprising of myself, our chairperson of the Te Waka a Māui Trust Board, Rachael, and Waikawa Marae manager, Allanah attended the NCIF. It was a privilege to be in the room with so many of our rangatira and hear updates from all around the motu regarding the great initiatives our wider Māori whānau are working on. Our time at NCIF was an opportunity to dream and scheme about where we want to orientate ourselves and our priorities. As a rangatahi, my exposure to governance has been limited. NCIF was a valuable space to watch some of that in action.

One of the underlying themes that came from the week was collaboration. As iwi, we all have our own priorities and concerns specific to our rohe. However, there are wider kaupapa that affect us all as tāngata Māori. There was a feeling in the room of movement towards collaboration as iwi to challenge the Crown regarding those kaupapa. As iwi, we are so much more powerful when we speak with a united voice and come together to push for change. It will be great to see this momentum build as we continue to use NCIF as a springboard to advance Māori interests as a collective.

We heard from iwi up in Te Tai Rāwhiti and their approach to iwi lead and owned housing development. Affordability and supply are barriers for our whānau all over the country regarding housing and this is not limited to purchasing.

Finding and securing affordable, decent rental properties is next to impossible in 2021. We need better housing solutions for our whānau if we want to stay healthy and keep some of that pūtea in the pocket! It was an inspiring kōrero is something that would be exciting to explore further as a long-term dream in Te Tau Ihu, particularly providing a combination of houses for first home buyers and rentals.

A challenging moment for me was hearing from the Rangatahi Pou. More than any of the older speakers, they delivered much of their kōrero i te reo Māori. They moved between the two languages so confidently and it was a real testament to our reo revitalisation movement. It left me thinking about how much we can always grow in this area. With our reo being inseparable from our tikanga, leaning into that space is so important to retain our mātauranga Māori. This is a kaupapa that should remain at the forefront for us, prioritising the revival our reo rangatira.

All in all, the hui was a great opportunity to listen, learn, reflect, and dream about future endeavours. Alongside all that, NCIF is a beautiful time for whakawhanaungatanga with our Māori whānau around the motu.

Ngā mihi

Ella

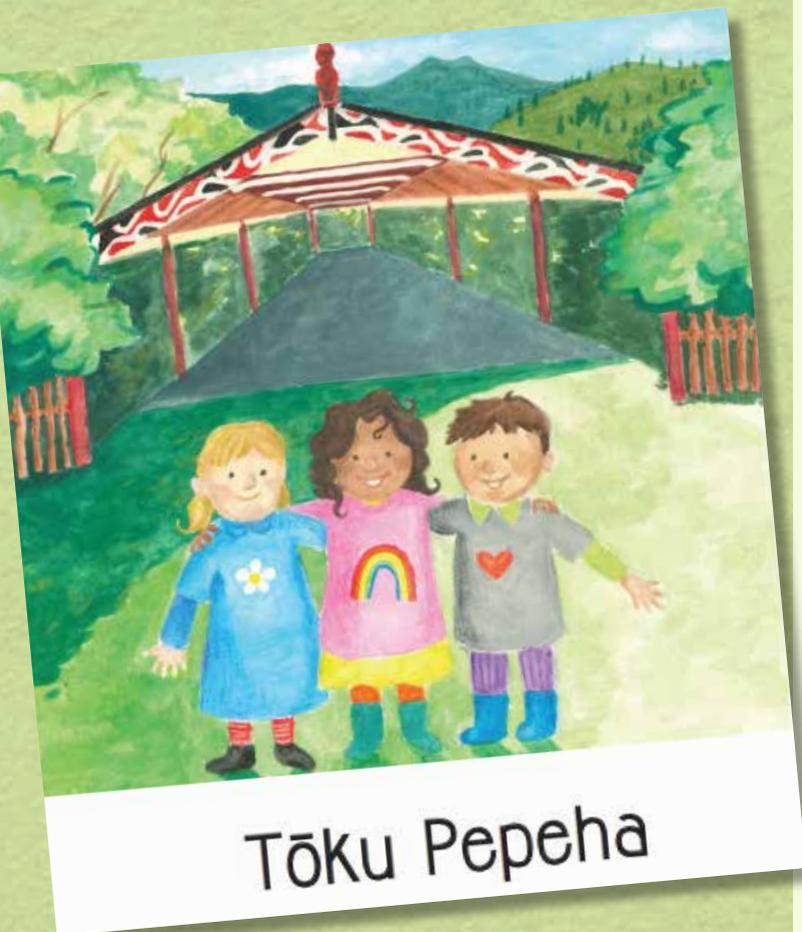


IN SUPPORT OF

Te Wiki o Te Reo Māori, Te Ātiawa Trust launched it's first ever

'Tōku Pepeha'

A book specifically designed for our mokopuna, 0-8 years old, who had strong connections and ties to Waikawa Marae through whakapapa.



**KIA KAHA
TE REO MĀORI**

TE WIKI O TE REO MĀORI
14-20 MAHURU 2020

The hopes and aspiration of this pukapuka is to grow young leaders and to support our tamariki on their journey of self discovery as descendants of Te Ātiawa o Te Waka-a-Māui. We had a great response to this pukapuka and a bonus of new tamariki registering with the Trust.

Above are some photos of our registered tamariki reading their pukapuka.

If you would like a copy please contact the Office 0800 284 292

TE AWAITI MEMORIAL TO EARLY WHALERS

and commemorating the establishment of the
first shore whaling station in Cook Strait area

1827 – 1964

Compiled by Mike Taylor

Creation of the monument

The Marlborough Regional Committee of NZHPT (Historic Places Trust) first applied to NZHPT National office for a plaque marking Te Awaiti as a place of historical importance to New Zealand in 1964. At the time, plaques and markers were a statutory function of the NZHPT. NZHPT approved the application and the next five years were spent doing very thorough research to confirm the dates of operation of the shore whaling station and get the wording of the plaque correct and something all parties could agree on. Right from the start, the proposal was to include several tripots in the monument, in order to protect them, as they were very nearly lost to a wealthy American who in 1964 tried to buy them to take back home. On April 14 1964, the secretary of the Regional Committee NZHPT reported on his recent efforts to prevent an American from purchasing the tripots at Te Awaiti and Kakapo Bay by alerting Mr Gilbert Perano and Mrs Guard by phone.

Mr Brayshaw advised that the land at Te Awaiti on which the tripots stood belonged to Mr Reginald Arthur Jackson who was keenly interested in having the tripots set up alongside Joseph Thoms grave there, together with a Trust marker and also a board giving the names of early whalers who operated from Te Awaiti.

Mr Jackson who proposed to gift the necessary land to the Trust for an Historic Reserve.¹ However, the committee met with the Crown Lands Commissioner who said 'Why don't you just build it on the adjoining public land, the Sounds

Foreshore Reserve, instead'. The committee letter to NZHPT head office said 'So that is what we intend to do.'²



Te Awaiti tripots 1960's



There were five tripots four whole, one holed lying upside down at the edge of the swamp, and some twenty feet from the beach.

Part of the stone and mortar structure in which the tripot's were originally set in as shown here. It was clearly shaped

¹ Marlborough Regional Committee NZHPT Minutes April 14 1964.

² Heritage New Zealand Pouhere Taonga.



for two tripots supported by the stone work, this was situated 21 feet south of the tripots. Messrs G. Perano and R.A. Jackson reported seeing a similar ruin towards the north end of the beach also.

At Te Awaiti, Kura Te Au, once the home of a thriving whaling enterprise, the Marlborough Historical Society and the Marlborough Regional Committee of the Historic Places Trust set up five tripots that the whalers used for rendering

blubber. The tripots have been attractively mounted and have been tarred to preserve them against the weather.

One of those helping was Mr Norman H. Brayshaw, secretary of the M.H.S. and its historian. It was planned to erect a fence around the graves of Joseph Thoms (senior), Thomas Boulton and Joseph Thoms (Jnr) and Harriet Thoms.³

³ Marlborough Express December 9 1969 & Heritage New Zealand.



*Those responsible for establishing the memorial:
L-R:- Frank Smith, Reginald Arthur Jackson, ?, Gilbert Perano, Innes Simmons second from right, others unknown.*



The group preparing the site for the Memorial.



The base and tripots were in place by December 9 1969.

The Unveiling April 1971

Marlborough's History was marked with a bronze plaque at Te Awaiti on Sunday. Nearly 100 people, descendants of the whalers who set up their tripots in the early days. A small army of historians gathered at Te Awaiti to witness the unveiling of a New Zealand Historic Places Trust plaque.

It was also fitting that two women should perform the ceremony, these were Betty Guard, the great granddaughter of Captain John Guard who established the shore whaling station at Te Awaiti in 1827, and a representative of the local Māori people, Mrs Nancy Whanganui Riwaka, of

Waikawa, Picton. It was a recognition of the part women played in this country's early history. Also present was the chairman of the Historic Places Trust, Mr W.J. Scott, the former Minister of Marine, who stressed the importance the whaling industry had played in hastening the establishment of the country. Others present were Messrs Innes Simonsen, (Secretary Marlborough Regional Committee NZHPT), J. King (president Waimate, South Canterbury Historical Society), Captain A. G. Baggett, (Picton Branch Historical Society), Walter Guard, Oyster Bay, Port Underwood, and F. W. Smith, (President Marlborough Committee).⁴

⁴ Taranaki Herald April 22 1971. Heritage New Zealand.



The tripots completed 1971 with plaque.

The following photographs show the Tripots and site being cleaned up by Roy Grose (Doc), Willie Abel (Doc) and members of Picton Historical Society; Frank Williams (President), Mike Taylor (Vice President), Mr and Mrs Bob and Ethel Flood (Members PHS) in 1988. The pickets around Thoms grave were also replaced and painted.



The Completed Pots all freshly painted 1988.



To Safeguard the tripots. Te Awaiti is a Waahi Tapu listed 'Rārangī Kōrero' List No. 7333

I wish to acknowledge Blyss Wagstaff of Heritage NZ for kindly researching & forwarding material re the Tripots Monument to assist me.

Photos taken by Mike Taylor 1988.

Picton History

Epidemic at Waikawa

The Native Minister has received a telegram from Waikawa, near Picton, stating that an epidemic has broken out among the Māori people at the pā there. A medical man will be sent to enquire and report.¹

In this, 1892-93 Typhoid epidemic there were fourteen of one whānau lost.

There was another outbreak of Typhoid fever at Waikawa in July 1904, with one death.²

Te Aroha Nui, Waikawa

Notification by Picton Māori: "We, the elect of Te Aroha Nui, Waikawa, hereby give notice that under the Seventh rule of Jehovah, men, women, and children have strictly agreed not to take spirits of any kind; also, that any person or persons intoxicated, or having bottles of spirits on them shall not be allowed to enter within our gates or round about."³

Damage at Picton & Neighbourhood

In October 1900 the Waikawa river took unto itself a new course, and left the footbridge spanning a heap of dry boulders.

Built in May 1898 by Joseph Parfitt. [See Pānui Issue 24]

The Whatamango bridge was also destroyed in the storm.⁴ This was another foot bridge leading onto the Whatamango – Port Underwood Track.



Waikawa Footbridge – McCormick on Bridge.

¹ Colonist June 3 1893.

² Colonist August 3 1904.

³ Colonist August 22 1900.

⁴ Colonist October 25 1900.

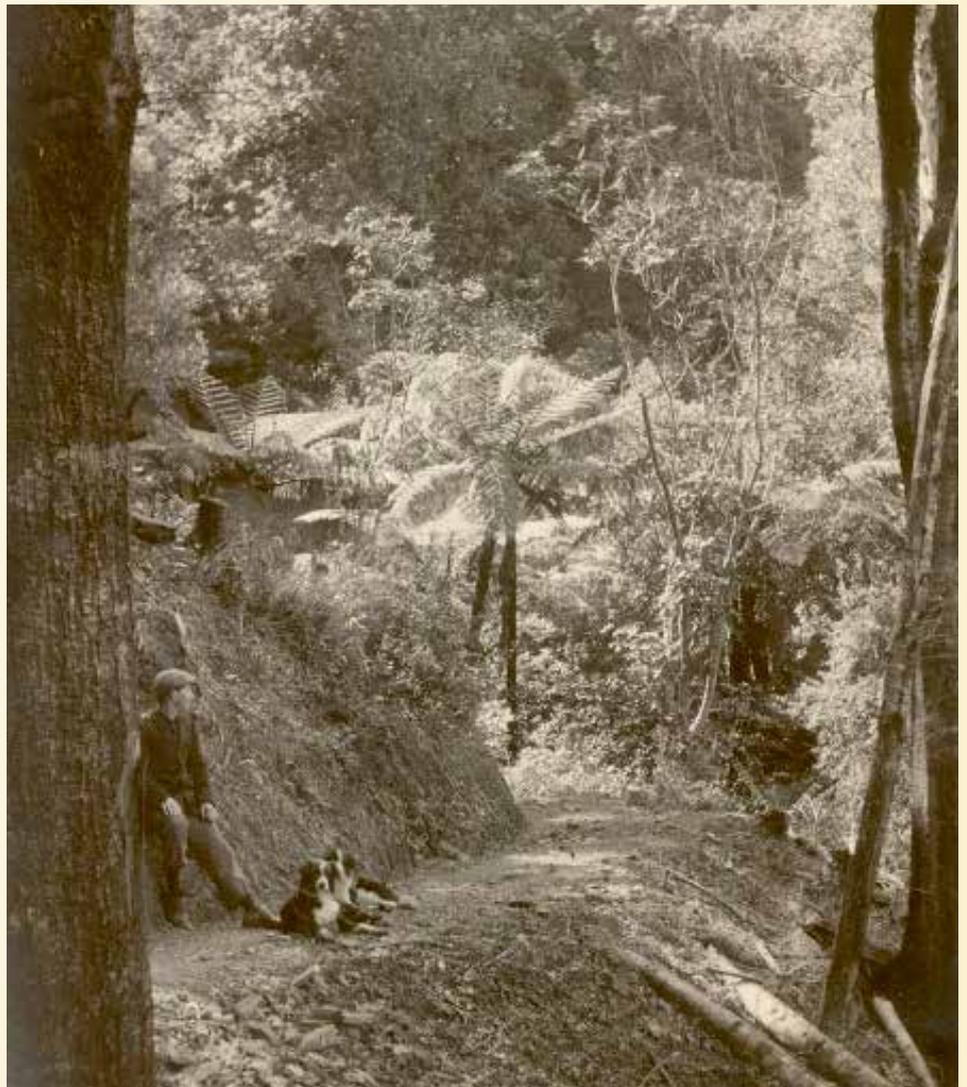


Whatamango Bridge, Donald McGregor on bridge.

Whatamango Track

By September 1886, tenders were received for the contract of the Waikawa/Whatamango track until noon of Thursday, December 16 1886. After the Government finally recognising the necessity of the track, which was commenced from Waikawa.⁵

Then in July 1889, an advertisement for "one or two good pick and shovel men required for the Whatamango to Port Underwood Track" appeared.⁶



Whatamango Track at Ahuriri Bay. "On the Track Oriri, Whatamango"

⁵ Marlborough Press
September 14 1886 and
November 30 1886.

⁶ Marlborough Express July 3 1889.

Kaitiaki o te Taiao

Guardians of the Environment

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

Generally

It has been a busy time for the KT Team. Following the recent lockdown, many of our hui were postponed in mid-August. As a result, we were inundated with video conferencing requests for hui in September. We are only just now beginning to realign with our usual level of busyness.

The KT Team continues to focus on managing workload and building capacity across Te Tau Ihu. Two new positions are soon to be advertised for the KT Team, a Taiao Manager for the Whakatū/Motueka Rohe and a Kaitiaki Officer.

Three Waters – Webinar invitation and update from Three Waters Team - September 14

The KT Team remains engaged on this kaupapa as discussions progress to decisions. Recently, Shappy attended a webinar on the reform proposals and discussions around the opportunities for Iwi/Māori through the Three Waters Reform. This webinar is part of an ongoing conversation with Iwi/Māori that will continue over the coming years. The Government is expected to make decisions on next steps in the Three Waters Reforms in the next few months. The reform continues beyond that period and is still in the pre-legislation phase. <https://www.dia.govt.nz/Three-Waters-Reform-Programme>

Te Mana o Te Wai

Work continues on the process to give effect to Te Mana o te Wai, through the National Policy Statement for Freshwater Management 2020 (NPS-FM) and RMA reform.

Stage One of the Project, which looked at the relationships and issues for iwi with regard to the management of wai in Te Tau Ihu, is now completed. The Working Group plans to present Stage One of the Project to the Te Tau Ihu Iwi Chairs in November.

Te Arahanga Limited – Iwi Monitoring Sites for June to August 2021



The iwi monitors have been keeping busy, with some very interesting finds being unearthed in recent months. Below are images of some of those finds.



Pakohe toki fragment



Moa bone



Pakohe Ta moko chisel

Iwi monitoring sites for the reporting period:

Seaton Valley
Joycelyn Street, Motueka
Sewerage Replacement, Waikawa
Ngaio Reserve, Mapua
Pounamu Street Subdivision
Headingly Lane, Richmond
Thorpe Street, Motueka
Rough Island, Waimea Inlet
Tahi Street, Mapua
Rocks Road, Nelson

Kotahitanga mō Te Taiao Alliance – Update

Shappy continues to represent the Trust on the Alliance. Current work includes detailed mapping of who is doing what in environmental response terms in Te Tau Ihu, so that the collective effort and associated relationships can be consolidated and maximised. <https://www.doc.govt.nz/contentassets/cf2bf2f877544dc29594442365ca797c/kotahitangamo-te-taiao-strategy.pdf>

Tōtaranui (Queen Charlotte Sound) Rohe

Proposed Marlborough Environment Plan (PMEP)

In June, it was decided to formally withdraw the appeals of Te Ātiawa, due to issues around cost and capacity and effort for return. Shappy is currently considering the continuing level of involvement with the aquaculture provisions.

Regenerative Tourism Project; DOC and Te Ātiawa – Tōtaranui / Queen Charlotte Track, Day Walk Pilot Study-Update

The KT Team was joined by Chair Rachael Hāte, Trustee Rita Powick and Cultural Manager Amai Thompson at a hui

at Waikawa Marae in July. The purpose of the day was to provide an update on project progress and to, importantly, seek guidance and support from key Marlborough tourism managers. Shappy and Daren were part of the group that presented an overview of work to date and key research findings from interviews with iwi members, stakeholders and track users.

The KT Team is working with Destination Marlborough to support the drafting of the Marlborough Destination Management Plan (DMP). It is important that Regenerative (restorative) Tourism concepts are central to the DMP. Additional complexities have arisen, as a consequence of significant damage to the Day Hike section of the Queen Charlotte Track from the recent storm event, the site of this Pilot Study. DOC is currently in the process of managing remediation works and the KT Team has made input about sensitive sites / iwi monitoring requirements.

Whakatū (Nelson) Rohe

Nelson City Council (NCC) Plan Review – Proposed Marae Engagement Session

Te Ātiawa has a continuing and substantial role in the Iwi Working Group (IWG) involved with the drafting of the Proposed Nelson City Plan. Daren continues to work with NCC on mapping important heritage sites.

Project Mahitahi – Introduction to 2020 -2021 Annual Report (Condensed)

Shappy represents the interests on Te Ātiawa on the Governance Group. A small extract from the Project Mahitahi Annual Report follows:

As Project Mahitahi comes to the end of its first year, it is already being seen locally as a successful community project with good engagement, and with a fully recruited team of field staff who are being supported through training opportunities and a range of activities to develop a skilled conservation workforce. There is now a total of 11 field staff, one team leader, and senior ranger based with Kumanu Environmental that includes those staff directly employed through MfE funding. As a result, the advantages of a larger team accrue benefits of training, mentoring, and collegiality.

Specifically related to the MfE funded work programme, all metrics have been either met or exceeded with this work further enhanced by additional targets set under the DOC funded portion of Project Mahitahi for example animal pest control.

For more on Project Mahitahi see <http://www.nelson.govt.nz/environment/project-mahitahi/>

Motueka (Tasman) Rohe

Tasman Environmental Plan Policy Working Group (TEPPWG) – Update

Iwi representatives of the TEPPWG are working with a consultant to prepare a 12-month work programme. The work programme will cover structural and implementation issues with the current Tasman Resource Management Plan (TRMP) and Issues of Significance to iwi and priority topics such as Freshwater, Coastal Environment, Sites of Significance to Māori/Cultural landscapes, and Papakāinga.

Relocation of the Motueka Wastewater Treatment Plant - Working Group Update

Daren has been attending the Working Group hui for this project. The 'Mana Whenua Criteria' model is being finalised to assist with the site selection stage of the process. Stage two of the project will look at discharge areas and related methods. This is seen as an opportunity to implement higher standards of sewage and wastewater treatment.

Kaiteretera Masterplan Project Update - Hīkoi on August 4

Daren attended a hīkoi with the Kaiteriteri Board, consultants and other iwi on August 4. The group walked along the beachfront up to Kaka Pā, where they had a brief kōrero on the history of the site. Representatives of the Kaiteriteri Board stated that the Kaiteretera Masterplan will support the restoration of the native landscape, natural character and strengthen the relationship and association of Tangata Whenua to the Pā site.



Managing Kea for Recovery

DOC's Strategic Approach

Te Papa Atawhai's Terrestrial Science Unit are developing a new strategic approach for managing kea.

Our initial objectives are to:

- Understand the cultural significance of kea to Te Ātiawa
- Formulate a shared vision statement for kea recovery.
- Review all current knowledge of kea and their threats.

We will be looking for input into this knowledge review from Te Ātiawa. Following on from the knowledge review, we hope to prepare a recovery plan for kea throughout their range.



Kea are a Nationally Endangered species occurring only in Te Waipounamu

For further info:

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Science Advisor

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<https://www.doc.govt.nz/nature/native-animals/birds/birds-a-z/kea/>



Department of
Conservation
Te Papa Atawhai

New Zealand Government



Pānui - Young whānau adventures on Piripiri

Ko Piripiri te maunga

Nā Te Whānau Young

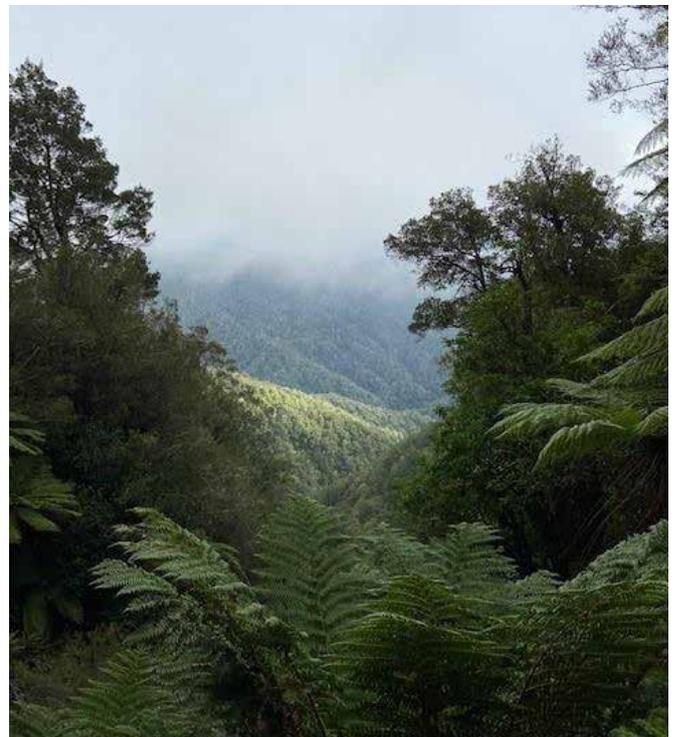
Inspired by kōrero at an Easter reunion at Waikawa Marae earlier the year, on the third weekend of May, our whānau travelled to Picton and tramped to the summit of Piripiri and found the source of Te Weranga o Waitohi high on its slopes. It was a memorable weekend spending time with whānau on the maunga.

The idea originated over the Reeves/Sparks Easter weekend whānau reunion at Waikawa marae, a special weekend bringing together our extended whānau for the first time, and for many, a first trip to the marae. The weekend included an afternoon tour around Waikawa and Picton, to see the important historic sites for Te Ātiawa, and for our whānau more specifically, Rita Powick, who was very generous in lending her time to supporting the hui all weekend, added her knowledge whilst on the tour. Whilst showing us the awa, Waitohi and looking up at the maunga, Piripiri, she made the comment while Waitohi could be tracked up the slopes of Piripiri, no one she knew had tracked where the source actually was located, "folk were generally too busy chasing pigs to notice". She laid down a wero to find the source of the awa. Being a whānau that loves the outdoors, and keen to explore the whenua, we took the wero to heart and began to plan a weekend trip back to Picton, for a hīkoi up the maunga to reach the summit and try and find the source of Waitohi.

A month later, on a cold and blustery Friday afternoon, seven of us ferried down from our homes in Te Whanganui-a-tara to Picton, ready for an adventure. We stayed in a cabin at a campground at the foot of Piripiri, to give us the best start on the Saturday for our climb. With no tracks or huts on Piripiri, we knew it was going to be a long day. We were on the trail by 6:30, before the sun has rose. We followed a path alongside Waitohi for the first kilometre, before reaching a dam and the end of the route. From that point, we were on our own in the bush, with maps on our phones as guides.

Fortunately, after slow-going for the first hour or so in the bush, we managed to find some rough hunting trails and the ridge that allowed us to climb quickly. The trees began to thin out and the air cooled. By late morning we had made it up to the top of the maunga, a climb of 900 metres that had worked our bodies hard! It was a special moment for us to make it to the top of Piripiri for the first time, which we marked with a short reflection and karakia. Just down from the summit, we had a quick lunch with bread that was perhaps a few days past its best!

We then embarked on the next stage of the journey, to find a source of Waitohi. We had been fortunate with the weather all morning, with the forecast heavy rain never arriving. However, a steady drizzle set in for much of the

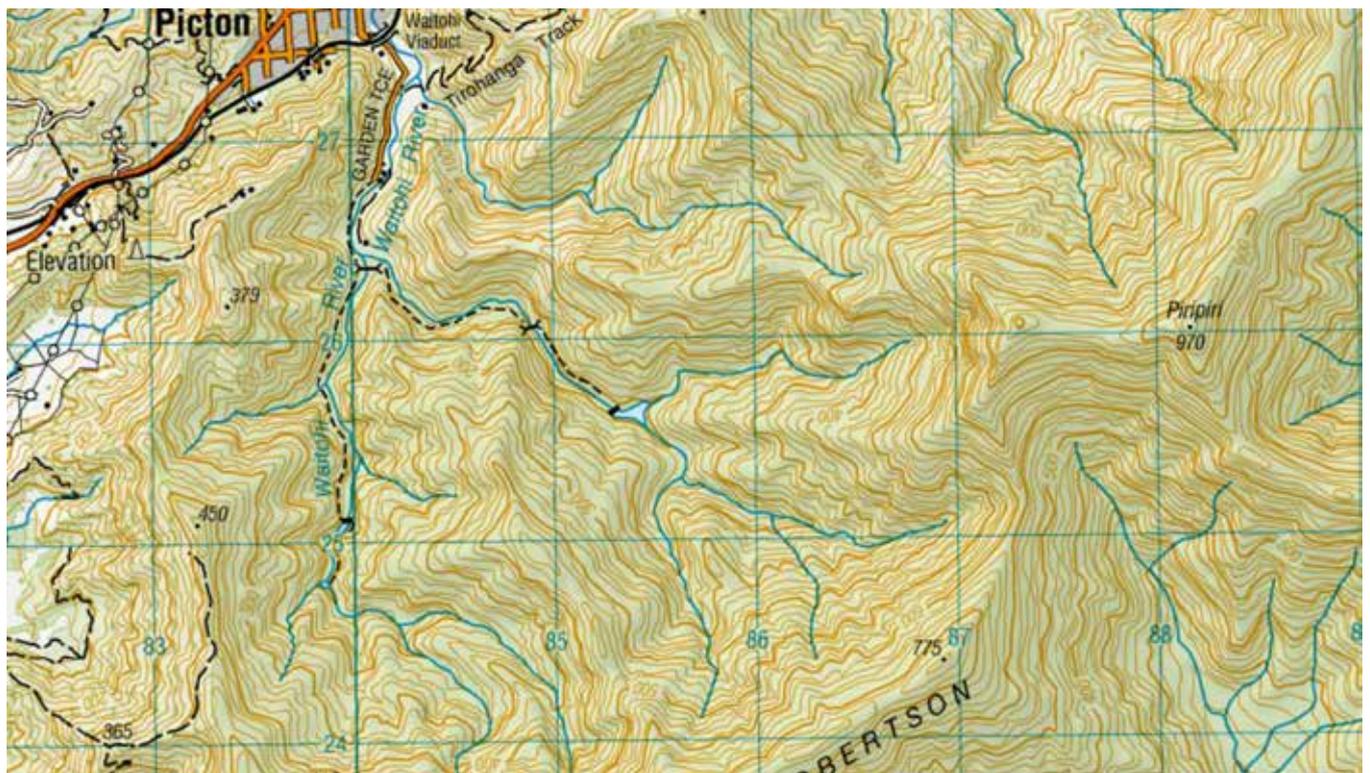


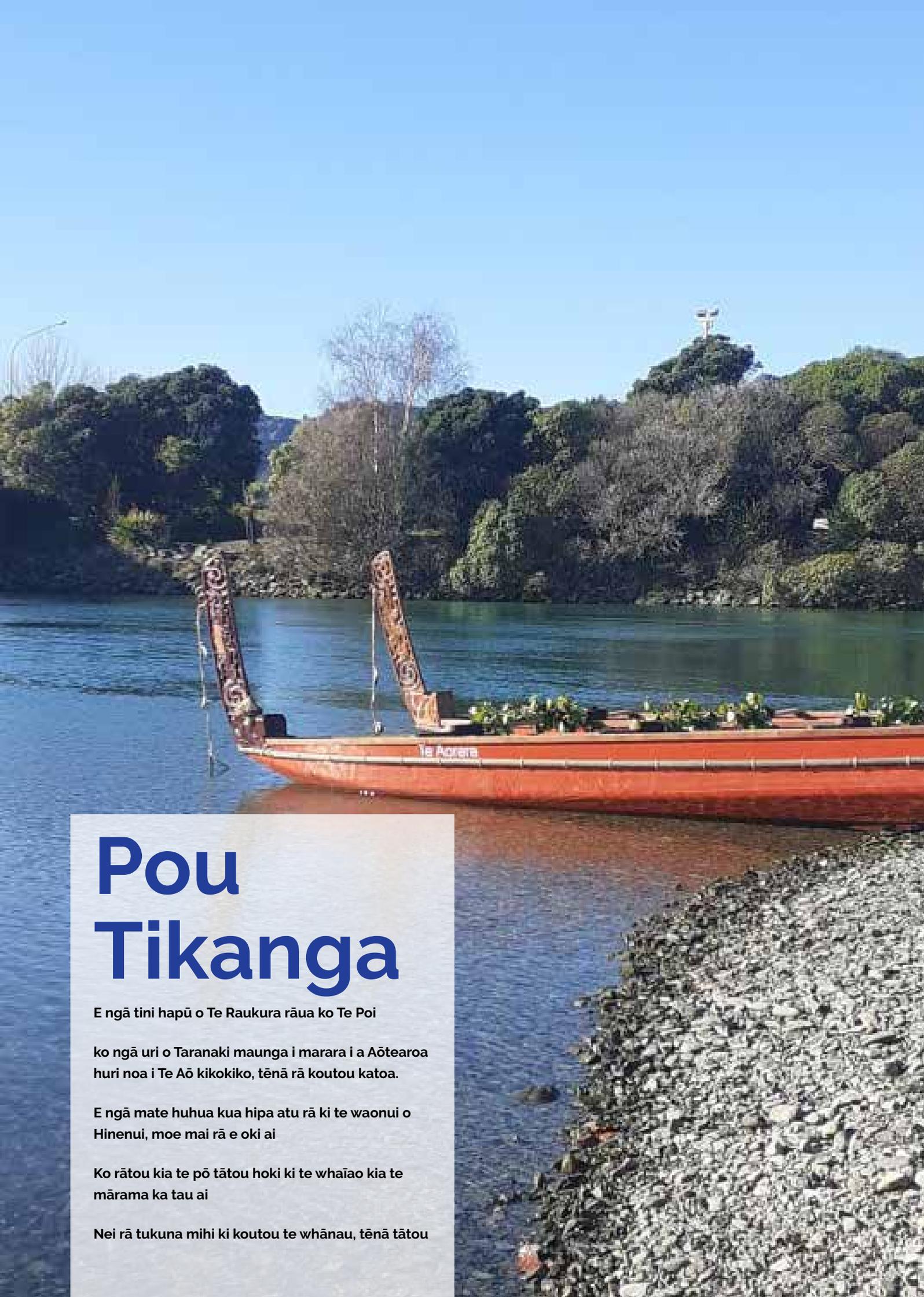
afternoon. From the googling we had done before the trip, we figured our best chance of finding the source of the awa would be to drop off the top of the maunga into one of the valleys closest to the peak and locate the highest feeder stream. As Waitohi only becomes a full river on lower altitude, the water was made up of various feeder streams high up on Piripiri and the surrounding hills.

We managed to drop down into a really steep valley, with a few of us clambering up mossy rocks to find the first trickle of water that marked the beginning of Waitohi. Although this exact spot would rise and fall based on the level of rain, we had managed to locate the source, 220 metres below the top of the maunga. We marked the co-ordinates on our phones, took some photos, before rejoining the rest of the group, and continuing our descent back to Picton.

The downhill descent proved much tougher than the climb, with all of us losing our footing countless times, slipping and sliding back down, with the darkness setting in. Thankfully, we managed to make it down with only a few minor scrapes and scratches. We got back to our cabin at around 7 after a long 12 hour but successful day, and then on to Picton for some well-deserved kai and rugby watching.

On Sunday, we ferried back to Te Ika-a-Maui with our wearied bodies, and reflected on the adventure we had just had, and the privilege of being able to explore the maunga and awa.





Pou Tikanga

E ngā tini hapū o Te Raukura rāua ko Te Poi

ko ngā uri o Taranaki maunga i marara i a Aōtearoa
huri noa i Te Aō kikokiko, tēnā rā koutou katoa.

E ngā mate huhua kua hipa atu rā ki te waonui o
Hinenui, moe mai rā e oki ai

Ko rātou kia te pō tātou hoki ki te whāiao kia te
mārama ka tau ai

Nei rā tukuna mihi ki koutou te whānau, tēnā tātou

Kowheori-19 / Lockdown

On the evening of Tuesday August 17th we were holding a wānanga in Motueka when all our phones turned with the Emergency siren. At first we thought it was a joke but soon realised it was real so we all packed up and went home to our whānau. We at the Trust Office worked from home over the lockdown period and returned to the office in Level 2. Over this time I touched base with whānau within Aotearoa asking if they were ok and whether or not they had support. All whānau I spoke to were well and either had a friend or whānau member near by for support. KOWHEORI-19 this time round gave opportunity for the newly developed Te Kotahi o Te Tau Ihu Charitable Trust to implement their new Te Kotahi o Te Tau Ihu response strategy. This gave some relief to whānau who were in need of lockdown. Our many whānau living in the Auckland area did things hard with lockdown for several weeks and the floods that left a lot of whānau homeless. For some it was a double hit, still struggling to make ends meet while trying to pick up the pieces after lockdown 2020. It is a very hard world out there whānau but remember when these times happen the Trust is here to support you where we can.

Please utilise the toll free number 0800 284 292.

Te Mimi o Kupe

Te Mimi o Kupe is an area some refer to as The Wedge. As the name insinuates Te Mimi o Kupe is one of many places named after the great explorer Kupe. The Picton Dawn Chorus an Incorporated Society who's aim is to control Introduced predators approached Te Ātiawa Trust in 2019 asking for entry onto the land to install Rodent Traps. They do a great job with preserving our environment and looking after Papatūānuku and Tāne Mahuta. I walked Te Mimi o Kupe with three others from the Picton Dawn Chorus and Marlborough Sounds Restoration Trust checking and resetting traps. The bush was thick and at times hard to follow direction. At the end of the hike we were greeted with a beautiful view of Tōtaranui. We have an excellent relationship with DOC who relocate different breeds of manu throughout the year. For further interest and information contact Amai at the Trust office.

Te Whakaruruhau

In July Te Whakaruruhau came together for their second wānanga. The attendance wasn't as high as the January wānanga but it was nice to see fresh faces with excitement to be attending. The focus was revising what was learnt in January and extending the kōrero further. The workshops

were on Kaikōrero, Kaikaranga, Tikanga a Te Mārae a Waikawa, whakawhanaungatanga. It is great to see whānau who reside elsewhere in Aotearoa travelling to be part of the kaupapa. It was also lovely to see our kaumātua local and afar to be part of Te Whakaruruhau. The strategy is looking at ensuring Waikawa whānau Know what to do on their Mārae. KOWHEORI-19 has again interrupted and altered life as we knew it. There is uncertainty at this time whether or not the October wānanga will be held. The working komiti will let us all know as the time draws nearer.

Te Tai Tonga Reō Summit hosted by Te Mātāwai

This was an opportunity for local Te Tau Ihu whānau to become inspired by participating and listening to local Iwi Te Reō champions who were recognised for their efforts in Te Reō me ōna Tikanga within their Iwi and within their chosen specialist area. Te Tai Tonga Reō Summit was held over two and a half days in Nelson with some of the Pae Motuhake who connect the strategies and activities of Te Mātāwai with the needs of the kāinga and hāpori and Iwi. Te Mātāwai is a independent entity set up under the Māori Language Act and promote the use of Te Reo in homes and the community. It was amazing being in the same room listening to the struggle that each kaikōrero told of their many ups and downs over time succeeding with durability and perseverance. Te Ahu Rei Cultural Manager to Ngāti Tama ki Te Waipounamu is the Tokomaru Rep for Te Pae Motuhake ki Te Tai Tonga.

Heather Moller

Earlier this year walking back to her classroom Whāea Heather Moller collapsed and passed away. Waikawa Marae and the Te Ātiawa Trust engaged with the college and culturally supported the Principal, her staff and students over the following days. An ope (group) of Queen Charlotte staff, Head Boy and I escorted whāea home to Pārawera Marae in Kihikihi. There was also representation of Senior Te Reō and Kapahaka students who helped when Whāea Heather collapsed where also involved in the haerenga. Whāea Heather was of Ngāti Maniapoto descent and had taught at Queen Charlotte College in Waitohi since 2016. She was one of three Teachers within the college that taught Te Reo Māori. At the college whāea had high expectations and genuine care for all students and a love for her culture. Whāea Heather embraced Tikanga Māori within her daily activities and was a favoured Teacher with a heart of gold. Whāea Heather will be dearly missed, e moe mai rā e te ngākau tangata

Tohu Ingoa / Street Signs

Two Tohu Ingoa (street signs) were unveiled in Richmond a suburb of Nelson. Uncle Barney Thomas a Board of Trustees member of Wakatū Incorporated supported the kaupapa with members of the Te Ātiawa Trust and others that had been involved who came in support. The names of the streets are **"Ara o Te Ātiawa"** and **"Ara o Nga Hekenga"**. These names represent and tell our histories migrating out of Taranaki eventually settling along the way in Waikanae, Te Whanganui a Tara and Te Tau Ihu. Although it was a wet day unveiling our tohu ingoa (street sign) Kahu Paki Paki and his Team ensured shelter and kai were in place to help keep us dry

Throughout this year the cultural kaupapa of whakanoa whēnua, Iwi monitoring, the M.O.E kaupapa and wānanga have all played a part in upskilling whānau to participate within our communities and upon our Mārae

Looking forward I hope you all enjoy the rest of the year and keep safe from KOWHEORI-19 with good hand washing when necessary. Take time out to enjoy the company of friends and whānau and be kind.

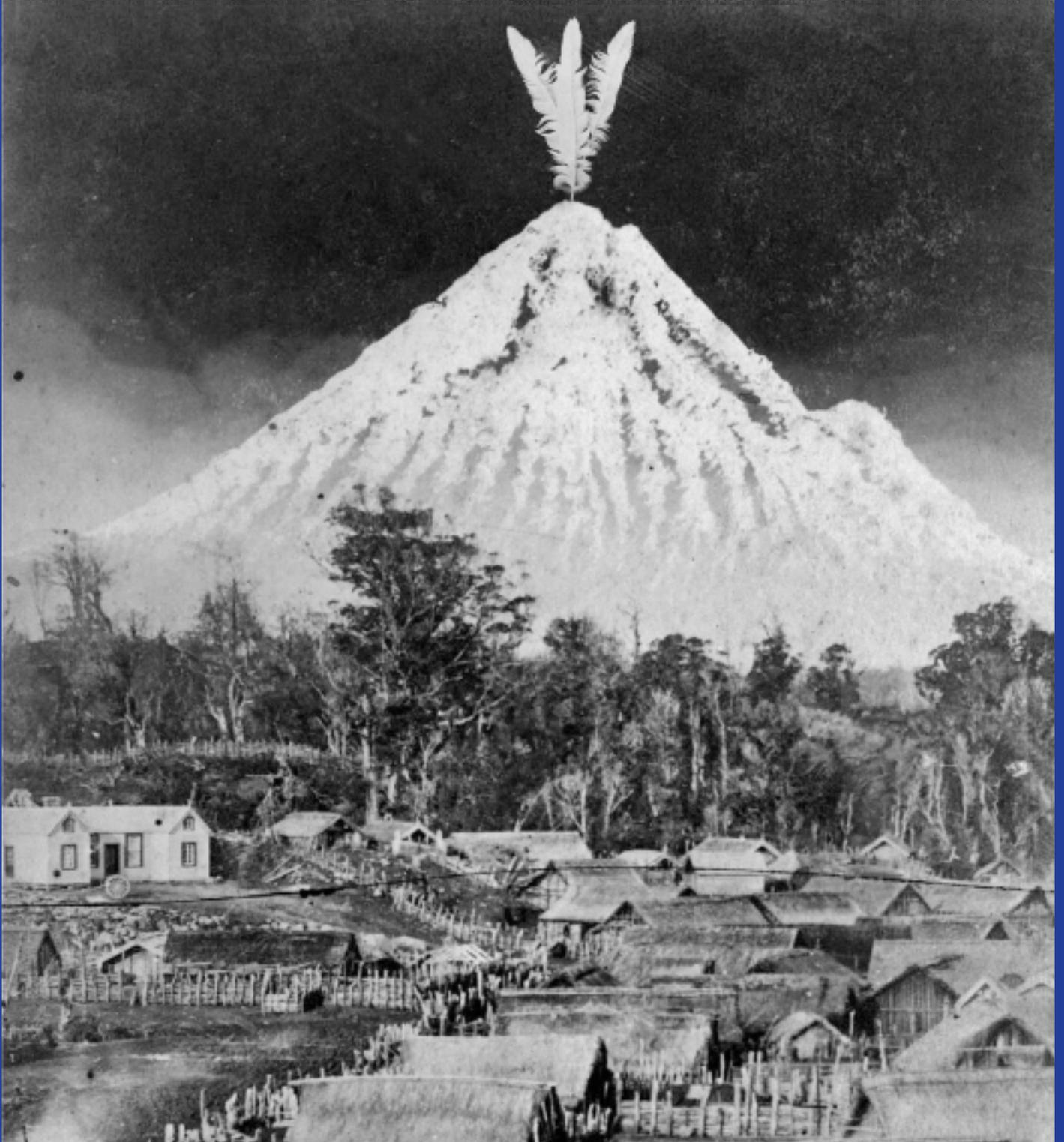
E kore te uku kia piri ki te rino, ka whitingia e te rā ka ngāhoro

This whakatauaiki comes out from the Taranaki haka Mangu Mangu Taepō. The composer of the haka, realising that the Māori people were beginning to lose all that was precious and good in their own culture, warns them of the danger of neglecting and forsaking that which should be preserved in Māori culture.

E te Iwi be brave within whatever we do as Māori and look within yourself for strength and guidance to overcome boundaries.

He mihi mai rā





REMEMBER
PARTHAKA

FIFTH OF NOVEMBER

PARIHAKA

Nā Pare Puketapu

The invasion of a pacifist settlement is a prestigious example of a peaceful protest that has marked and shaped the identity and sense of belonging for the people of Parihaka and Te Āti Awa iwi.

Protest has a rich history in New Zealand; it has given a collective voice to those who may not be heard individually, and has had implications on identity and belonging for those who participate (Kahu, 2017). This article will outline key events leading to the invasion by the government towards a pacifist settlement in Parihaka. It will look into how the people of Parihaka and its leaders came together to use their voice and the many trials they were challenged with trying to ensure their voice was heard and explore both the positive and negative consequences that came out of this peaceful protest by the people of Parihaka.

Parihaka a pacifist community in Taranaki led by Te Whiti-o-Rongomai and Tohu Kākahi, and is a center for resistance to land confiscations by the Crown was a sanctuary for refugees who were affected by warfare. Te Whiti and Tohu and their strong belief in peace, led the movement by not fighting violence with more violence but that of peace. Their participation in the peaceful protest provoked a sense of citizenship to their Māori identity and set a positive example all over Aotearoa and has led the way for many other iwi faced with the injustice land confiscation by the crown.

In 1878 Parihaka leaders allowed the Crown to survey lands throughout Taranaki on the understanding that large reserves would be made for Māori occupation and that places of cultural significance would be protected. It was expected that Māori would adopt these modern, more progressive ways of being and, with 'proper guidance', abandon Māori values and ways of life to progress towards 'civilization' (Sorrenson, 1957, p.97) The people of Parihaka became worried that the surveyors were not carving out reserves that were promised by the crown and realized the government had no intention of setting aside promised reserves and were preparing to break up land ownership. Te Whiti and Tohu ordered government surveyors to be peacefully evicted from the lands.

At the end of May 1879, Te Whiti and Tohu directed Parihaka men to plough European settlers' land throughout Taranaki. A statement used during this was "Parau kau, tū kau" (Plough with Oxen then stand in silence) which was an

expression of voice by the men of Parihaka and influenced by their peaceful approach and refers to the plough as the 'tool of peace' a form of physical response by the men by ploughing through land, pulling out pegs and erecting fences. Parihaka people were forcibly disconnected from their lands, culture language, and identity which were all resistant strategies against the suppression of Māori authority and resulted in a negative impact on the people of Parihaka.

On the 5th of November 1881, 1600 government military troops and volunteers raided Parihaka. Those who rallied together were evicted for resisting the Crown. The armed force was welcomed by peaceful protesters such as children, women, and men. Women were raped with some bearing children as a result, heirlooms were stolen, and farms were destroyed at the hands of the crown. 133 men were arrested including Tohu Kākahi and Te Whiti o Rongomai, who were then held without trial for 18 months in the South Island and sent to Dunedin and forced to build roads and walls. A method to display dominance and power to a minority group and a negative consequence for the men of Parihaka and the women and children they left behind.

The main focus of discontent was land confiscation and the government's failure to set aside promised reserves. With this as the ideological background by their leaders, it is a small wonder that settlers acquired insatiable greed for Māori land and resources and an immovable determination to have complete political and economic dominance in Aotearoa. That left Iwi all over Aotearoa as marginalized, deprived and oppressed minority in our whenua, stripped of our lands and natural resources, denied our sovereignty, language, and culture. (Mutu,2013)

They were confronted with alienation from their land and access to their source of identity began to diminish greatly and expression of identity, belonging and citizenship for the people of Parihaka began to radically change. Manawhenua is the power we draw from our whenua or lands that our ancestors inhabited (Kawharu,2000; Reedy, 2000). This

connection is so deep-rooted that alienation from their land and culture has serious implications in terms of identity and belonging (Warren, Forster & Tawhai, 2017).

Growing awareness of collectively experienced historic injustice also led to a re-emergence of Māori resistance through the form of protest movements against unjust decisions by the government about Māori land and resources. From this a re-emergence of the Māori poi of Taranaki underwent a revival and has a significance beyond just entertainment, 'he whakapapa tō te poi, he mana tō te poi'. For countless generations, the poi of Taranaki has been performed as a vehicle for stories, genealogy, and history. Poi carries that oral narrative of the struggle for identity and justice. During 1800 the poi underwent a revival and was a tool the people of Parihaka used as a voice of expression towards land struggles and identity. Poi gave the people of Parihaka a voice to the world as a reminder of the injustice towards Tangata Whenua.

The albatross feather is another great example of the positive consequences and an expression of voice that has been a result of this legacy which is a significant symbol to the people of Taranaki. This feather became the Raukura, and was honoured by the people of Taranaki. The Raukura feathers are a symbol of the passive resistance movement that Tohu Kakahi and Te Whiti-o-Rongomai orchestrated as a means of re-elevating the mana of the Māori people with a desire of being autonomous once again. The Raukura feathers encompass teachings of the Bible, with particular attention to the following passage:

**He whaikororia ki te Atua i runga rawa
He maungarongo ki runga i te mata o te whenua
He whakaaro pai ki ngā tangata
(Luke 2:14)**

At long last, a Crown apology for the invasion of Parihaka and the prejudice imprisonment of its people was passed into law in 2017 which comes close to 138 years after the armed government military surrounded the pacifist settlement, where they invaded and abused children, women, and men. A law reflecting the apology, Te Pire Haeata ki Parihaka/Parihaka Reconciliation Bill, passed its

third reading in Parliament and became law. Hundreds of people travelled and gathered to parliament to witness this emotional reconciliation between the crown and the people of Parihaka.

The mamae caused through this raid has had many negative effects on the identity and sense of belonging to people of Parihaka past and present. For some, it is a harsh reminder of the brutal treatment towards the people of Parihaka at the hands of the crown which has been a common consequence for many iwi all over Aotearoa. However, it is also a reminder for many of the endurance and strength our tipuna held and the great legacy and example they have left and embedded in today's generation.

What happened in Taranaki was unpleasant, unjustified and still to this day, is a hard piece to swallow. However, Parihaka is a renowned illustration of peaceful resistance towards stolen Māori land and provides a powerful voice for the nation it serves and symbolizes the courageous and peaceful protest that came from the people of Parihaka. The stories we unearth about our tipuna are powerful markers of identity, that give many Māori a sense of belonging and cultural identity. Parihaka is not based on history but that of legacy. The legacy of great tipuna who believed in Peace. (Hond, 2015). Parihaka is something we should all seek to enact in this generation who believe in the principles established by Te Whiti and Tohu, to seek self-sufficiency, community development, and conflict solving by peaceful means and mutual respect to work together for a common goal (Hond,2015).

The legacy of Parihaka is something that still has an impact on the identity and sense of belonging to the people of Parihaka and will provide endurance and robustness for our tamariki, their tamariki, and so forth. In any event, Parihaka has become the center of peaceful resistance and a gathering point for many Māori in Aotearoa. They fought violence with not more violence but with peace. They turned their cheeks and sang in their streets and offered bread to their invaders. Their peaceful approach to land confiscation will forever be embedded and remembered through oral narratives and history.

“ No good thing has ever been wrought by force... there is no reason why force should continue to have power over us. ”
Te Whiti o Rongomai

2021 Education Grant Recipient

Forty-two Iwi beneficiaries successfully applied for the Te Ātiawa 2021 Education Grant.

Congratulations to the following applicants:

Anna Thomas, Cambridge	Bachelor of Laws with Honours (final year)
Amelie Bunt Rowe, Christchurch	Bachelor of Science, Majoring in Environmental Science and Geography
Aleisha Genever, Richmond	Bachelor of Engineering Technology majoring in Civil Engineering
Amelia Smeets, Dunedin	Bachelor of Health Science
Bailee Tava, Richmond	Bachelor of Arts, Majoring in Sociology
Belinda Mataele, Picton	Bachelor of Teaching & Learning (Primary) (final year)
Benedict Van Leuven, Lower Hutt	Bachelor in Music Performance, Clarinet
Blake Love, Blenheim	NCEA Level 3 and University Entrance
Brooklyn Gilbert, Huntley	Bachelor of Mechanical Engineering with Honours
Delaney Parfitt, Fielding Conjoint	Bachelor of Laws with Honours and Bachelor of Commerce (Accounting) (final year)
Dre' Fale-Solofa, Picton	New Zealand Diploma in Sport, Recreation and Exercise
Enoka Love, Blenheim	New Zealand Certificate in Study and Career Preparation (Level 4)
Georgia Clough, Auckland	Bachelor of Arts, Majoring in Psychology
Holly Morrison, Hamilton	Bachelor of Science, Majoring in Psychology (final year)
Hananiurangi Tava, Nelson	Bachelor of Arts degree, Majoring in Psychology (final year)
Ihaka Namana, Coromandel	NCEA Level 3
James Opie, Tauranga	Bachelor of Medicine & Bachelor of Surgery (final year)
Jake Koekemoer, Cambridge	Graduate Diploma in Finance
Jimah Ruland-Umata, Rotorua	Bachelor in Health Sciences (Specialisation in Māori and Pacific Health)
Joseph Riwaka, Nelson	BA Major in Māori Resource Management
Juliet Jacques, Wellington	Bachelor of Commerce & Bachelor of Science
Kaela Schwass, Whakatane	Bachelor of Nursing
Katrina Opie, Auckland	Bachelor of Science, majoring in Psychology
Kushiita Clayton, Hamilton	Diploma Level 5 Business
Leana De Joux, Blenheim	Bachelor of Design
Lachlan Cate, Hamilton	Bachelor of Medicine & Bachelor of Surgery
Manaia Mataefeo, Auckland	Bachelor of Arts with a major in Politics and Government, Minor in International Finance (final year)
Maxwell Thompson, Picton	Bachelor of Arts, Double Major in English literature and Theatre (final year)
Mereana Anderson, Wellington	Bachelor of Design, Majoring in Photography (final year)
Olivia Clough, Auckland	Bachelor of Science major in Psychology, Bachelor of Arts major in Criminology
Oliver McKeown, Christchurch	BAS in Biochemistry and Theatre
Pare Puketapu, Picton	Diploma Toi Paemataua Level 5 and BA in Mātauranga Māori
Renee Love, Blenheim	Bachelor in Applied Science (Environment)
Roimata Grenell, Blenheim	Certificate in Rongoa and Mirimiri
Roimata Sam, Nelson	Master of Education
Rosaline Hei Hei, Wellington	Bachelor of Nursing Māori
Sydney Clough, Auckland	Bachelor of Medicine & Bachelor of Surgery
Sonaia Beard, Nelson	Degree Poutuarongo Mātauranga Māori (final year)
Tahu Watson, Rotorua	Bachelor of Medical Laboratory Science. Health Sciences (BSc)
Valerie Hokamau, Dunedin	Degree LLB/BA Majoring in Māori Studies (final year)
William McKeown, Christchurch	Bachelor of Medicine and Surgery
Zoe Dornbusch, Auckland	Bachelor of Performing Arts (final year)

Sports Grant Recipient Blake Love

I've played touch since I was 12 but leading up to going to my first nationals I had been retired for the previous year, fair to say I was a little rusty. Nevertheless, I showed up to each training session to work on my craft. To be honest a week prior to the tournament I was not feeling that confident in my abilities but when I arrived in Auckland, I found confidence in the fact that my opponents didn't know. So, I showed up to play with the swagger of one of the greats, and well it worked as I came out of it all averaging 1 try a game.

Touch nationals had to be one of the better sports trips I've ever been on. Now we didn't go up to Auckland and win it all completing the underdog story. However, we competed with everyone, perhaps making them panic that they might lose to Marlborough. The great team chemistry meant even with losses it was still enjoyable, but when we did end up winning one game which was quite hype, we remained respectful and humble at the same time of course. Overall, a memory I will look fondly upon for time to come.

Message from the coach

Blake was a member of the Marlborough Under 18 Touch team that finished 9th at Junior Touch Nationals. Your support of him allowed him to go to his first national tournament and he equipped himself well. Blake had a lot of learning to do but he listened well and always gave it his all. He is an incredible hard worker and just wants to learn. I think that is a strength of Blake both on and off the field- he is a very thoughtful young man and takes the time to think through things, asks questions and



then put his learning into place. Off the field I found Blake to be a kind and considerate team member- he helped out with the jobs that needed to be done and was happy to clean up after others. I really enjoyed talking to Blake and think that he is a mature young man who will go far in life. He has a great attitude and is so positive and is a great role model.

Nga Mihi, Marlborough Touch



Sports Grant Recipient Sammie Williams

Sammie is super thrilled with her results from the Te Wero Gymnastics Competition, with her personal best scores on every apparatus!

Her placings were:

First Place Beam

First Place Bar

First Place Vault

First Place Floor

First Place Overall Bronze Unders

We are super proud and thank you all for your support!



OUR OFFICE...

would like to encourage members and their whānau to **UPDATE ALL CONTACT DETAILS** (phone, email, bank details 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

or visit our website using this link:

www.teatiawatrust.co.nz/membership/update-your-details

Alternatively login to your own unique member portal of YourIwi:

www.youriwi.com/login

OUTWARD BOUND

OUTWARD BOUND IS ONE OF NEW ZEALAND'S LEADING ORGANISATIONS FOR SHOWING PEOPLE THEIR FULL POTENTIAL THROUGH OUTDOOR CHALLENGE AND ADVENTURE.



We believe in experiential learning - or **learning through doing**. That means students take responsibility over the challenge ahead of them. Whether that's leading the way on an expedition or managing their team to complete a kayak journey.

Our focus lies in **building transferable skills** and attitudes that remain far beyond a participant's time with us. Lessons learnt are applicable to work, study, home - and **they last for life**.

OUTWARD BOUND CLASSIC COURSE

Outward Bound Classic Course is a 21-day course and is open for people between the ages of 18 years and 26 years. It gives participants the focus and perspective to decide on their future direction.

One in four Classic participants reported the course motivated them to find work or start a new career, and 88% left with increased confidence and self-belief.

The Classic is the original and iconic Outward Bound experience, a perfect balance of adventure and reflection. You'll take time to consider your personal values and work out what's important. You'll find a sense of belonging, leaving Anakiwa with new connections and with a better understanding of yourself and your relationship to the wider world.

The criteria for the course are:

- applicant must be able to run three (3) kilometres in under 25 minutes
- applicant must be able to participate in full day activities, eg. tramping for 7+ hours with a pack

If you believe you fit the criteria stated, please express your interest to Te Ātiawa Trust Office:

Email: office@teatiawatrust.co.nz or **Phone:** 0800 284 292

GRANTS AND SPONSORSHIPS

Arts & Sports Grant

In the May 2021 Review of the Education Policy, the previous Culture, Arts & Sports Grant was altered to become **Arts & Sports Grant** with the following two new categories of grant being established:

Cultural Grant

Technical Grant / Apprenticeships

These three grants can be applied for once throughout the financial year 1 July to 30 June and Applicant Guidance Forms are available on the Trust website via the following link:

<https://teatiawatrust.co.nz/grants-and-sponsorships/about-the-grants-and-sponsorships>



WHAKATŪ MARAE

Nā, Jane du Feu

Wakatū has been busy over these last few months but firstly want to acknowledge the grant from the Trust. It is much appreciated and is being used towards the upkeep of the Marae.

COVID-19 has presented the Marae with a number of challenges since last year. Like all other Marae the practice of Tikanga has had to adapt to suit the circumstances.

Here is a snapshot of what has been happening and the opportunities presented through the "shovel ready" initiative of the Provincial Growth Fund.

As part of this initiative after COVID -19 the Marae was fortunate to gain funding for a number of projects on the Marae. These projects were ones already listed in our Oranga Marae application to TPK for funding. These have been ongoing for the last 6 months which has seen the Maihi, Amo and Mahau of Kaakati renewed in places and rejuvenated in others.

The maihi are completely redesigned but the kōrero is the same. The re dedication and kōreo on the new whakairo took place on 21 May. This has been an awesome project





The Maihi on Rangiruhia of the Kohanga Ko Puawai is work still in progress.

The Marae Social Services over the last 12 months have grown and we now have a staff of 38 on the Marae delivering very much needed services to our people. We have gained additional funding to deliver services to whānau very much in need e.g., Community connectors, work brokers, navigators just as other Marae have funding for similar positions.

The Youth Justice Whare 'Te Whare Tiaki' for Rangatahi on bail and awaiting court is working extremely well and is staffed 24 hours a day.

This last year has seen many Hui cancelled postponed or down scaled due to the uncertainty of the times but we continue to welcome Manuhiri as needed. Just remember you are all welcome at the Marae to come and awhi the Pae and our Manuhiri. If you want to be involved, please let us know so we can put you on the regular mailing list for the monthly pānui

Noho ora mai,

Jane du Feu, Te Ātiawa Representative

involving whānau and Rangatahi to complete the work under the Tutorship of James Rickard.

The fence has been painted, the roof and guttering were repaired and Kaakati painted. Archgolas were installed over the decking of Tūmatakōkiri and between Kaakati and Mauriora.

The Marae fence on the roadside has been water blasted, painted and tidied up.





Onetahua Marae

On board Hinemoana with John Ward-Holmes Whanau and his house in the background at Pariwhakaoho.

Back in April we had a surprise visit from a twin hull ocean voyaging waka, Hinemoana. The crew, in two shifts, had sailed from Picton (attending the waka ama long-distance national competition) out through Queen Charlotte Sound, skirting Cook Strait, around Takapourewa and directly into the centre of Mohua. At dawn, there they were tied up outside the house of John and Chrissy Ward-Holmes on a beautiful calm autumn morning.

This waka represents the revival of traditional voyaging waka and the special skills of ocean navigation. The presence of Hinemoana in our bay caused a surge of excitement, particularly for those who had witnessed Hounui (also an Aotearoa waka) and later the famous Hokule'a (from Hawaii) tie up at Tarakohe Harbour. We had hosted the crews of these waka at Onetahua Marae and even had some on-board time.

The revival of ocean navigation has necessitated the training of key navigators around the Pacific and the construction of many double-hulled waka. Those trainee navigators who are considered worthy can be allowed to

carry the rank of recognised ocean wayfinders. These elite not only provide a safe passage from one island to another but are also leaders and guides for their whānau on land. As individuals, the navigators are reliable leaders and educators. An old saying states "when you are on a voyage, your waka is your island, when you are home, your island is your waka".

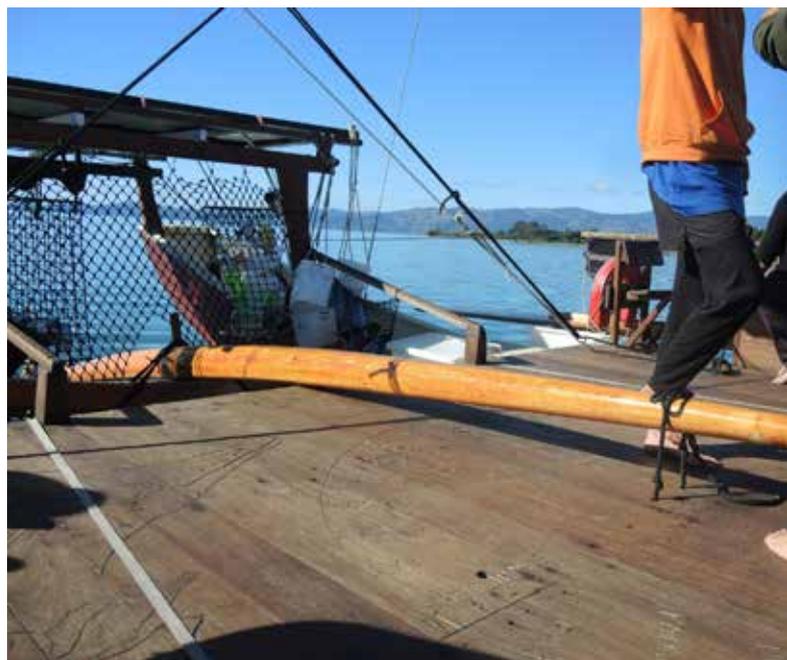
John Ward-Holmes is one of those leaders who steers our Hapu and Marae, often through conflicted and rough waters, with the welfare of the people and culture in mind. The Kaupapa of the reawakening of traditional navigation has been directed at ocean conservation with

John Ward-Holmes on the steering hoe of the voyaging waka Hounui, in Tasman Bay, with Hoturoa Barclay-Kerr watching on.



the message "if we destroy the sustaining sea, we destroy ourselves". John is a combination of humbleness and strength, quietly determined and decisive, feeling the way through political storms and crosscurrents on a true path for all of us. Achieving a water conservation order for Te Waikoropupu was one of those difficult voyages. Reaching Treaty Settlement destinations is also not easy. This is why Navigator Hoturoa Barclay-Kerr honoured John with the visit of Hinemoana, the recognition of one navigator by another.

The crew of Hinemoana (in two shifts) were welcomed ashore to rest, share kai and tell stories. This happy hui also included an invitation to go for a short sail and see what life on board could be like. The warm Mohua day did not offer any helpful wind however, but the Mums and Dads and Tamariki were able to put their hands on the steering hoe and feel the waka heartbeat. We had to return before we reached John's favourite fishing spot! A few lucky local ones grabbed their gear and boarded for the next leg of Hinemoana's journey back across Cook Strait.



The star compass carved into the deck under the steering hoe of Hinemoana with a whānau of humpback whales nearby.

WAIKAWA MARAĒ

Nā, Allanah Burgess

Tēnā tātou katoa, ngā uri ō
Te Ātiawa o te Waka-a-Māui
Ko tēnei te mihi aroha ki a koutou katoa.
Ahakoa he iti kete, he iti nā te aroha
Although the basket is small, it is given
with affectionate regard.



I have chosen to begin with this whakataukī because it suggests that it is the thought and feeling behind a gift, and not its material value, that counts. This reflects on the importance of reciprocity and that the act of giving is regarded as an expression of aroha, which is more important than the gift itself.

I want to thank our marae kaimahi and the amazing mahi they did during our most recent lockdown. This time our approach changed as there were more contributors with kai packs and support, however, our team still rolled up their sleeves and continued to do what we do best – manaaki!

Our small team made phone calls, delivered hygiene and kai packs, supported volunteer rōpū and provided whatever we could, when we could. I want our wider whānau to understand that although this was difficult at times, we always had your needs in mind, and we did our best to ensure we were meeting your needs or at least pointing whānau in the right direction to receive the support they needed.

I also want to take this moment to inform our whānau of what has been happening in our space over the last few months.

At Waikawa Marae we have managed to hold Covid vaccine clinics safely, alongside Te Piki Oranga as the facilitators. At our last clinic over 120 people were vaccinated while adhering to the 2 metre distance guidelines and mandatory wearing of masks.

The recent lockdown forced us to postpone some of our training courses and classes with REAP Marlborough such

as digital literacy, ceramic koru and home butchery course, rest assured whānau, these will be back up and running at level-1 and we will keep all participants updated.

We have also had to cancel or postpone noho marae and other hui – thank you to our Marae administrator, Yvonne Skipper who has made this process as smooth as possible.

We have begun to plan and extend our maara kai thanks to funding from Te Pūtahitanga ki Te Waipounamu with our Kōanga kai initiative.

For those whānau who may not know Kōanga Kai is an initiative that supports whānau Rangatiratanga by building healthy and sustainable kai production practice, influenced by the traditions and mātauranga of our tūpuna. It is aimed to provide support so that whānau can create gardens in their communities, engage in planting, hunting, gathering, foraging, producing, preserving, and preparing kai.

Kōanga Kai is about self-determination and sustainability – kai production that puts whānau in charge of creating healthy lifestyles, and that is environmentally and economically sustainable.

Thank you to the vision and passion of our Kairūruku, Renēe Love, Waikawa Marae were successful in this application. We now have the opportunity to upgrade our current Mara Kai and enhance our kai practices to ensure we can sustain these whilst feeding our whānau and marae for many years to come. We look forward to Renēe, along with an alignment to aunty Glenice Paine's expertise, shaping this up for the future.

Our kaimahi are also busy planning some rangatahi wānanga to hold at Waikawa Marae during the warmer months so we will keep all whānau posted for the dates and events ahead.

Whānau Ora at Waikawa Marae is growing, and we are truly appreciative for the knowledge and whānau first approach that Marica MacDonald has. She continues to build her skillset, so she ensures she is equipped with the best in order to provide whānau the support they require, no matter what this looks like.

Waikawa Marae Trustees held a very successful AGM on the 19th of September 2021 and would like to announce and

congratulate Jimmy Skipper for accepting the role of Marae Trustee. We look forward to his ongoing contribution to the marae and what he will bring through a governance lens.

We would like to take this opportunity in this, and future pānui, to share kaimahi profiles with the iwi. To begin, we have chosen to start by introducing Yvonne Skipper, our first point of contact for our marae.

Nā, Allanah Burgess

Kaiwhakahaere, Waikawa Marae Inc.

TE PUNGA TIAKI UPDATE

Since our establishment in May, when the Trust Board decided to amalgamate the Commercial Advisory Board and the Audit & Risk Committee to form *Te Punga Tiaki* as a new Advisory Board, we have been busy supporting and advising in a range of areas.

Mahi over our first few months has included advising on commercial opportunities and responsible investment, supporting the Trust Board on the development of strategy (including access to funding for this), and a particular focus on end of year financial reporting and working to support completion of our Te Ātiawa o te Waka-a-Māui group's audits for the year.

We also now have a formal Tūtohunga / Charter setting out what we do, which you can find on our webpage.

Mā te tika, mā te pono, me te aroha



Ngā mema o Te Punga Tiaki, from left to right: Brendon Te Tiwha Puketapu, Matt Skilton (Deputy Chair), Carolyn van Leuven (Chair), Philip Jacques, Vennessa Ede, Lennox Love

TE ĀTIAWA MARAE CONTACTS



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Te Āwhina Marae

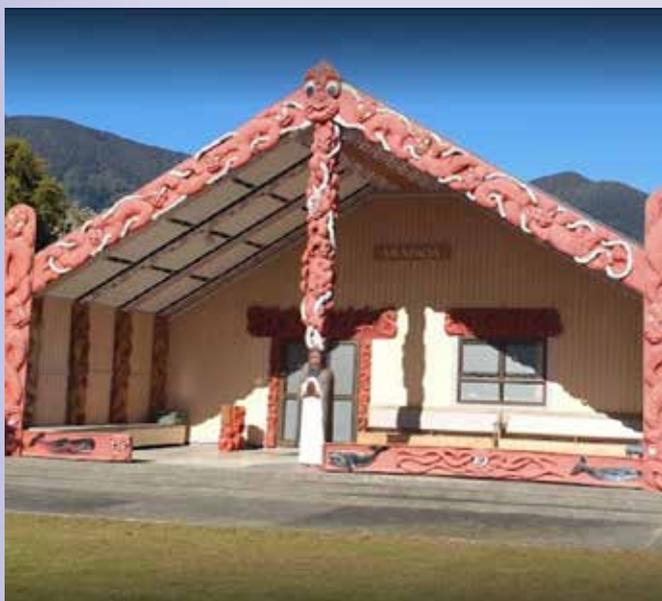
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TE ĀTIAWA
O TE WAKA-A-MĀUI

