

PĀNUI

Whiringa-ā-Nuku (October 2018)
Issue #21



The NRAIT Poari were guests of Te Ātiawa o Te Waka-a-Māui Trust at its Here-turi-kōkā tūtaki.

‘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*



First time at the Waikawa Marae for the Marlborough District Council Environment Committee, who held its Meeting there on 30th August 2018.



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Left top: Workshop at Trust Office run by NIWA, LINZ and MDC. Showcasing the results and findings of the hydrographic surveying and habitat mapping of the Queen Charlotte Sound/Totaranui and Tory Channel / Kura Te Au – a first for New Zealand.

Left centre: Manuhiri from MDC, NIWA and LINZ being welcomed onto Waikawa Marae.

Left bottom: Eugenie Sage MP - Minister of Conservation, Land Information and Assoc. Minister for the Environment viewing the framed maps of the Marlborough Sounds Seafloor that were gifted by NIWA to Te Ātiawa, who hold the mana whenua and mana moana of Queen Charlotte Sound/Totaranui and Tory Channel / Kura Te Au.

Front Cover:

The NRAIT Poari were guests of Te Ātiawa o Te Waka-a-Māui Trust at its Here-turi-kōkā tūtaki.

Back Row: Jeremy Banks (NRAIT Tarahiti), Jarrod Buchanan (NRAIT Tarahiti), John Charleton (NRAIT Kaiwhakahaere Matua), Barney Thomas (NRAIT Heamana Tuarua), Harry Love, Paul Morgan (NRAIT Tarahiti), John Murray (NRAIT Poari Hōkeretari).

Second Row: Vennessa Ede, Joy Shorrock, John Katene, Rōpata Taylor (NRAIT Heamana), Marie Paul, Murry Paul (Te Ātiawa Commercial Advisory Board).

Front Row: Ron Riwaka, Harvey Ruru, Richardt Prosch.



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He hōnore, he korōria ki te Atua
He maungārongo ki te whenua
He whakaaro pai ki ngā tāngata
katoa

Hangā e te Atua he ngākau hou
Ki roto, ki tēnā, ki tēnā o mātou
Whakatōngia tō wairua tapu
Hei āwhina, hei tohutohu i a mātou
Hei ako hoki i ngā mahi mō tēnei rā.
Āmine.

*Honour and glory to God
Peace on Earth
Goodwill to all people
Lord, develop a new heart
Inside all of us
Instil in us your sacred spirit
Help us, guide us
In all the things we need to learn today.
Amen.*

**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 whanui nui tonu. Moe mai rā I ngā ringringa kaha o te Atua**

**Kei te iti me te rahi – tatou ko te hunga matatahi o Te Ātiawa ki te Tau Ihu –
nau mai ki te pānui o te wā.**

HEAMANA REPOATA CHAIRPERSON'S REPORT

Nā Archdeacon Emeritus Harvey Ruru QSM

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
Ki o tātou whānau ātaahua katoa kua wehe, ka mihi mātou
ki a koutou i runga i to haerenga tere pae wairua.*

*Te Ātiawa Trustees extend to the whānau pani and
extended whānau our sincerest respects and arohanui in
your loss of a dearly loved and treasured whānau member.*



Since the last pānui Te Ātiawa Trust has given the Crown notice and we have purchased Fairhall Primary School Blenheim, Springlands Primary School in Blenheim, Havelock School in the Mussel capital of NZ obviously Havelock, Picton Primary School, Queen Charlotte College Waikawa and also the Nelson Police Station. All these purchases provide a reasonable rental return.

Huge thanks to CEO Richardt Prosch, Te Ātiawa Trust Office staff, the newly appointed Group Commercial Advisory Board and some of the early progress of the previous Investment Advisory Committee and Te Ātiawa Trust legal. A huge thank you to all who have been involved in this massive investment.

Te Ātiawa Trust: Education Grant Applications – 26 applications were supported totalling \$27,500 and also awesome congratulations to those who were successful applicants. Many of the successful applications were for degree studies in Bachelor of Nursing, Law, Commerce, Health Science, Criminology, Education, Māori studies, Medicine, Surgery, Design and textile Design, Biomedical

Science, Doctorate in Health Science, NCEA level 3. Te Ātiawa Trust is encouraging those who have been successful applicants to provide a report and if available appear in person to give a little brief of progress, at our Annual General Meeting at Waikawa Marae Sunday 25th November at 10am.

Thank you to those recipients who have already written to Te Ātiawa Trust providing a mihi of thanks and update. Thank you to our Te Ātiawa Register Noelene McEwen for re-presenting all Education Grant Applications.

Forests: The purchase of Nelson Forests Ltd by Australian OneFortyOne Plantations Holdings Pty Ltd, has been given Ministerial approval following an application to the NZ Overseas Investment Office.

Te Ātiawa CEO Richardt Prosch and Chairperson Harvey Ruru met with OneFortyOne Chief Executive Linda Sewell and Nelson Forests in July and reported on that meeting in our last panui.

The Australian company would “absolutely” retain the staff and management team of Nelson Forests, some of whom Te Ātiawa Trust has had a long association

since our Deed of Settlement in 2014 to maintain our leases. To Lees Seymour Managing Director and the Nelson Forests Ltd team, we wish you every continuing success during this transition period.

Te Ātiawa also wish to be proactive in the research commissioned by Nelson Forests to tackle controversial forestry practices.

NIWA Research and Discovery Marine Ltd

Seabed Hydrological underwater Mapping of Tōtaranui/Queen Charlotte Sound and Kura te Au/Tory Channel was undertaken by NIWA Research and Discovery Marine Ltd in partnership with Land Information NZ and the Marlborough District Council. Using the latest multibeam echo sounder technology to gather more than 5 billion data points. Te Ātiawa Trust has supported this research and Trustee Vennessa Ede has previously reported on the early seabed mapping journey.

On Thursday 30th August the Marlborough District Council Environment Committee met for the first time at Waikawa Marae and Dr Steve Urlich of Marlborough District Council gave a brief on the Seabed



Right to left: Cindy Batt, Simon Graney (Director Outward Bound) Rev. John Craighead, Archdeacon Harvey Ruru (the opening of the 2 watch houses in Anakiwa).

Research and presented Te Ātiawa Trust with maps of the survey.

At 11am Trustee Vennessa Ede and Chairperson Harvey Ruru were invited aboard the NIWA Research vessel Ikatere which was one of two NIWA research vessels which included the Rukuwai carrying out the research.

Numerous underwater seeps, complex rocky reefs with extensive kelp habitat, a number of man-made features and structures on the sea floor, including the marine farms of the study area, a trench from 1940 dug for war time communication cables between islands in the sounds, considered for use as a base for the Pacific Fleet. Several known and unknown shipwrecks and sunken boats.

The extensive catalogue of information from the survey is freely available for use by the Marlborough community, iwi and researchers especially as Te Ātiawa and the community grapple with sedimentation from forests and the increasingly recreational potential of this pristine part of Aotearoa.

Thank you all who were involved in this day.

Opening of 2 Watch houses in Anakiwa

Myself, Cindy Batt and Ian Shapcott were fortunate to be able to participate in the opening of the 2 watch houses in Anakiwa that was held on Thursday 13th September.

Te Ātiawa Trustees wish to acknowledge the immense work carried out by CEO Richardt Prosch and his continued leadership of the Operations of Te Ātiawa Trust

and all who are involved in these operations "A HUGE THANK YOU".

As this pānui goes to publication we congratulate the South African Springbok Team on their win on Saturday 15th September against the All Blacks. Mā te wā!!!

*Archdeacon Emeritus Harvey Ruru
QSM
Heamana
M: 0273 489 715*



Ian Shapcott, Cindy Batt, Chair Harvey, Hilary and John Mitchell (the opening of the 2 watch houses in Anakiwa).



RESOURCE MANAGEMENT REPORT

Nā Ian Shapcott & Sylvie Heard RM Team

Generally

The Trust's Rohe Management Team (Sylvie Heard, Ian (Shappy) Shapcott and Daren Horne) continue to work on many local, regional and national level issues, supporting positive kaitiakitanga outcomes for the three rohe; the Sounds, Motueka and Nelson. Much of this working involves Central Government agencies like the Department of Conservation (DOC) and the Ministry of Primary Industries

(MPI), along with working closely with the three Te Tau Ihu councils, in Marlborough, Nelson and Tasman, particularly on matters that arise as a consequence of applications for resource consent.

Of course, there are also many close associations with whānau and local community members and groups, where local issues are confronted and successes arising from mutual contributions are celebrated.

Tōtaranui (Queen Charlotte Sound) Rohe

Victoria Domain Reserve Management Plan review

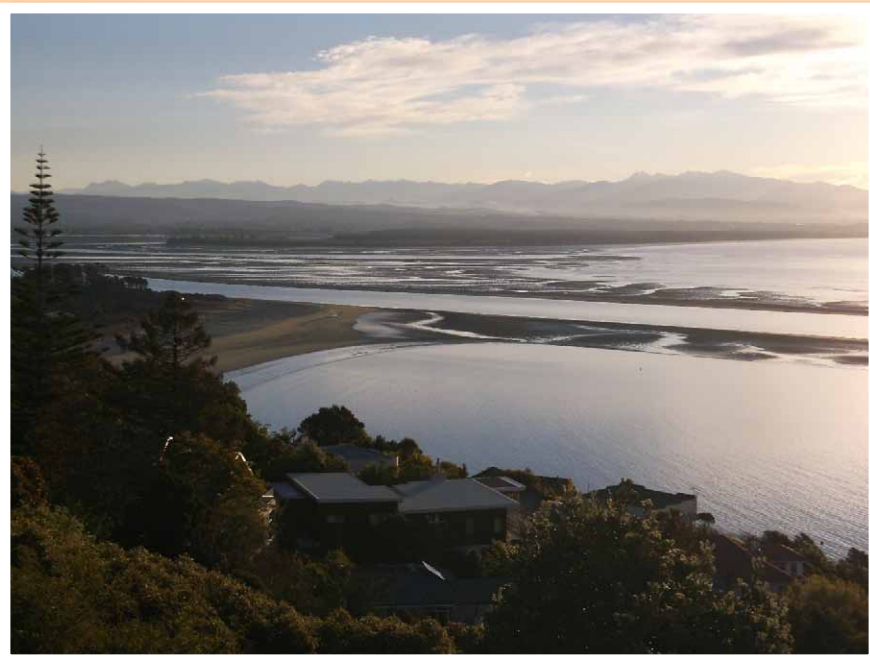
This project involves a partnership between the Marlborough District Council (MDC) and Te Ātiawa. The RM Team is currently drafting a new Plan, which is well underway, with mahi being done on the cultural and history and taiao chapters. A recent hui with MDC was held where timelines for completion were discussed. The final draft is due in November, with the Plan to be released for public notification in December.

MDC Environment Committee Meeting, Waikawa Marae – 30 August 2018

The MDC Environment Committee held its latest hui at the Waikawa Marae at the end of August, and topics within the Sounds' Rohe were discussed. Topics included the results from the National Institute of Water and Atmospheric Research's (NIWA's) Multibeam Mapping Survey, the Waikawa Bay Mooring Management Plan, and results from the Waitohi and Waikawa Streams Characterisation Study; a project involving the RM



Glasgow Island



Waiamea Estuary at dusk from Moana Ave Nelson

Office, the Ministry for the Environment (MFE) and the MDC. The findings from these projects will be of significant benefit to kaitiakitanga work in the Sounds' Rohe.

Whakatū (Nelson) Rohe

Proposed Nelson Resource Management Plan

The cultural review of the final draft of the Proposed Nelson Resource Management Plan, by the Iwi Working

Group (IWG), continues. The RM Team has been closely involved, with other iwi, right throughout this extended plan drafting process. Once iwi involvement in this stage is concluded, the Proposed Plan will be prepared for public release.

Motueka (Tasman) Rohe

Classification of reserve land

On August 20, the RM Team attended the TDC Reserves Classification

hearing, in relation to TDC administered reserves in Motueka environs. The RM Team's input was well received and contributed to the Councillors' knowledge of historic Māori sites in the area, and also provided answers to a number of questions about Māori history / occupation, with some information directly confirming the continuation of various 'Historic' classifications.

Mapua Waterfront Working Group

The RM Team is represented on the Mapua Waterfront Working Group, convened by TDC. There are two other iwi reps. Input by iwi is being well received and is influencing positive kaitiakitanga outcomes.

Draft Stormwater Strategy

The RM Team has also been involved with the emerging TDC draft Stormwater Strategy, particularly with the initial GIS mapping system, which is being developed to include areas of iwi cultural sensitivity. Input from the RM Team was able to expand on the information already available from historic Cultural Impact Assessments (CIA's) and Cultural Effects Assessments (CEAs).



High tide at Mariri (Jackett Island in Background near Motueka)

TĀKU NEI MOKO KAUAЕ

Nā Sharlene Maniapoto

Tuatahi, he mihi aroha ki ōku nei mātua tīpuna, nā rātou kua wheturangitia, kua waihotia mā mātou nei ngā tipuranga, ngā taonga o to tātou nei Ao Māori. Me ki, ko ngā Toi Māori – whakaairo, raranga, tukutuku, kōwhaiwhai me te tā moko.

He aha te mea rerekē o te tā moko atu ki ngā toi whakaairo, raranga, tukutuku, kōwhaiwhai rānei? Te toto – koinā te mea rerekē – te toto – he tapu te toto o te tangata.

Nā Derek I tā taku nei moko. Ko te kaupapa o taku moko – taku nei whakapapa – Te Whānau a Tutekohi nō roto o te Tairāwhiti. Nō reira, he mihi tēnei ki a Derek me tōna whānau whānui I heke mai Te Tairāwhiti ki te tautoko. Anō hoki, ki te koroua a Uncle Denil Meihana nō roto o Nuhaka, I heke ia ki te tautoko ki te taha o Derek.

To mātou nei hiahia, ki te kite te Tā Moko, he toi Māori hei oranga, ki te taha o ngā toi Māori katoa.



I was not a person who grew up 'knowing' that one day I would wear moko kauae, or ever 'desiring' to have moko kauae. However, the way that my life had been shaped, taking moko kauae was a very natural and organic thing to do as it was a part of my journey at that point in my life.

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A year prior to taking on Moko Kauae, my hoa rangatira, Matiu Maniapoto decided to mau puhoro. He had spoken with his father many years earlier about this and finally it was going to happen. My father Karaitiana Poki had already been speaking with his whānaunga Derek Lardelli about coming to Waikawa to do Moko Wānanga (even this kōrero was years

in the making due to Derek's prowess and the demand for his time was huge). Derek Lardelli was a tutor at Toi Houkura in Te Tairāwhiti, a highly accomplished artist and kapa haka tutor of Whangara mai Tawhiti. Derek's mātāuranga māori contradicts his age as he is very steeped in mātāuranga māori yet relatively young.

In 1996 Derek arrived at Waikawa marae with Toi Houkura students Richard Francis, Mel Ratapu, Sid and another for the purpose of designing and applying Matiu's puhoro. He also applied moko to Koro Sid Nimmo who at the time who wanted a 'koru' by his eye – looking into the year 2000!

We are fortunate to also have Te Rangitakuku Kaihoru here who was also a moko artist and Christine Harvey – a budding female moko artist who also did some moko work in Arapaoa on local people including Brian Clarke, Wiki Matangi

Upon completion of his puhoro (5 days), Derek looked at me and said 'you're next' (I nearly fell over!!) I am not a fan of needles – or pain! Upon enquiring 'why??' he said 'you are going to share Matiu's pain to which I added 'no it's ok!'. Next minute I am receiving a tūhono on my right arm which depicts:

Te Manu Taratahi:	In reference to our people of the Coast who were kite flyers
Puhoro:	Representing stealth and speed
Te Mangō Pare:	Synonymous with my taha Tairāwhiti – 'me kaua e mate pātiki, he mangō pare ai' – don't die floundering around like a flounder, but like that of the Hammer head shark – these sharks don't die easily without putting up a good fight! This encourages me every day to never give up, when things get tough – fight the battle and know which battles to fight!
Tara-tara-a-Kai:	These are Paieka markings and remind me of my patriarchal ancestry

Te moko a Hine Matikotai:

Hine Matikotai features in our whare at Whangara mai Tawhiti, Derek placed this feature in my tūhono on the underside of my arm – under the kaokao. Derek's wife Rose said to me 'He hasn't done that before, he has placed the moko kauae in a place of protection.'

My first experience of receiving moko. Surprisingly enough, it wasn't that bad and I did fall asleep during this experience (due to a big week supporting Matiu!).

A year later 1997, I'm not sure if it was a 'decision' or a 'knowing' but I was about to receive Moko Kauae.

In preparation for this I travelled back to Tūranga nui a Kiwa (Gisborne) and met with Aunty Heeni to discuss our Whakapapa and the wearing of Moko Kauae. With her blessing, I then met with Derek and he said 'the design will come to me'. I said to him 'I have already seen it' to which he replied 'well I hope it's the same as what I design!' So, a few months later Derek returned to Waikawa to undertake this mahi.

Almost close to the time of the moko wānanga, I realised I had not spoken to my Aunty Patsy (my Father's eldest sister who was living in Gisborne at the time.) Upon calling her to let her know, she replied 'It comes as no surprise bub and I will be coming down'. And she did, along with her daughter, my cousin Honeybunch.

I originally thought that I'd like a 'closed session', i.e. just our whānau in the Wharenui while receiving my Moko Kauae. I then realised 'who am I to close the whare that belongs to all of us? and resolved that 'whoever would be there, would be there'. As it turned out, the Waikawa Bay Primary School, Kohanga Reo, Māori Resource Teachers, Kuratini and whānau whānui were there, alongside Derek's whānau; wife Rose and tamariki Mihiata and Te Ahi Manuka. Also, students from Toi Houkura Gisborne – so Arapaoa was full!

We were also blessed to have in our midst a kuia of Te Arawa, Dovey Katene. Twice her opportunity to

have Derek apply her Moko Kauae had been taken by certain reasons, so she was able to travel to Waikawa at this time to have it done. She arrived with her daughter Maryanne Shedlock and her partner – a whānaunga from Waihirere – Pura Tangira.

Whānaunga Rangi Kipa travelled from Taranaki with his then partner, Julie Pengally, purely to watch Derek do moko on the lips, as whilst both Rangi and Julie were accomplished artists in their own right, he wanted to watch moko being applied to the lips.

During this time, Matiu also had some shading done on his puhoro. This was followed by Whaea Dovey and lastly myself.

My Moko Kauae is 'Te Whānau a Tutekohi'. Tutekohi is one of our tipuna from the Coast and the kōrero around Tutekohi, his dog Kauerehia and the Rakai Paaka people is an interesting one indeed.

Derek told me that the fully inked top lip denotes a knowledge of things celestial and the lower lip a knowledge of the things terrestrial – I believe that this is an inherent knowledge (even though I may not understand it all right now) but available to tap into when one is ready – and I believe we are all born with this 'inherent' knowledge.

While Derek was working on my moko, everything became very surreal – during that time I distinctly heard a karanga – the only other person who heard it was my Aunty Patsy. We were surrounded by photos of Matiu's tipuna who wore moko and close to me was a photo of my Kuia Nanny Bartlett (nō Nuhaka) who is my great grandmother who wore Moko Kauae.

A year later, my Pāpā, Karaitiana Poki, underwent the needle to receive his

moko whakangao (he would have been in his sixties at the time).

Others who received moko during the three moko wānanga:

Dovey Katene: Moko Kauae

Sharlene Maniapoto: Tuhono, Moko Kauae

Wiki Matangi: Waewae

George Aldridge: Pakihiwi

Sid Nimmo: Koru

Kopara Marshall: Forearm

Dallas Poki: Mourei

Karaitiana Poki: Moko Whakangao

Tokoahu Holder: Waewae

Christina Fredericks: Waewae

Nathan Thomas: Pakihiwi

David Thomas: Pakihiwi

(aroha mai to anyone I may have missed)

Having gone through these three wānanga, we listened to the kōrero about Te Uhi a Mataora raua ko Niwareka. We heard many mōteatea, waiata. We watched Derek as he wrote whakapapa on the whiteboard from lo right down to my Papa (and ultimately us) – this in itself was amazing to watch!

Ultimately, Matiu and I wanted our tamariki/mokopuna to grow up seeing moko as a 'normal' thing – not something in a book, as something uniquely Māori, uniquely ours – the difference – whakapapa.

Nō reira, koinā taku kōrero.

Mēnā I te hiahia koe ki te mau moko – a tēnā, karawhiua!





Left to right: Ōku tamariki me tōku Pāpā: Leroy Brennan, Bonnie Love, Dollena Love, Harry Love. Front right: Makimana Love, Sharlotte Love and Ziggy Brennan

E TIPU E REA, KARANGA WĀNANGA KI PORANGAHAU

Tēnā koutou katoa

Ki te taha o tōku Māmā :

Ko Pukehaua, ko Pukehuia ōku Maunga
Ko Taukahawai tōku awa
Ko Ngatokimatawhaorua tōku waka
Ko Ngāpuhi tōku iwi.
Ko Ngatikaharau, ko Ngatihau ōku hapū
Ko Te Piiti tōku Marae

Ki te taha o tōku Pāpā:

Ko Arapaoa tōku maunga
Ko Totaranui tōku awa
Ko Tokomaru tōku waka
Ko Te Ātiawa tōku Iwi
Ko Ngāti Te Whiti tōku Hapū
Ko Waikawa tōku marae.
Ko Dollena Love tōku ingoa



He mihi nunui, he mihi aroha tēnei ki Te Ātiawa o te Waka a Māui Trust. Nā koutou I tautoko ana ahau ki te haere ki tēnei wānanga.

I have been fortunate to be able to attend Karanga Wānanga here at my beloved Waikawa Marae in 2017.



Left to right: Miriama Ferris – Kaiako (Ngāti Porou, Kai Tahu, Kati Mamoe, Ngāti Kuia) Dollena Love (Te Ātiawa, Ngāpuhi)

Te Raina Atareta Ferris – Kaiako (Ngāti Mamoe, Ngaitahu, Ngāti Kahungunu, Ngāti Raukawa)

Iriaka Epiha-Ferris – Kaiako (Ngāpuhi, Ngāti Porou, Ngāti Haumia, Ngāti Mutunga)

I've also had the privilege of travelling to Rongomaraeroa Marae ki Porangahau and Kurawaka Retreat centre, to learn more about Ngā Tikanga o te Karanga and Te Mana o te Wahine.



In this wānanga I have been learning about Karanga for Tangihanga, Hura kōhatu, Purākau o ngā Māreikura Māori o Aotearoa, Moteatea, Kinaki, Whakataukī, Kawe Mate and Waiata Iti.

From this Wānanga I aspire to uphold the Mana of my Whānau, Hapū, Iwi, Marae and anywhere else I may be fortunate to travel too.

Nō reira, Mōu, mōku mō ngā iwi katoa. Tēnā koutou, tēnā koutou, tēnā koutou katoa.



Ko Harry Aldridge tōku Tupuna Tane
Ko Arthur Francis Michael Jones tōku Pāpā
Ko Tupuae-o-Uenuku, ko Piripiri ōku maunga
Ko Waitohi tōku awa
Ko Kurahaupō, Ko Tokomaru ōku Waka
Ko Te Ātiawa, Ko Ngāti Kuia, Ko Ngāti Apa ki te ra tō, Ko Rangitane ōku Iwi
Ko Waikawa tōku Marae
I whānau mai ahau ki Ōtautahi
Kei Napier (Ahuriri) ahau e noho ana
Ko Jordache Jones tōku ingoa
Tihei! Mauri Ora

Nō reira Tēnā Koutou, tēnā koutou, tēnā tātou Katoa

AHUMOANA ME HĪANGA PĀHEKOHEKO

Aquaculture and Fishing Associate

Kia ora whānau,

My name is Jordache Jones.

I am blessed in being able to take on a part time fishing & aquaculture associate role within Totaranui Ltd.

Like most Māori I have a passion for fishing, diving, aquaculture and conservation.

As a young boy there was multiple times I had to wait patiently holding the tyre out in the waves until I finally graduated to being able to hold the knife and dive down.

I have a background in business and management particularly large format retail management, account management and of recent times commercial construction.

The majority of my success is off the back of relationships I have built with people in business.

I have always been genuinely interested in people and when it comes to negotiating I like to ensure we get what we need for both parties as best as possible whilst walking away with our mana intact.

This provides for further opportunities in the future.

I am currently working for Fletcher Steel as a business development manager looking after their steel & commercial roofing interests in the Hawkes Bay & Manawatu area.

I took the fishing & aquaculture associate role on because as much as I love to help big companies achieve success there is a real sense of fulfilment you get from helping your iwi and working with whānau to provide opportunities for our people.

I now have a son and I want to ensure his future has lots of opportunities as well as hopefully being a good Māori role model to him.

Fishing & Aquaculture as a sector is an exciting and rapidly developing one.

The future opportunities and growth the aquaculture industry can provide our iwi & people is amazing!

However, we need to ensure the balance is right from a conservation stand point to ensure we win the overall long game for our future generations to come.

I am very lucky to have such loving and knowledgeable whānaunga. I love listening and learning about our



history from my Koro George & Nanny Ngaro Aldridge. This grounds me and provides clarity on what we are about and where we need to go.

I am excited and driven to provide financial value to Totaranui Ltd and will continue the hard work of our previous whānau by maintaining Totaranui Ltd as a profitable & sustainable entity for the people of our iwi and also future generations to come.

Personal development is key for any individual to be able to give their best to our iwi so I am learning the practical side of our farming from Frank Burns as well as the science & biology of aquaculture.

I am also currently sitting my Te Ara Reo Māori Level 2 at Te Wānanga o Aotearoa in Ahuriri which is a challenge I'm beginning to love.

So, If you see me up the street stop and have a korero I am always keen to meet, listen and learn from our whānau.



"Ehara taku toa I te toa takitihi, engari taku toa he toa takitini".
My achievement is not that of an individual, but is that of many.

(We can achieve much together).



TE HOKONGA O NGĀ WHENUA – PURCHASE OF LAND BY TE ĀTIAWA

Recent purchases of land around the top of the south will help secure the long-term well-being for Te Ātiawa whānau, says CEO Richardt Prosch.

The Trust that manages the Deed of Settlement on behalf of Te Ātiawa, purchased land under Springlands Primary School, Queen Charlotte College, Fairhall School, Picton Primary School, Havelock School, as well as the Nelson Police Station.

Richardt says the purchases were all low risk investments that have assured returns and don't require any further ongoing costs such as building maintenance and rates.

"After two years of negotiations we were very happy to settle the six properties within the Rohe of the whānau," Richardt says.

"If our tenants don't move, it's all ka pai, we receive very good rent across the board. "But if they do leave down the line, there will be the opportunity for us to develop the site for commercial or residential purposes, which of course, along with capital appreciation, is very attractive to us."

The six sites have doubled the value of Te Ātiawa commercial land portfolio within the Rohe across Marlborough and Tasman, taking its total asset value of commercial property to about \$10 million.

Existing properties include Picton Police Station land, army barracks land and buildings in Nelson, DOC office land in Motueka and a half share with Ngāti Tama of Golden Bay High School land.

All have a Crown tenant; Ministry of Education, NZ Defence Force, Department of Conservation or New Zealand Police and all fit the trust's kaupapa of purchasing assets that are within the Rohe, have a good return and acceptable risk.

"We are conservative investors of whānau money, patient investors," Richardt says. "We will not take risks with whānau money, we are playing the long game."

Part of Te Ātiawa 2014 Treaty Settlement with the Crown, was the right to purchase 20 properties across the top of the south for commercial redress.





Te Ātiawa worked with a team of professional property valuers from Nelson firm Duke and Cooke to investigate the properties, choose the most suitable and negotiate a fair price with the Crown.

"The property team at Wākatu gave us valuable input and assistance early in the process. We remain thankful for this invaluable contribution,"

Richardt says.

A 20% discount was applied to the value of the school properties, as laid out in the Treaty Settlement.

Part of Te Ātiawa Treaty Agreement with the Crown was also large holdings of forestry land situated in Kaiteriteri, Motueka, Rai Valley and the Queen Charlotte Sound, currently valued at about \$10m. This takes Te Ātiawa total property assets to \$20m, plus shares in international property portfolios including shares in London and Tokyo properties.

The reparations go some way to restoring injustices from the past, by restoring land that was once taken from Te Ātiawa, says Richardt.

"The land is very very important to Te Ātiawa - this is where we trace our whakapapa back to. Having the ability to buy back land makes up in a small way the broken promises and injustices our whānau suffered in the past and the disenfranchisement of our people."

"We are only a small Iwi, but in terms of where we were after our settlement four years ago, I think our whānau is in a very good place going forward."

Further development in forestry land in Kaiteriteri means Te Ātiawa can now call themselves foresters, with huge tracts of land being planted.

"Our forestry land has presented a huge employment opportunity for our whānau, we're investing in training up our people in forestry courses, so they can work the land."

Creating opportunities will bring people home again, he says.

"That's what we're doing, building our asset base so we can create the employment and education opportunities to bring our whānau home."



Property expert Murray Paul has recently joined the Trust's Commercial Advisory Board to assist Te Ātiawa in future property investments and developments.

"We are continuing to carefully look at potential investment opportunities within the Rohe, that fit our criteria," Richardt says.



TARANAKI – M



Nā Te Wainuiarua Poa

The story that follows is a retelling of Taranaki's story known by the many people who rest at his feet and to the descendants who reside outside of the region. It is because of these kōrero that Taranaki holds a personal and spiritual place in the heart of his people. It is also why we see ourselves greeting him as he is “Kia ora Koro” when he peaks over the horizon and why enquire about how his feelings “Kei te pēhea koe?” when he hides behind his mist.

The devotion of his people continues to exist in the way we reaffirm his status both in a physical and legal context. In regards to the proposed settlement, co-management of Taranaki will be the best outcome because it will mean the Iwi can play a vital role in managing resources alongside Crown funding. It will also mean that the Crown can no longer perpetuate the suffering of Taranaki and subsequently the people. For me it requires a settlement for non-Māori to understand and more importantly respect the inherent virtues and gifts that connect Māori to the land. This settlement will provide legal tools to the Iwi to condemn the colonial wrongs of Pākehā because our Māori worldview is being sewed into the legal system. I hope that the proposed settlement will enlighten our people to reconnect with Taranaki on a deeper level and

provide opportunities to educate and revisit the pū rakau that encapsulate the true merits of Taranaki. Nā reira ki a koutou e pānui ana tēnei te mihi, tēnei te mihi, tēnei te mihi manahau.

Ko Takuarangi te waka,
Ko Māui Mua te tangata,
Ko Rangitukutuku te aho,
Ko Pikimairawea te matau,
Ko Hahatewhenua te ika

*Nā Māui Potiki i marewa kei runga
Te Ika Whakarau a Kutikuti Pekapeka*

ATUA TE TAPU

Like many great tales, Taranaki started with a desire for love and his story began after the North Island was hauled to the surface by Māui Pōtiki and his brothers. The peaks arising from the slashing and cutting of the fish formed the Kāhui Maunga and at this time Taranaki was called Pukeonaki, who originally resided at Rotoira near Pihanga and Tongariro. Pihanga was irresistible in her beauty and in attempt to acquire her love Tongariro and Pukeonaki embarked in one of the greatest battles. Alas, Pukeonaki was defeated and he carried his wounds and tears away with him travelling underground, triggering the ripples in which the Whanganui river flows through today. Pukeonaki met his companion at the seas edge and it was Te Toka a Rauhoto who accompanied and guided Pukeonaki in search of a new home, alongside the breaking shores. As Pukeonaki surfaced, the enchanting peaks of Pouākai were exposed in the distance and the two companions turned towards her and made their way through the river mouth of Hangataahua. As they neared her she saw the wounds that scarred Pukeonaki and in her tenderness she opened her arms and comforted him in his sorrows. He stayed with her as Rauhoto continued on to the river mouth of Hangataahua, where he rests today. Pukeonaki and Pouākai joined in marriage and under his blanket of mist, that transpired from his manhood, they procreated all life including the many springs, waters, trees and birds. Years had passed and the first footprints pressed in to the thick fleece of Pukeonaki was made by Taurangi. Rua Taranaki, the eponymous leader, instructed his son Taurangi to climb the maunga and enact a ceremony to place down the name of Taranaki. This ceremony affirmed the new name of Taranaki and the presence of the first people to reside in their motherlands.

I hope to see our footprints on him again.

I hope to see our rangatahi listening to
these stories.

I hope to see our people prosper under
his mist.

Our footprints, our rangatahi, our people.

I hope he sees our devotion

TE MAUNGA TARANAKI

Te Ātiawa, the Taranaki tribe itself, and the Aotea tribes of Ngāti Ruanui and Nga Rauru live around Te Maunga Taranaki, which himself was originally one of the mountains standing in the central plateau near Tongariro.

Taranaki fell in love with another mountain, called "Pihanga," Tongariro, her husband, was jealous and kicked Taranaki. Taranaki decided to leave, his love, Pihanga, agreed to go with him, but was annoyed with him for not standing up to Tongariro, so she decided to wait awhile. When she got over her annoyance, daylight was breaking, and so she was fixed in place for mountains can only move at night.

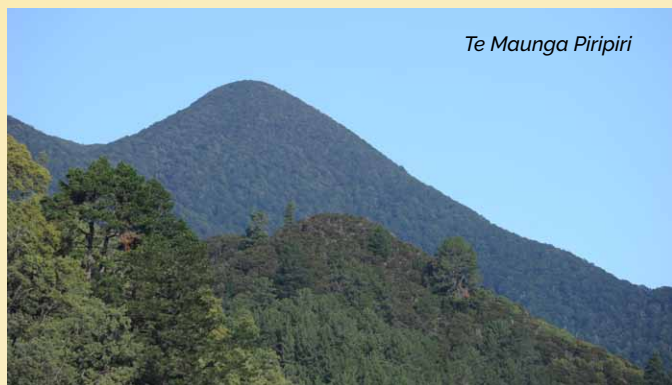
Taranaki meanwhile, had ploughed on down what is now part of the Whanganui River, until he reached the end of the Pouakai Hills. There he stopped to rest, and has been there ever since. His former home near Taupo is now Lake Rotoaira. Taranaki is often wreathed in cloud, these are his tears for his loved one. Tongariro often erupts showing his anger against Taranaki.¹

An eighteenth century Waiata celebrates Taranaki:-

Tu ke Tongariro	Tongariro stands apart
Motu ke Taranaki	Taranaki is separated
He riri ki a Pihanga	By the strife over Pihanga
Waiho I muri nei	Hiding in later times ²

¹ Whakairo by D. Simmons.

² S.P. Smith 1910.



Te Maunga Piripiri



Piripiri Te Hautapu

TE WERANGA O WAITOHI AND TE MAUNGA PIRIPIRI

Researched & Compiled By Mike Taylor

Te Weranga o Waitohi was the original name for Picton. Waitohi was a ritual (baptismal) or Tohi rite before warriors went into battle, the latter lined the bank of the sacred stream, where as they filed past, the Tohunga dipped the branch of the karamu bush into the stream, striking each warrior on the right shoulder. If a leaf fell off the branch, that warriors chances of returning from battle was quite good, however, if a branch broke then that warriors chance of returning was very remote. Hence, Waitohi Te Awa Tapu = The sacred stream which flows from the sacred mountain, Piripiri Te Maunga Tapu. Te Maunga Piripiri is the mountain to the south-east of Waitohi, One meaning of Piripiri is to embrace which could refer to the surrounding hills which embrace Waitohi, but in this case it refers to the scented moss which grows on the high ridges of the mountain. Piripiri was highly prized by the Māori women, who wore it in small kete around their necks, Piripiri gives off a fragrant scent. The following lullaby which refers to this moss, and also to the Taramaea (Speargrass), out of which Kakarataramaea, a sweet scented gum which was made from the leaves of the Taramaea. These were heated to expel the gum and mixed with oil extracted from the Kereru.

<i>Taku hei Piripiri</i>	<i>My little neck satchel of sweet scented moss</i>
<i>Taku hei Mokimoki</i>	<i>My little neck satchel of fragrant fern</i>
<i>Taku hei Tawhiri</i>	<i>My little neck satchel of odoriferous gum</i>
<i>Taku hei Taramaea</i>	<i>My sweet smelling neck locket of sharp pointed Taramaea.</i> ¹

On researching further on the above I found another use which some of the above were also used. As an anointing oil for deceased persons. Made up as follows:

Mokimoki, a scented fern;

Tarata, a tree producing a strong smelling turpentine;

Kopura, a fragrant moss; ²

Taramaea, the root which was very aromatic ³

The Taramaea (Speargrass) oil from leaves were also used.

Kati Taramaea (receptacle for scent) made of Albatross bone used as receptacle for material charged with taramaea scent, worn round the neck over hei-koko (ornament of tui skin, which was scented with piripiri.

Another version of the same lullaby has been recorded by Richard Taylor as follows, Perfume made from the semitransparent gum of taramaea is celebrated in Māori song and proverb, as in this nursery love song: "My necklace of scented moss; My necklace of fragrant fern; My necklace of odorous shrubs; My sweet smelling locket of taramaea." It formed the basis of a compound affectionately termed "the grand Māori perfume." As well it was "fixed" in various bird and vegetable fats and suspended around the neck in hei, or neck bands. Many of the plants from which perfume was extracted were known as Piripiri.

There was an instance I remember, when Manaia MacDonald and myself were hunting on Piripiri, we stopped on the high ridge to have something to eat, we sat in between the large roots of the black birch tree which formed an armchair type design.

¹ Marlborough Archives written on either goat or pig skin parchment.

² Also known as Kopuru.

³ Taramaea is commonly known as Spear Grass.

When Manaia said to me what's that perfume you've got on, I said, 'I thought it was you.' However, it was the moss on which we sat. On returning home Manaia mentioned it to his wife, and she told us it was Piripiri, and how the Māori girls used to wear it in little kete around their necks. The moss was growing on the south facing (damp) side of the trees.

Past authors of Māori history, especially in connection with Waitohi have continually referred to Waitohi being named after Te Rauparaha's sister Waitohi, dying here, however, she died on Mana Island, Kapiti coast, and this was not until 1839, as recorded in Wakefield's dispatches back to England. Also Memorials are not made to people still living. As Captain William Steine visited the Waitohi on August 14 1832, when he reported that he found 200 Māori living there. Those same authors also refer to Te Wera o Waitohi, which after extensive research the only near reference which these authors seem to have shortened (as many Māori names were shortened, especially in schools and Crown agencies) is Te Wera o Waitohi from Te Weranga o Waitohi, the latter is mentioned in the Waitohi Purchase Deed. None of the afore mentioned authors have written the history from a Māori perspective, it is to be hoped that sometime in the near future this can be done, to ensure that the history our tamariki and mokopuna are learning at school is correct. **Te Weranga o Waitohi refers to the sacred waters.**

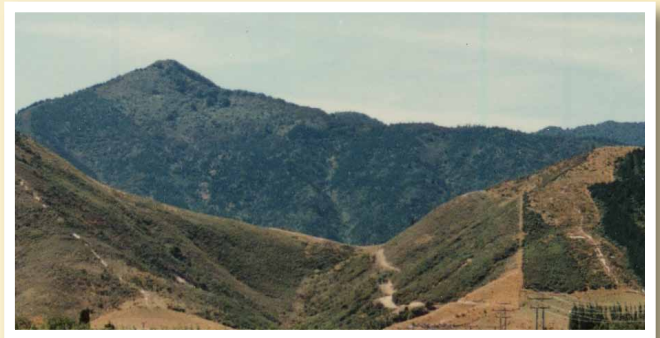
Piripiri Te Hautapu is the mountain directly behind the Waikawa Marae, not to be confused with Piripiri Te Maunga (top left). Although it is a ridge which branches off the above and can be followed right over to Whatamango.

Te Maunga Ko Tara o Te Marama

Known as Mount Freeth, this mountain is situated to the west of Waitohi, which according to some is the mountain of the moon. It should also be noted here that the sun rises from the east and sets over Ko Tara o Te Marama, as does the moon.



Tokomaru – Also known as Mount Robertson, is situated to the southeast of Picton, directly behind Piripiri.



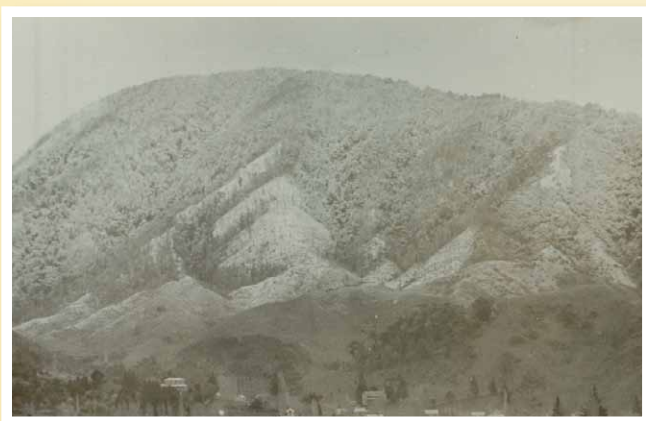
Coming from Wairau, on reaching Tua Marina straight, the mountain directly in front of you is:-

Hine Koareare - Mount Strachan. History states that Hine Koareare a chief's daughter is buried on the mountain. She was out gathering raupo roots with other women when a taua came through and she was killed.

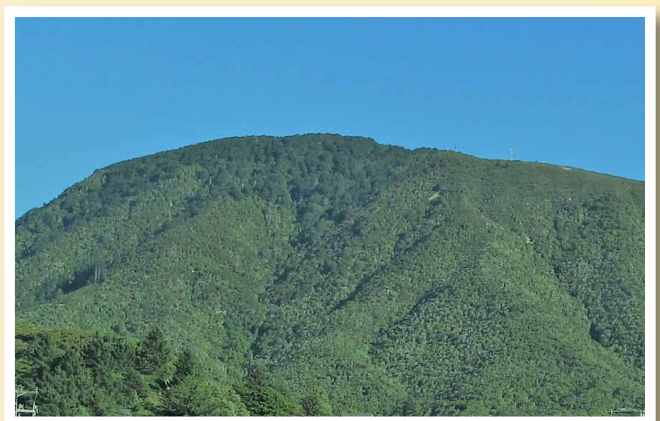


Whitiao

This and Hine Koareare form the gateway to the Waitohi Valley coming from the Wairau. This valley runs from Tua Marina to Waitohi (Picton).



Ko Tara o Te Marama during snowstorm 1934.



Ko Tara o Te Marama 2018

HISTORICAL KŌRERO

Nā, Mike Taylor

NATANA MAKOARE TE POHE

Natana was the son of Makoare Te Pohe¹ of Te Ātiawa, he was known by several names, from "Old Nathan", "Te Natana", and "Nathan Makoare". He lived at Tahuahua, on the Torea Moua Māori Reserve, Totaranui,² with his wife Meriana who predeceased him.

During the McCormick Family Reunion held in Picton in 1992, Mrs Weber (nee McCormick), presented Mike Taylor with three photographs of Natana. Two of these show him seated outside his whare at Tahuahua (Blackwood Bay), the other was taken later at Mrs Elizabeth Laws Confinement and Old Mans home which was administered by the Hospital Board, and were taken by the McCormick's who lived at Maraitai and at Whatamango and knew him personally.

In 1894, Natana's whare was burnt and he was left destitute by the fire. On writing to the Native Minister requesting aid for Natana, John Allen the Resident Magistrate advised that:-

*"Love wished me to state that probably a small fund might be collected from the people for the above purpose if Government would supplement that fund."*³

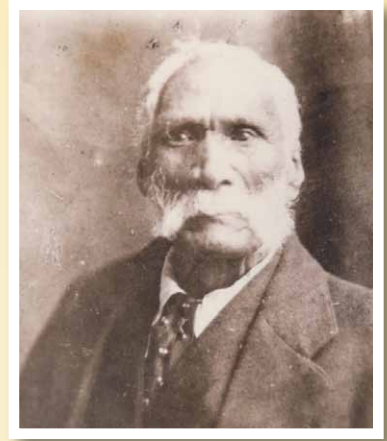
However, in November 1895, John Allen found himself apologising to the Minister regarding an oversight, which had resulted in Natana receiving seven months supplies, rather than the intended three months supplies, assuring him "I have of course stopped them now". In March 1921, Constable Doggett of Picton Police Station wrote to the Minister of Native Affairs regarding Natana, who, alone, feeble, almost destitute and approaching 90, had his old age pension stopped owing to some discrepancy having occurred in the filling in of former years income and property statements. It was discovered that Natana had sold lands and not returned same.

Natana Makoare in May 1899 Section 10, Block 1 Arapawa Survey District, lease in perpetuity.⁴ Then in 1918 Section 10 was transferred from Natana Makoare to John A. Pyle.⁵

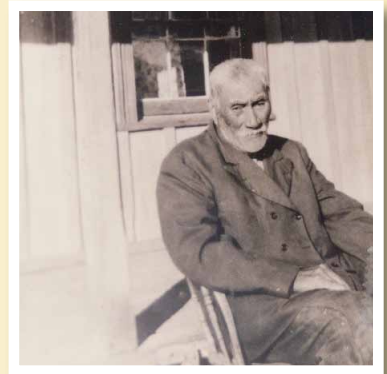
Kaumatua James Henare Kura Te Au Keenan recalls seeing Natana seated on the verandah of Elizabeth Laws home in Waikawa Road, as this was the old men's home, where he passed away on November 4 1925, aged 107.

"Old Nathan, the Māori, died at the Picton Hospital on Wednesday at the great age of 107 years, the age, although doubted by many, has been certified to by responsible persons of his own race, from hearing what their grandfathers have told them about the old veteran's escapades in the days of the Hauhaus. 'Nathan is reputed to have been bred among them. During the present generation, however, Nathan has been well pacified, and at peace with himself and the world at large. He was quaint, and popular to a degree, and when His Excellency Lord Jellicoe visited Picton a year or so ago he visited Nathan. The Governor, in a remark to Mrs Parfitt,⁶ who accompanied him, said in a low tone, 'I wonder if the old chap has ever eaten anybody?'

Nathan heard the query, and smiling, he held up two fingers. The deceased fought in the Māori War against the Europeans, and originally came to this island from Waikanae. He owned Blackwood Bay for many years, where he buried his wife. It is not known if he had a family. He was perfectly conscious to the last, and an hour before passing away he conversed with Mrs Parfitt, the visiting member, and the nurses, and told them he was 'komate.'⁷



Natana Te Pohe alias Makoare.



Natana outside his whare at Tahuahua

If anyone has history or whakapapa of Natana it would be greatly appreciated, perhaps some of our Waikanae Iwi has knowledge of him, as his obituary states he was from there. Please contact the Registration Officer at Trust Office. Contact details on page 2 of Panui.

¹ Picton Māori Death Register, Blenheim Court House.

² Queen Charlotte Sound.

³ J. Allen, Magistrate to the Native Secretary on behalf of the Picton Hospital & Charitable Aid Board.

⁴ July 18 1894. J1 1894/1065. Social 4054.

⁵ Marlborough Express May 16 1899.

⁶ Marlborough Express August 15 1918.

⁷ Mrs Martha Parfitt (nee Heberley) who was the first woman to be appointed on the Picton Hospital & Charitable Aid Board, she was the wife of Joseph Parfitt, and granddaughter of James Heberley.

⁸ Marlborough Press Wednesday November 4 1925.

TE ĀTIAWATANGA

Toi-kai-rakau, the wood eater

Te Ātiawa stem from Toi-te-huatahi or Toi-kai-rakau, the wood eater. Toi was the progenitor of many tribes occupying a considerable stretch of country, eight generations prior to the waka migrations of the fourteenth century. Soon after Toi arrived in New Zealand with his people, he established a pa at Whakatane. In the years following, descendants of Toi moved further afield and different familial branches arose including: Te Tini o Awa, Te Marangaranga, Te Tini o Tuio, Te Tini o Taunga and Ngā Turanga.

One of Toi's son's, Ruarangi, married a woman named Rongoueroa. Rongoueroa was the mother of Awanuiarangi, the eponymous ancestor of Te Ātiawa. According to tradition, the father of Awanuiarangi was Tamarau-Te-Heketanga-A-Rangi (Tamarau), a whatukura or heavenly guardian from the tenth heaven. A child of Ranginui and Papatūānuku, Tamarau came down from the heavens after seeing Rongoueroa bathing beside a stream. He took the form of a man and embraced her. From their union, Awanuiarangi was born. From Awanuiarangi came the multitudes – Te Tini o Awanuiarangi. They grew strong and settled themselves principally at Taranaki and Whakatane.

The Awa people

The descendants of Awanuiarangi, the Awa people, occupied Taranaki for many generations. Te Ātiawa is sometimes referred to as the Awa tribes or Ngātiawa. Te Ātiawa connects with the three hapū, Te Kahui Tu, Te Kahui Rangi and Te Kahui Tawake. These hapū originated from the ancestor Rua Taranaki, the first man to climb Maunga Taranaki. Some of the earliest tangata whenua to have occupied Totaranui and the surrounding districts came from these three hapū.

The Awa people living in Northern Taranaki in the nineteenth century commonly used the name Ngāti Awa. Te Ātiawa Manawhenua Ki Te Tau Ihu Trust recognises that the Tūpuna of all its Beneficiaries at one time came under the name of Ngāti Awa. Through the years the name of Ngāti Awa has evolved to where many of the descendants of these Tūpuna now go by the tribal name of Te Ātiawa. It is also recognised that many continue to go by the name Ngāti Awa.

Today, the manawhenua status of Te Ātiawa is recognised within the four Marae across Te Tau Ihu – Waikawa, Whakatū, Te Āwhina and Onetahua – all have Te Ātiawa interests.

The origins of Te Ātiawa are recounted in the following ngeri:

Tamarau no Runga i Te Rangi heke iho ki raro ki te
whakamarimari te tari ai Te hurahanga
o te tapora o Rongo-u-eroa

Taku kuia e! Taku kuia e!

Te Ara o taku tupuna o tohia ai au

Ko Te Ātiawa no Runga i Te Rangi

Te toki te tangatanga e te ra

*Tamarau from the heavens above came
down to make love
and waited until he could have
Rongo-u-eroa to wife*

She is our Kuia! She is our Kuia!

*This therefore is the consecrated pathway of
my ancestors*

Te Ātiawa from the heavens above

*The adze (of Tamarau) which can remove the very sun
from its axis*

Taringa mango, ko to kete nge Ue ha! Ue ha!

KO TE PĀ WĀNANGA TE KURA



Luca Baker, centre, and Te Ao Marama Nepia, right, lead the ceremony to open Te Pā Wānanga at Omaka Marae.

Photo: David James/Omaka Marae

KO TE PA WĀNANGA TE KURA

I ngā haora moata o te Rāmere te rua tekau mā rua o Pipiri. I karapinepine te tokomaha ki Omaka Marae mō te Tuwheratanga o Te Pa Wānanga

In the early hours on Friday 22 June 2018, hundreds of whānau, tamariki, iwi members, matanga, pakeke, kuia, kaumatua gathered in the whareniui at Omaka Marae for the dawn ceremony of the opening of the new kura ki Omaka Marae, Te Pa Wānanga.

Hikaka me te Harikoa ana te iwi mō te tuwheratanga o te kura hou, te kura reo rua, tuatahi hoki o te whaitua o Te Wairau.

Who were all eager and happy for the opening of the new school and first bilingual satellite unit of Renwick School in the region of Marlborough

He rāngi remurere, ātaahua me he rāngi whakakororia mō ngā whānau, tamariki o te rohe nei. I heke mai ngā roimata o te harikoa mō ngā mokopuna katoa o apōpō.

It was a magical, beautiful, emotional and glorious day to be apart of this kaupapa whakahirahira and to also be part of history. Tears of happiness and success were in sight.

I tā a Chris Winitana i te kawa, ko Mareikura Nepia te puhi ariki, ko Marg Bond tōna kaitautoko

The dawn ceremony was lead by Chris Winitana, Mareikura Nepia who was the Puhi Ariki and Marg Bond who was kaitautoko.

Nā ngā wawata o ngā kaiurungi o tēnei kaupapa kua tuwhera e rātou he huarahi whakahirahira mō ngā tamariki hei ako i roto i ngā ahuatanga o a mātou tipuna, he wahi haumarū, he wahi akiaki, he wahi o Te Ao Māori.

From the hopes and aspiration of those who were involved in the success of the opening of the kura, their hopes have given whānau all over the region a great exciting pathway for children to be able to learn in the way our mātua tipuna, a safe environment and an encouraging environment.

"Ina kei te mōhio ko wai koe, kei te mōhio koe kei te anga atu ki hea.

If you know who you are, then you will know where you are going"



Te Pā Wānanga's founding students take part in the dawn ceremony on Friday to officially open the new Māori medium school. Pictured behind the children, is Omaka Marae General Manager Kiley Nepia, centre, and Tohunga Chris Winitana, right.

Photo: David James/Omaka Marae



Founding Te Pā Wānanga pupil Mareikura Nepia, with Tinamaree Kaipara-Winitana, left.

Photo: David James/Omaka Marae



Ngā tamariki o Te Pā Wānanga

**"Tamariki ako ana i te kura,
tungia ki te Ao, tau ana"**

GIFT FROM TE ĀTIAWA O TE WAKA-A-MĀUI AN HONOUR FOR GRANT ROSEWARNE



Grant Rosewarne receiving the taonga from Ron Riwaka, Vice Chair Te Ātiawa

Te Ātiawa o Te Waka-a-Māui iwi has gifted a beautiful whale bone taonga (prized treasure), to New Zealand King Salmon Chief Executive Grant Rosewarne.

The taonga, commissioned by Te Ātiawa o Te Waka-a-Māui, was presented by Te Ātiawa Heamana Tuarua (Vice Chair) Ron Riwaka in a ceremony held on July 6 in Nelson.

Representing the "paramount chief" of the company, the piece will be worn by Mr Rosewarne at appropriate occasions and, when not in use, will be proudly displayed in his office.

"I want to thank Te Ātiawa o Te Waka-a-Māui for their gift. It is an honour to both wear it and display it at our office in Nelson. Our business operates in a special place of New Zealand and, alongside the iwi of the top of the south, we work to protect and enhance it with the respect that the Marlborough Sounds deserves," Mr Rosewarne says.

"It was a privilege to host Te Ātiawa o Te Waka-a-Māui Heamana (Chair) the Venerable Archdeacon Emeritus Harvey Ruru QSM at AquaVision in Norway early this year and we look forward to continuing to grow our close relationship."

The features embodied in the taonga are:

- **Te Porowhita** – the closed circle representing the never-ending circle of life and nature and the belief that life has no beginning or end.
- **Te Koru** – the spiral in the upper and lower background depicts new beginnings, growth and harmony.
- **Te Maunga** – the mountain illustrates much of the Te Ātiawa o Te Waka-a-Māui rohe (territory) both in the Marlborough Sounds and Te Tau Ihu (top of the South Island).
- **Te Moana** – the waters of Te Ātiawa o Te Waka-a-Māui are seen flowing at the base of the mountain.
- **Te Raukura** – the three feathers as depicted the foreground were traditionally worn by people of rank and mana, reflecting leadership, hope, aspiration and the achievement of a common vision for all. The three feathers also encompass teachings of the Bible: He whaikororia ki te Atua i runga rawa – Glory to God on high, He maungarongo ki runga i te mata o te whenua – Peace on earth, He whakaaro pai ki te tangata – Goodwill to all mankind.
Te Raukura is a symbol which continues to guide Māori people today with wisdom and hope for a peaceful co-existence.
- **Te Hāmāna** – the salmon in the foreground symbolises New Zealand King Salmon and its association with Te Ātiawa o Te Waka-a-Māui.



The whale bone taonga gifted by Te Ātiawa o Te Waka-a-Māui iwi to Grant at NZ King Salmon

E ngā iwi o te motu nei

Oh people of the island

He raukura rā tēnei

Here is that plume

He titia nei e Te Ātiawa

Which is fastened to Te Ātiawa

I te iti, i te rahi te katoa

The smallest, but greatest, of all tribes

E ngā iwi o te motu nei

Oh people of the island

Nohoia rā te whenua nei

Occupying the land here

Manaakitia i ngā iwi

Blessed be the people

I te iti, i te rahi te katoa

The smallest, but greatest, of all tribes

Kua tū, kua tū, a Te Whiti

Hold on, hold on, to Te Whiti's way

Mō runga i ana mahi pai

Keep up his good work

Mō runga i ana mahi tika

Keep up his righteous work

I tōna ngākau pai.

And maintain his good heartedness

IWI HAPPENINGS



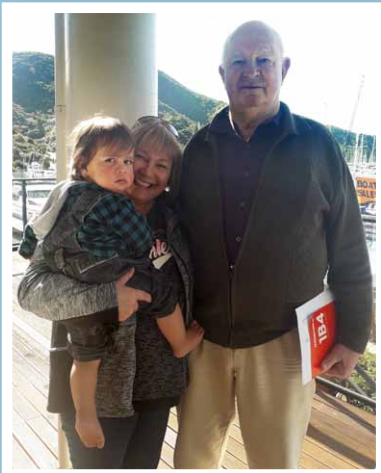
Hui a Iwi held on Sunday 15th July 2018 at Waikawa Marae. Our local Policemen from Picton were also welcomed on and shared kōrero and whakaaro around how to help our Rangatahi.



Uenuku made it's presence one evening in Waitohi 2018



Elena Camisani – West from Crowe Horwath, who spent the day with Pare doing MYOB Training



Te Ātiawa Trust Office were lucky to have Mike and his whānau come in and visit, from left to right Ngaire Taylor, Jakahn Nelson-Taylor and Mike Taylor



Te Ātiawa Trust Office was delighted to have Stephanie Busby and her husband Mark Busby who visited the office to register.

Air force dream a birthday reality

PAULA HULBURT

A Royal New Zealand Air Force recruit saw a dream come true after he graduated with a top honour.

At 29-years-old, Aircraftman Shannon Huntley from Picton was the oldest recruit in his training group at Woodbourne near Blenheim.

A vow to join the force before he turned 30-years-old saw the dad-of-two just make his self-imposed deadline.

He also achieved the highest overall standard in active defence and range practices, winning him the R.I Simpson Trophy.

Huntley joined 52 other recruits at a graduation ceremony at the airforce base recently.

"I've always wanted to join the Air Force. I'm about to turn 30 and I always said I would do it before I was 30. I just made it," he said.

The airman also paid tribute to his fellow recruits. "I'm tired, but I'm really proud of every-

thing that we've been through."

"It's been a pretty rough 13 weeks for a number of reasons, but it's all worth it for graduation," he said.

Huntley was also given the honour of leading the haka at the graduation ceremony. "I've never done it before and I never thought I'd get to do it, so doing it in front of friends and family was pretty special," he said.

The intensive three-month training course took Huntley away from his young family leaving his wife to hold the fort and care for the couple's children, aged 2-years-old and 6-months-old.

He said it was difficult to be apart from them. "And it was definitely hard for my wife too; maybe harder."

Aircraftman Huntley's next challenge is a three-month firefighting course at Linton Army Camp, near Palmerston North.

"It will be hard going away again, but this time there will be more freedom to go home on weekends.



Aircraftman Shannon Huntley receiving the R.I. Simpson Trophy, for the recruit who achieved the highest overall standard in active defence and range practices.

SUPPLIED

To read this article go to: <https://www.stuff.co.nz/life-style/well-good/inspire-me/106889536/birthday-deadline-sees-air-force-wish-come-true>.
Te Ātiawa Trust Office would also like to acknowledge and thank Stuff / Marlborough Express for allowing us to use this article.

PAPA PĀNUI – NOTICE BOARD **Calendar Dates**

SUNDAY, 25 NOVEMBER 2018 AT 10AM: Annual General Meeting 2018 will be held at Waikawa Marae Picton.

OUTWARD BOUND: Te Ātiawa Trust are looking for 1 applicant to participate in Outward Bound 2019. If this sounds like you, please read the criteria on our website or page 33 of this pānui. Call the office for further information on 0800 284292.

STORIES TO SHARE: Te Ātiawa Trust Office are always looking for articles to add to the pānui. If you have something that may be of interest for whānau to read, please contact Te Ātiawa Trust Office for further information.

CADETSHIP OPPORTUNITY:

In an exciting partnership with industry providers, Te Ātiawa has managed to set up a cadetship for its iwi members where you will receive hands on experience in a variety of aspects in both the Aquaculture and Fishing Industry.

This will be spread out over a 3-6-month time frame depending on both the applicant and the providers seasonal demands.

You will be exposed to:

- mussel farming and processing,
- salmon farming,
- deep sea fishing,
- Paua fishing as well as land-based activities in the mentioned fields.

All successful applicants will need to pass the industry providers drug and alcohol tests.

There is a weekly training allowance paid to each of the successful applicants, plus any out of pocket expenses.

At the conclusion of the cadetship training there will be an opportunity to further study where you can gain formal qualifications in the aquaculture and fishing industry through NMIT. This formal training will be subsidised by Te Ātiawa.

To be successful you must be a registered member of Te Ātiawa o te Waka a Māui Trust For more information contact – Te Ātiawa Trust Office on 0800 284 292 or email office@teatiawatrust.co.nz

VICTORIA UNIVERSITY TE ĀTIAWA O TE WAKA-A-MĀUI AWARD (2 Science Scholarships):

Two Science Scholarships will again be offered in early 2019 for registered iwi members attending Victoria University. Details will be posted on the website and sent via email closer to the opening of the Scholarship.

CHRISTMAS CLOSURE: Te Ātiawa Trust Office will be closed over the Christmas Holiday from Friday 21st December 2018 and re-opening on Monday 14th January 2019.

KAUMĀTUA BIRTHDAY CARDS: Te Ātiawa Trust Office would like to apologise to our kaumātua who didn't receive a Birthday Card this year, due to change of staff. The cards will restart next year 2019.

WAIKAWA MARAE CAREER OPPORTUNITY:

WAIKAWA MARAE MANAGER

Based at Waikawa Marae, Picton and reporting to the Marae Trustees, the position is responsible for operations, administration, financial management, staff positions and development opportunities that ensure the highly effective functioning of the marae to give effect to its Strategic Plan.

The position requires a motivated self-starter with a proven track record of project management and delivery success within a Māori context. Strong leadership skills, high level technology competence, effective administration and organizational knowledge, prudent financial management and transparent reporting skills are vital to this role.

For more information please contact Te Ātiawa Trust Office on 0800284292 or email office@teatiawatrust.co.nz.



TE ĀWHINA MARAE

Nā, Maihi Barber



It is with great pride that we can all celebrate that we have achieved the main objective of Te Kapa Haka o Te Āwhina Marae (TKHoTAM) to compete albeit Competitive/Ngāhau (non-competitive) at the 2018 Te Tau Ihu o Te Waka a Maui Regional Competitions. In this capacity we helped to ensure that the minimum four group requirement

for the Te Tau Ihu rohe by the Te Matatini National Committee was met.

Officially TKHoTAM were placed 3rd in the competitions, with Sean Delany winning the Whaikorero section on our behalf. TKHo Te Whatukura were placed 2nd. Kia Ngāwari placed first and will represent our rohe at the 2019 Te Matatini National Kapa Haka Competition in Wellington.

More pertinent to Te Āwhina Marae is that we have revived our marae / whānau Kapa Haka.

It is important that we acknowledge our sponsors, Te Runanga o Ngāti Rārua, Te Ātiawa o Te Waka-a-Maui Trust, NRAIT, and Wakatū Inc. who contributed financial support for our costumes, food and travel during our campaign. We also acknowledge Te Āwhina Marae for the overarching support from the weekly use of the facilities through to administrative support from the office staff and the Marae Board.



Within, and surrounding, the Kapa Haka performers there are so many personnel who contributed to our campaign - our tutors, supporters, caterers, seamstresses, drivers, babysitters, administrators, leaders and tutors. All these people are our Kapa Haka whakapapa - without them we don't exist.

The next phase of the journey has two goals.

One goal is to train fortnightly beginning 22 July 1pm - 3pm at Te Kura o Pakarana to keep the rōpū at the ready for future whakangāhau events e.g. the 2018 Kahui Kaumātua Matariki Luncheon. There are requests coming in for the rōpū to perform at local events because we're the new "hot property". Due to these demands the rōpū discussed the possibility of a 'dial a Kapa Haka' scenario, so we are presently in discussions re performance koha which may also reveal the more serious requests.

A positive spinoff from the campaign is the number of members who are stepping up to tutor within their children's kura. The rōpū will endeavour to do a promotional tour at these kura with the member's children standing in the ranks - pretty cool I think - more importantly it's building capacity.

The second goal of the rōpū is to strengthen the competitive contingent. The focus will be to develop those present and new members who choose to go on to a more advanced level of conditioning training in preparation for the next Regionals. Pohe Stephens will be leading this initiative.

There are more discussions to be had before we can formally confirm the final layout of the upcoming goals and objectives but these comments are a general idea of where things are at this stage. So once again tēnei au ka mihi kau ake ki to tātou nei marae, arā, ko Te Āwhina. Once again I acknowledge the cloak of care by our marae Te Āwhina.

Mō tēnei wā, Maihi Barber. 24 07 2018



WAIKAWA MARAE

Nāku te rourou, nāu te rourou ka ora ai te iwi.

This whakataukī is referring to co-operation and the combination of resources to get ahead.

Friday 7 September 14 kaumātua were invited by Queen Charlotte College tauira to Waikawa Marae for lunch. This saw the first delivery of the Manaaki Marae assessment for 7 Level 1 and 2 Hospitality students.

Students sat 5 individual assessments for a total of 11 Level 2 credits. For this, they had to plan, prepare, cook, serve and clean-up for their invited manuhiri. They chose to cook Roast lamb and vegetables, sticky date pudding with caramel sauce, mascapone and whipped cream.

This course was under the guidance of Whaea Marama Burgess and teacher Sue Hayde.

The students were; Pare Raj (Nō Ngāti Ranginui), Moari Hollman (Nō

Te Ātiawa), Todd Strawbridge (Nō Pākehā), Dre Fale-Solofa (Nō Te Ātiawa, Nō Ngāi Tahu, Nō Samoa), Anna Frisken (Nō Pākehā), Erin Bunt (Nō Te Ātiawa, Nō Ngāi Tahu) and Arahia Trent (Nō Ngapuhi, Nō Ngāti Kahu, Nō Te Aupōuri).

Both students and guest enjoyed the day and it is hoped that this will be the first of many Manaaki Marae based assessments ensuring the ongoing close relationship between Waikawa Marae and Queen Charlotte College.

Quote from kaumatua Dawn (Petsy) McConnell

"It was a great day, Kaumatua enjoyed themselves, really appreciated a beautifully cooked and presented roast dinner with pudding. Sue and the tauira were great."

Marama was the assessor for the mahi and was real proud to announce that all the tauira passed and will receive credits for their hard work.

Whāia te iti kahurangi ki te tūohu koe me he maunga teitei

This whakataukī is about aiming high or for what is truly valuable, but it's real message is to be persistent and don't let obstacles stop you from reaching your goal.



WAIKAWA MARAE INC HUI a TAU/AGM Sunday 14 October 2018

The Waikawa Marae Inc AGM will be held **Sunday 14 October 2018** at **Waikawa Marae Waikawa, Picton** at 3.00pm

AGENDA

Annual and Financial Reports

Auditor's Appointment

Marae Management Infrastructure

Election of Executive Management Committee

General Business

To vote or stand for election as an Executive Management Committee member, you must be a financial member on the day – \$5 membership fee payable prior to meeting commencement.

For further information contact
waikawamarae@xtra.co.nz

*Rita Powick, Chairperson,
Waikawa Marae Trustees*



ONETAHUA MARAE

Nā, Simon Walls, Secretary



Unexpected Marae Whānau

Onetahua Marae is often hosting manuhiri from far and wide. Hui are held, we farewell our guests, clear up and return home. With the mahi completed and the ringawera departed the Marae seems like a lonely place with no-one in attendance. But is it as deserted as we think? Is there another Whānau of busy night workers out and about by the light of the moon?

Yes, as we recently discovered.



A south east storm toppled one of our gum trees on the hill above the old swimming pool. It crashed down, damaging the changing shed, pool fence and other trees below. Already the pool had been damaged by the Kaikoura earthquake and the decision was made to decommission it. Work began on converting the gum tree to firewood and a working bee was called to dismantle the crumpled changing shed.

Even though a digger was going to be used to do the heavy work, we began to remove pieces of the shed bit by bit to salvage any good materials. It was while levering off the weatherboards that the first of our resident

geckos appeared. We were amazed to see this beautiful little creature which peered out from a narrow gap. The significance of mokopirakau as guardians of the forest and ancestral spirits was enough to make us want to protect this creature with its shining eyes and patterned scaly skin.

For the next few hours seventeen more geckos were found in the old shed. They included young and old animals, and each was carefully transferred to the wood shed where they scuttled off into the safety of the firewood heap. Among them was a variation in colour and pattern and after warming up in our hands they trustingly allowed us to carry them all to their new home in the alternative shed.



The mokopirakau whānau will be able to climb into the rata and totara, feed on nectar and flies and continue their mahi at our Marae. We are proud to have them and glad that we saved them from the digger. And perhaps they will be watching over us, a reminder that we need to protect the natural world.

WHAKATŪ MARAE

Nā, Jane du Feu

Ngā mihi manahau ki te whānau whanui i raro i te manaakitanga to tatou Matua Nui i te Rangi. Tēnā tatou.

Here are some highlights over the last 2 months

- Whakatu Marae was successful in gaining funding from the Nelson City Council Long Term plan process. The Mayor (who is on the Marae Committee) sought funding for the Marae to complete an Asset Management Plan and ongoing maintenance funding. This has led into the strategic plan and development plan being updated for the next 10 years
- **International Va'a World's (Waka Ama) Tahiti** July - 3 Staff plus Waka ama members participated for the first time at the World championships where the club represented Wakatū Marae with mana, integrity and humility. The team went through some challenging times however came away with excellent results.

Masters Women V1 500m final 7th place – Raanj Rapana

Masters Men V1 500m final 4th place – Graham Kereama Payn

Masters Women V6 500m semi-final 5th place – Katcha Whaea

Masters Women V6 1000m semi-final 4th place – Katcha Whaea

Masters Men V12 500m final – 3rd Bronze medal (Team VO2 with Te Waka Pounamu)

Masters Men V6 500m final 7th place – VO2

Masters Men V6 1000m final – VO2

The Tahitian people were excellent host exuding manaakitanga and whanaungatanga off and on the water, and provided fierce competition that resulted in World records.

As a nation Aotearoa was the largest contingent with 550 paddlers, of over 2,500 paddlers globally, and was the second highest medal scorer at the event.

- Kia Ngawarii have started their many noho in preparation for Te Matatini February 2019 in Whanagnui a Tara.
- 2nd September 3-4pm Whakatu Iwi held a powhiri consisting of the Wero, Haka Powhiri and an excellent afternoon tea to welcome a contingent from the All Blacks that included: -

T J Perenara, Reiko Ioane, Karl Tu'inukuafe, Nehe Milner-Scudder and Management. This was the first time the All Blacks have played in Whakatu 148 years after the first game of rugby which took place at the Botanics (under the centre of New Zealand) in 1870. The Kaumatua and whānau thoroughly enjoyed the time with them including ex All Blacks. Many whānau were able to have photos, get autographs and chat with the players.

- Annual General Meeting of the Whakatu Marae Committee is due to take place on the 19th September 2018.



Education Grant

Twenty-six Iwi beneficiaries successfully applied for the Te Ātiawa 2018 Education Grant, three of whom are completing their final year of tertiary study.

Congratulations to the following applicants:

Alix Grooby, Christchurch	Bachelor of Biomedical Science
Anna Milson, Richmond	Bachelor of Design (majoring in Textile Design) (final year)
Anna Thomas, Cambridge	Bachelor of Laws (second major in Marketing)
Benjamin Lees, Auckland	Bachelor of Health Science in Paramedicine
Christian Kameta, Tauranga	NZ Certificate in Hairdressing
Delaney Parfitt, Fielding	Bachelor of Laws and Bachelor of Commerce
Georgia-Mae Moloney, Rangiora	Bachelor of Outdoor Education & Sustainability
Hannah-Louise O'Malley, Christchurch	Bachelor of Medicine & Bachelor of Surgery
Hannah Begley, Hamilton	Bachelor of Nursing (final year)
James Opie, Tauranga	Bachelor of Medicine & Bachelor of Surgery
Jessica Cameron, Dunedin	Bachelor of Medicine & Bachelor of Surgery
Jimi Kameta, Tauranga	Bachelor of Biomedical Science
Kahu Schofer, Auckland	NZ Certificate in Career & Preparation – Nursing Studies
Kay Syminton, Hamilton	Doctorate in Health Science
Lachlan Cate, Hamilton	Bachelor of Medicine & Bachelor of Surgery
Maxwell Thompson, Wellington	Bachelor of Arts & Bachelor of Commerce
Olivia Burns, Blenheim	Bachelor of Commerce (final year)
Olivia Kameta, Tauranga	Bachelor of Nursing
Petra Green, Palmerston North	Bachelor of Nursing
Portia Barcello, Blenheim	Bachelor of Commerce / Bachelor of Laws
Rachel Cooper, Cambridge	Bachelor of Laws
Reece Innes-Gray, Waitara	NCEA Level 3 (Year 13)
Sarah Bowdler, Queensland, Australia	Bachelor of Criminology & Criminal Justice (final year)
Sara Gane, Blenheim	Bachelor of Arts (majoring in Education, minor Māori Studies and Psychology)
Sydney Clough, Auckland	Bachelor of Science (majoring in Biomedical Science)
Te Wainui Witika-Park, Wellington	Bachelor of Engineering

Should you wish to include your name on the list to receive the 2019 Education Grant Application Form at the end of June 2019 please email your request to register@teatiawatrust.co.nz.

For your interest and information, following are some responses received from the recipients of the Education Grants.

Thank you so much to the iwi for providing me with much needed assistance. It is very much appreciated.

I am so grateful to be receiving this grant - it is going to make a huge difference to my final project.

Thank you so much for your support and help, I really appreciate it. This financial assistance will be incredibly helpful.

Thank you for support of this mahi.

Please pass on my thanks and appreciation to the Iwi for providing me with this support. It will certainly be of some help and is very much appreciated.

Thank you so, so much for the support. It means a lot to my whānau and I.

Thanks very much to you and the Trust for the Education Grant, the funds came through a day or two ago. I look forward to putting it to good use over the coming year.

Thank you so much for the generous contribution towards my studies. I am so grateful to have help working towards my goals at university and this generosity means so much to me.

I would just like to extend a huge thank you to the trust for their continued support with my studies. With the final year of my degree and my elective fast approaching, this support is greatly appreciated. I cannot express enough how grateful I am. Thank you, once again.

Please pass on my thanks to whomever is appropriate, the financial support received from the grant is very much appreciated and makes a substantial difference to my whānau and continued studies.

Cultural Recipient Haelyn Ngaia

Kia Ora,

Our whānau would like to sincerely thank Te Ātiawa o Te Waka-A-Maui Trust for the grant that was given to Haelyn Ngaia to compete at Jeff Speakman's Kenpo 5.0 World Championships in Las Vegas, USA in July.

Haelyn competed in Forms/Sets, Self Defence and Sparring and achieved a 3rd Place in Forms/Sets in ages 9 and under Brown - Black Belt category.

Haelyn placed 4th in Self Defence and Sparring.

We are extremely proud of Haelyn and her achievements thus far in her martial art journey and Thank You for helping Haelyn to achieve her dream of competing on the world stage.

Regards

Tamie and Aisha Ngaia (on behalf of Haelyn Ngaia)



Cultural Recipient Sonaia Beard

To the Trustees o ta tatou Poari,

On the 1st of July my haka team Te Rourou Kura and I travelled to Palmerston North for the National Secondary School Kapa Haka Competitions known as He Pouwhenua, He Puapua.

I would love to acknowledge the financial support I received from my iwi, Te Ātiawa.

It was an amazing trip and being surrounded by my culture brought me so much joy and memorable experiences. With the support of my Iwi means I can represent my Iwi and hapu to my full ability and makes it financially easier to be able to come up with the funds needed.

Again, thank you all so much for the support.

Ngā mihi,
Sonaia Beard.





AORAKI BOUND & OUTWARD BOUND

Outward Bound Course Recipient: Piripi Riwaka

Aoraki Bound February 2018

Kia ora whānau.

Ko Piripiri te maunga.

Ko Waitohi te awa.

Ko Waikawa te marae.

Ko Piripi Riwaka toku ingoa.

I was privileged to take part in Aoraki Bound, a three week course utilising Outward Bound facilities, instructors and one Ngāi Tahu facilitator. All instructors had expertise in their field and Tiaki our Ngāi Tahu facilitator had a great knowledge of history.

Starting in Anakiwa this gave me a renewed outlook on a place I call home.

Our ropū Kupe consisted of twelve, varying in age. All with different abilities and skills to offer to the group at various times.



Not much warning was given to the timetable of the days activities thus making us stay in the moment. Mā tē wa!

Although testing at times in various ways, this reiterated that there is always more within. I strongly encourage anyone considering participating in this course to get involved.

Nga mihi Piripi.

**Outward
Bound®**



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**.



Te Ātiawa is seeking to sponsor one candidate in Outward Bound courses in 2019

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

REMINDER IWI REGISTRATIONS

Gentle reminder to Iwi to encourage your whānau to register with Te Ātiawa o Te Waka-a-Māui Trust. Why? Other than the peace of knowing that you are registered into the Iwi of your Tūpuna ki Te Tau Ihu, and receiving pānui on a regular basis, criteria for Grants and Sponsorships through the Trust stipulates that applicants must be registered. The Board of Trustees' have a mandate to especially encourage our rangatahi in training for their future employment and occupations, and also to support all Iwi in their pursuits in Māori Culture, Arts and Sports.

Please contact the Trust Office if you have any questions or would like to check the status of your registration, and / or to advise any changes within your whānau.

- Change of address, email address, phone numbers.
- Changes within your whānau, eg. births, marriages, losses.

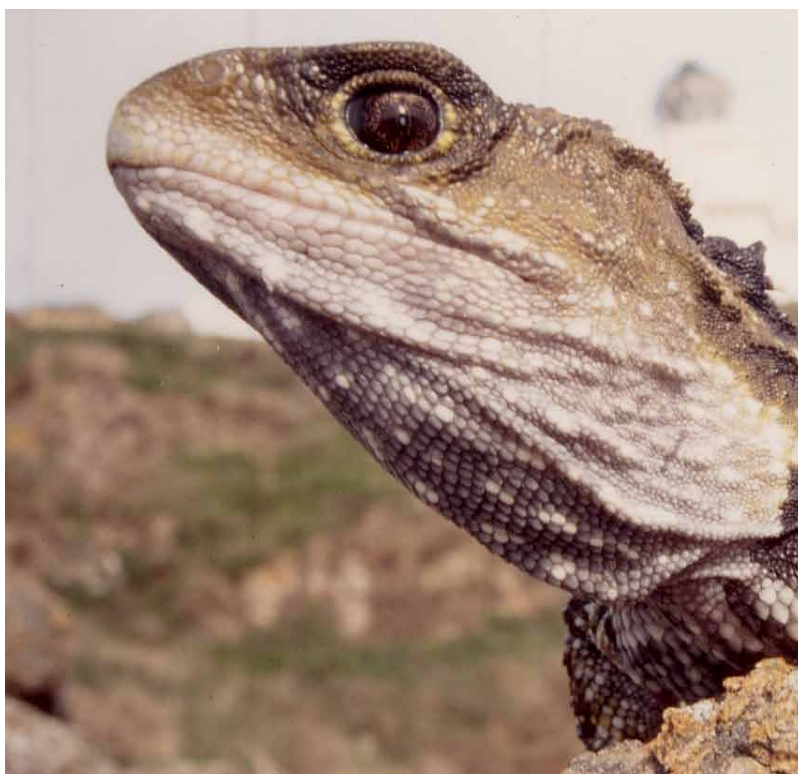
Contact us on register@teatiawatrust.co.nz or **0800 284 292**

Kupu Kimi

O	T	T	A	W	H	I	R	I	M	A	T	E	A
T	E	A	W	H	I	N	A	A	H	A	G	R	W
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RAUKURA
 WAIKAWA
 POUNAMU
 KAUMATUA
 TANGAROA
 TAWHIRIMATEA
 HAU KAINGA
 TE AWHINA
 RUAHINE
 KORO
 TE TAU IHU
 ONETAHUA
 PAPATUANUKU
 HONORE
 WAHINE
 WHAKATU
 MAREIKURA
 TE ATIWA
 TANE
 MATARIKI

Play this puzzle online at : <https://thewordsearch.com/puzzle/401140/>



Whāia te iti
 kahurangi ki te
 tūohu koe me he
 maunga teitei

Seek the treasure you value most dearly: if you bow your head, let it be to a lofty mountain.

This whakatauki is about aiming high or for what is truly valuable, but it's real message is to be persistent and don't let obstacles stop you from reaching your goal.

TE ĀTIAWA MARAE CONTACTS



Onetahua Marae

Pohara Valley Road, Takaka

PO Box 113, Takaka 7142

Contact: Simon Walls (Secretary)

Phone: (03) 525 8332



Te Āwhina Marae

133 Pah Street, Motueka

Contact: Ann Martin (Tumuaki)

Email: info@tam.org.nz

Website: www.tam.org.nz

Phone: 03 528 6061



Waikawa Marae

210 Waikawa Road, Waikawa, Picton

Contact: Larry Riwaka (Chairperson, Marae Management Committee)

Email: waikawamarae@xtra.co.nz

Website: www.waikawamarae.com

Phone: 03 573 7547



Whakatū Marae

99 Atawhai Drive, Atawhai, Nelson

Contact: Katiana Maaka (Kaiawhina)

Email: Katiana.Maaka@whakatumarae.co.nz

Website: www.whakatumarae.co.nz

Phone: 03 546 9097



TE ĀTIAWA

O TE WAKA-A-MĀUI

