

# PĀNUI

Paengawhāwhā (April 2021)  
Issue #28



## ‘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*

E kore rātou e kaumātuaia  
Pēnei i a tātou kua mahue nei  
E kore hoki rātou e ngoikore  
Ahakoa pēhea i ngā āhuatanga  
o te wā

I te hekenga atu o te rā  
Tae noa ki te arangamai i te ata  
Ka maumahara tonu tātou ki a  
rātou

*They shall grow not old, as we  
that are left grow old:*

*Age shall not weary them, nor  
the years condemn.*

*At the going down of the sun,  
and in the morning,  
We remember them.*



## TABLE OF CONTENTS

2	Ode of remembrance	16	Te Ātiawa Poster	26	How do you wear your Raukura?
3	Calendar dates	18	Kaitiaki o te Taiao (KT) Team	30	Insurance Scheme for Te Ātiawa o Te Waka-a-Māui Iwi members
4	Te Ripōata o Te Heamana	20	Pou Tikanga	31	Te Ātiawa Marae Contacts
5	Introducing Your Iwi	23	Whakapapa Journey		
6	28th Māori Battalion	24	Portia Barcello		
14	Planting Seeds of Reconnection	25	Sports & Education Grant Recipients		

### Content Disclaimer

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# Calendar Dates

<b>Kaumātua Koha 2020</b>	<b>Kaumātua Koha Payments</b> Thank you to all those who have contacted the office with regards to the kaumātua payment. All applications and enquiries are to be in the office no later than 30 June 2021. Closing date is 30th June 2021.
<b>1st March 2021 - 31 March 2021</b>	<b>Victoria University Te Ātiawa o Te Waka-a-Māui Award (2 Science Scholarships)</b> Open for application as advertised by Trust website.
<b>1 July – 31 July 2021</b>	<b>2021 Education Grant</b> Open for application 1st July 2021 – 31st July 2021
<b>Sunday 28th November 2021</b>	<b>Annual General Meeting</b> Te Ātiawa o Te Waka-a-Māui AGM. Further details will be included in the pānui scheduled for October 2021

## Westpac Cheques

As is the case with many trading banks, Westpac are phasing out the use of cheques. By the 25th of June 2021, Westpac cheques will no longer be accepted anywhere. As a result of this, Te Ātiawa o Te Waka-a-Māui Trust and their associated entities will no longer be issuing cheques. All our payments will be made electronically to your nominated bank account.

## Aoraki Bound

Ngāi Tahu have discontinued Aoraki Bound until further notice.

## Outward Bound

If you wish to participate in Outward Bound 2022. Please contact the Office for further information.

Tēnā tātou e te Iwi,

The Trust are asking for registered whānau members who are willing and available to participate within Iwi kaupapa. There are a number of projects in operation that may be of interest to you. If you think you have the time to offer please ring Amai Thompson Cultural Manager for a kōrero

We are looking for whānau in Takaka, Motueka, Whakatū and Waikawa/Marlborough.

We are wanting to engage whānau with the following skills:

- Knowledge of your community and their needs
- Work with your community for the benefit of contributing to your whānau, hapū and Iwi
- Have an interest in being part of our education within our schools and marae
- An Interest/skills in helping to look after our Wāhi Tapu (Kaitiaki role)
- Some knowledge of Te Reo Māori and Tikanga Māori

Tēnā tātou,

**Amai Thompson**

cm@teatiawatrust.co.nz | 0800 284292 | 027 382 8853 or 021 028 76507

Tēnā koutou e te whānau,

Waikawa Marae are looking to see if there would be any interest for the Community Law office from Blenheim to hold a drop-in clinic at the marae every fortnight.

We are hoping to hold our first clinic on April 12th 2021.

Community Law provide free legal advice and assistance with many services including:

- |                  |                     |                    |
|------------------|---------------------|--------------------|
| • Māori Land     | • Elder Law         | • Family Law       |
| • Employment Law | • Consumer Disputes | • Local Government |
| • Criminal Law   | • Financial         | • Welfare          |

These sessions are free of charge and completely confidential.

If you think you would like to book a session with Community Law please contact **Renee Love at Waikawa Marae** by phone on 03 57 37547 or email [kairuruku@waikawamarae.com](mailto:kairuruku@waikawamarae.com)



# TE RĪPOATA O TE HEAMANA - CHAIRPERSON'S REPORT

Nā Rachael Hāte

*Tēnā rā tātou,*

*I would like to take the opportunity to thank long-serving Chair Harvey Ruru, Vice-Chair Ronnie Riwaka and trustee Harry Love for their leadership, contribution, commitment, and passion during their respective terms. Both Harvey and Ronnie will continue to advocate for our people in their roles as trustees for Te Ātiawa o Te Waka-a-Māui. Harry chose not to stand again for trustee re-election, he will be sorely missed, the board and I wish him well with his next adventures.*

I extend an offer of congratulations to Rita Powick as a newly elected trustee for 2021-2024. Aunty Rita brings to the trustee ātea a wealth of love, experience, and knowledge across many cultural and educational platforms. Also, to Venessa Ede as the newly elected Vice-Chair for Te Ātiawa o Te Waka-a-Māui Trust. Venessa's skillset centres around governance and finance.

I would like to thank Trustees Billy Reeves, Mark Barcello and Cindy Batt for staying true to the kaupapa and look forward to seeing each of them 'mahi ki te mahi' in the coming year.

I am humbled and honoured to be elected as the Chairperson for 2021-2022. I grew up under the shelter of Piripiri that is nestled between Waitohi and Raukawakawa. I am indebted to the Waikawa collective that shaped my journey and to some extent hold to account my actions as Chair, a trustee of our iwi and a whānau member.

Me mahi tahi tātou mō te oranga o te katoa – Let's work together for the wellbeing of everyone; is a whakatauki that is heavily anchored across all of the mahi that we as a board do.

Since being in this role, a real effort has been invested in building a strong collective. A trustee cooperative where each trustee embraces leadership together. We each aspire to champion the values of the trust; pono, manaaki, kaitiaki and pūmau. To do so, the board have been working through a myriad of tasks such as; a review of the strategic direction, creating more opportunities where the whānau and iwi voice can be heard and acted on and, maintaining our Manawhenua and Manamoana.

I also sincerely acknowledge the staff, who work tirelessly to implement our moemoeā (dreams) and wawata (aspirations).

He aha ngā moemoeā o te iwi nei? I asked this pātai to my 9 year old daughter. She replied coyly, 'to always know in my heart where home is'. I linked that whakautu to connection. I asked my 10 year old son the same pātai. He replied 'ummmmm, Ki te tū, ki te kōrero, ki te noho ki runga i te marae o Waikawa me ētahi atu marae o Te Ātiawa'. I translated this as being confident. I now ask you all that same pātai, What are your dreams and aspirations for us as a collective, for us as Te Ātiawa o Te Waka-a-Māui

The key messages in the below photo are reminders of how far we have come and how far we need to go to truly reach our aspirations.

- Always connect
- Take the next generation with you
- Go carefully, respectfully and mindfully
- Be brave and confident
- Have the courage to stand up

*Ngā mihi maioha,  
Rachael Marama Hāte  
Chairperson*



# NAU MAI, HAERE MAI

Connecting iwi and hapū to your people

## INTRODUCING YourIwi New system to connect with Te Ātiawa o Te Waka-a-Māui Trust

As a Trust, being connected to our whānau and having the ability to communicate with iwi and hapū, no matter where you are in the world, is important.

We have been working hard behind the scenes since settlement and have achieved a lot, but we do acknowledge that we can do better at keeping in touch. We are embracing modern technologies so we can move forward together and are committed to connecting and communicating with you more.

As part of this, we are excited to announce that we are about to launch a new database and communications system called **YourIwi**.

**YourIwi** is an online tool which connects iwi, hapū and their members in one place.

Each member will have an online dashboard where you will be able to view important information such as:

- Messages from the Trust
- News and pānui
- Scholarship and grant opportunities
- Settlement mahi

Importantly, if your address or contact details have changed, you will now be able to update these details yourself easily through **YourIwi**.

You will receive details next month about how to sign in to **YourIwi** so please keep an eye out in your letterboxes and email inboxes.

Our whakapapa connects us to the past, the present, and the future and we are excited about the opportunities **YourIwi** brings to help both the Trust and you, its members, stay connected and up to date with all the news, information, and information relating to our whānau.

**YourIwi** [www.youriwi.com](http://www.youriwi.com)

# 28TH MĀORI BATTALION

A pou whenua in a "significant spot" in Waitohi/Picton honours the memory of Māori soldiers who fought overseas.

The pou recognises the fallen, and the survivors, of the 28th Māori Battalion, D Company who fought in World War II.



*The pou whenua has four sides, and was carved by master carver John Mutu, alongside Ronald Petley, Hayden Parata-Ryland and Syd Eru.*

The pou is part of a Te Tau Ihu – top of the south – project that aims to have something recognising soldiers in each of the major centres, including Nelson, Blenheim, Motueka and Golden Bay.

Event MC Watson Ohia, of Te Ātiawa, said the day was about love, and not forgetting the Māori who went to war.

"Sometimes they're [Māori soldiers] overlooked. This is to make sure we honour them, and the region honours them, and the country honours them and their families," Ohia said.

"I think it's also a time for us and for our people to be informed and appreciate them."

Ohia grew up in Waikawa, but now lives in Hamilton.

"My role is really just to come in and support the honouring of company D, to support the families, and honour their legacy by making sure we look after all of their visitors, and other people in the wider community," he said.

The pou whenua, which is on Waitohi's foreshore, was unveiled on Saturday, in front of at least 200 people.

"It's a significant spot, and an important spot, it's prevalent. It's for everyone to enjoy, those in the region and those who visit the region," Ohia said.

"When they ask, 'What's that?' they can go and have a read, and they will be richer for it.

"I think today's about celebrating the people in the Māori Battalion, company D, but it's also about celebrating each other, celebrating as Māori and celebrating as a wider Marlborough top of the south community. We have to take these opportunities to celebrate together."

The 28th Māori Battalion D company Te Tau Ihu committee chairman Lawrence MacDonald said the work put in by the committee and those who carved the pou, had "culminated into something that really stands out".

"Talking to one or two of the people that came today, they're quite happy to have been there to see such a thing, and they think visually now it's beautiful," he said

A new concrete pad still to be finished would enhance the pou even more, MacDonald said.



*28th Māori Battalion D company Te Tau Ihu committee member Waihaere Mason and chairman Lawrence MacDonald.*





*Royal New Zealand Air Force Woodburne Base Commander Peter De Rungs pictured at the unveiling.*



*The pou recognises the fallen, and the survivors, of the 28th Māori Battalion, D Company who fought in World War II.*

"The other thing that we're thinking about is putting up a little placard to explain each character who's on there, so it enlightens people a wee bit more," MacDonald said.

The pou whenua has four sides, and was carved by master carver John Mutu, alongside Ronald Petley, Hayden Parata-Ryland and Syd Eru.

On one side was Tūmatauenga, the atua (god) for war, Petley said.

Te Ātiawa leaders Tohu Kākahi and Te Whiti-o-Rongomai were on the opposite side to Tūmatauenga.

On the other sides were leaders Ropoama Te One and Te Manu Toheroa, of Te Ātiawa.

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

The 28th Māori Battalion was one of the most celebrated and decorated units in the New Zealand forces by the time World War II ended.

The battalion's D Company was made up of men from South Auckland, Waikato, Taranaki, Whanganui, Manawātū, and the whole of the South Island.

Names of the fallen soldiers were listed and placed on the concrete base of the pou.

Atop the pou was a flag pole, used to raise the 28th battalion's flag or flags of the nations where the Battalion fought or served. Golden Bay and Nelson had already erected waharoa or entrances, at pā sites as part of the project.

*Lawrence MacDonald holds a first edition book of the 28th Māori Battalion. His father, Rewi Maniapoto MacDonald, served in the battalion, leaving for war on November 8, 1940.*



## FACTS: Call to Arms

Many Māori were quick to answer the call to arms when war broke out in September 1939. In October, in response to calls from Sir Āpirana Ngata and the other Māori MPs for an all-Māori unit, the government agreed to the formation of the 28th (Māori) Battalion. After training in Palmerston North, the main body of the Battalion sailed for war in May 1940.

Hart, M. Pou whenua recognising the 28th Māori Battalion unveiled in Waitohi, Picton. Retrieved March 01, 2021, from <https://www.stuff.co.nz/pou-tiaki/123329748/pou-whenua-recognising-the-28th-mori-battalion-unveiled-in-waitohi-picton>

# PŌWHIRI TO RETURNED SOLDIERS:

Nā Mike Taylor - Historian

A large gathering of Picton citizens assembled in the Foresters Hall to witness the tribal welcome or Pōwhiri, to soldiers returned from the war. The first to arrive were the Servicemen's next of kin, who were met by Mr Harvey Love, president of the Arapawa Club and shown special seats. The biggest part of the young Māori population of Waikawa, dressed in national costume, with feathers in their hair, and green leaves in their hands, stretched their lines in symbolic fashion from the imagined meeting house (Wharenuī) down to the beach where the incoming canoe was to touch. It was through these lines, akin to our modern guard of honour, that the guests were to proceed. Soon the contingent of returned soldiers were sighted at the open door. The older women sent up their Karanga or chant of welcome, which was then taken up by warriors and maidens. The servicemen stopped and held their ground until they were challenged by the leader of the party, who advanced down the hall with his taiaha at the ready. Having ascertained the identity of the visitors, and their peaceful mission, he turned and lead them into the Pā, at the same time calling to the warriors to join in the haka of welcome. This was done with frenzy, and about 20 Servicemen, led by Picton's own Lieutenant Jack Hemi,<sup>1</sup> advanced with ceremonial tread until the seats of honour were reached. The Māori party then formed, facing them in three lines, and sang the National Anthem in Māori, "Tohungia E Te Atua" (God Save the King). Mr Mack Love, the senior kaumātua in Picton, with the ancient mat of his ancestors over his shoulders, arose and commenced the orations to the guests in Māori. True to custom, he began by paying tributes of sympathy to Lieutenant Hemi at the loss of some of his next of kin during his absence. Then he expressed the people's great gratitude for what he and his fellows in arms had achieved overseas, and said that all were full of joy at seeing these men safely home again.

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<sup>1</sup> A long time resident of Waikawa.

Mr James Komene Matangi (the president), also using the Māori tongue, said he had watched Lieutenant Hemi grow from childhood, receiving no special training at school or elsewhere, to be prepared for his rapid rise as a leader of men. Such a career, and the ability to take responsibility, was open to others of both races, if they would show the same amount of initiative and devotion to duty as Lieutenant Hemi must have done, to gain his promotion in the field. Tributes to Māori Battalion:- The Mayor, Mr C.E. Townshend, expressed his pleasure at being identified with the welcome, and on behalf of the citizens of Picton said that everyone had looked with great pride on the magnificent exploits of the Māori Battalion.



*Lieutenant Jack Hemi*

Lieutenant Jack Hemi, rising amid of applause, said he was somewhat overcome at the volume and sincerity of the welcome tendered to him and his mates. He hoped that the people would accept the brief language of a soldier if he merely said: "Thank you for this great welcome home."



Padre E. Champion, on behalf of the Pākehā soldiers, also returned thanks to the Māori Committee for allowing them to share the reception, and spoke warmly of the great strength of the Māori in service of their country overseas. He said it had been his duty to accompany many a brave Māori soldier to his last resting place, and he was honoured to have been of this service. He had watched the two races living, fighting and dying

together as brothers. In peacetime it should be so much easier, and it must continue so. He was certain that every returned soldier would be loyal to the Māori for life. The orations concluded, the Arapawa Troupe delighted the guests with an hour of action songs and poi. Supper was then served by the Māori girls in costume, with true Māori hospitality. An informal dance followed the music being rendered by the Love Band.<sup>2</sup>

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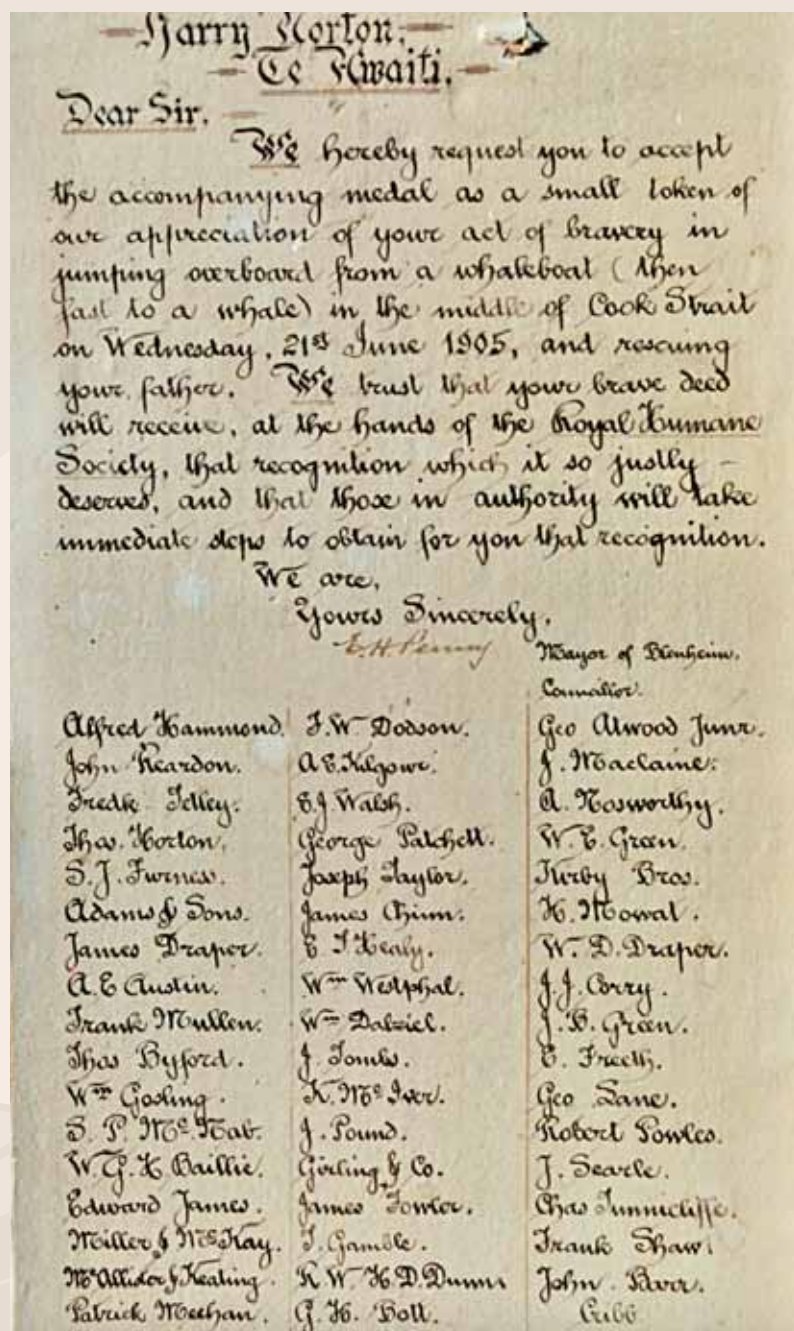
2 Marlborough Express July 22 1944.

## FACTS: Home Front

Throughout the war Māori back home played an active role on the 'home front', serving in the Home Guard, growing food, working in essential industries and raising funds to support the war effort. Many Māori came to the cities for the first time to work in munitions and other factories, beginning the pattern of urban migration that would accelerate after the war.

# AN ACT OF BRAVERY

Harry Norton – June 21 1905



Photograph of signatories of Marlborough people which were presented with a medal for Harry's Bravery. Picton Heritage & Whaling Museum.

On Saturday night a young man named Harry Norton, a resident of Te Awaitei, the historic whaling station in Marlborough Sounds, was presented with a gold medal and an address subscribed by a number of admirers in recognition of an act of bravery performed in June last, in saving his father (James Norton) from drowning in Cook Strait.

The Mayor, who made the presentation, referred to the deed as particularly meritorious. The party had made fast to the whale they were pursuing, and the boat was being rushed along in a rough part of the Straits at a rate of eight to ten knots an hour. The rope knocked Norton senior overboard, and as the older man (though he had been whaling for many years) could not swim, the son jumped after him, and held him up until the two were rescued. It is considered certain the deed will be recognised by the Royal Humane Society.<sup>3</sup>

Private Harry Norton, a member of the well known family of Te Awaitei whalers, has been killed in action. When war broke out he was at the Campbell Islands with a party. On their return (in 1916) the whole party enlisted.

One brother of the deceased soldier has returned to New Zealand disabled, another is in hospital in London, and the fourth is still in France. Private Harry Norton was killed on September 2 1918.

<sup>3</sup> Evening Post October 23 1905.

# AWAMATE AND AHUREWA CHAPELS

The first known service for Māori, was given by Bishop Selwyn on August 24th 1842.

The original Māori Church in Motueka was called "Awamate," and was situated where "Te Ahurewa" now stands in Pah Street, the earliest mention of this being in 1856.<sup>4</sup> It was an unpretentious wooden structure with a small belfry, and a dim religious light coming through slim lancet windows showed a railed in Communion Table, a reading desk, and a pulpit that only a man of spare habit could have occupied.

The 10th September 1871, was described as a beautiful day when Bishop Suter, assisted by Mr Grace, read morning prayers to thirty-five Māori, old and young in the Māori Chapel. He again visited the Māori and those attending the school of Mr J. Baker.<sup>5</sup>

"Awamate" served the people until 1896 when it was replaced by the present Te Ahurewa Church.<sup>6</sup> In April 1897, the Colonist reported that one of the most picturesque and handsome of the public edifices in the Motueka district at that time was the new Church which had just been built to the order of our Māori friends.

It is a small building, having only seating accommodation for only 65 persons, but quite large enough for the usual Māori population of the district. The plans were drawn up by Mr T. Roberts O E., with the construction of the Church was entrusted to Mr Andrew Miller, assisted by some of the Iwi. Though the external appearance of the building is entirely of Pākehā design, and ecclesiastical in style of architecture, however, it was the hope of Māori that in the near future, works of ornamentation characteristics of their race may be made a special feature of the interior. Orders for Māori carvings and weapons have already been sent to the North Island. It was their desire that their sacred building may be a repository for ornaments and other curios which have become tapu, as being relics of the dead, and also a museum of Māori weapons of war for which through Christianity there is no longer any need. The grounds are being laid out under the supervision of Mr Budden, of Riwaka, and planted with nothing but native trees, shrubs

and plants. Te Ahurewa was opened by his Lordship the Bishop, assisted by Archdeacon Grace. A special steamer has been chartered for the occasion, which leaves Nelson at 8.30 a.m. returning at 10p.m., the same evening. Return tickets can be obtained from the Rev. Frederick Bennett at a modest price of half a crown (2/6d). A large and influential committee of Pākehā ladies of Motueka, assisted by Mrs Paaka and Mrs Wi Katene, are holding themselves responsible for providing meals for those attending the opening celebration.<sup>7</sup>

The opening of the Church took place on May 6 1897, with a great gathering of Māori and European from all around the district. A very pretty building, a credit to the architect Mr T. Roberts of the Nelson Public Works Office. It contains a stall for the Māori Choir, a small organ chamber, and vestry. With the arrival of the Lady Barkly from Nelson, crowded with visitors saw the ceremony begin. A petition from the Iwi presented to the Bishop was read by Hemi Matenga, and to this the Bishops assent, interpreted by Archdeacon Grace was given. Portion of the ceremony was held on the porch of the new Church, however, owing to the large gathering the remainder of the ceremony was held in the open air. Two Hymns were sung in Māori and two in English, with many addresses made. The Motueka Brass Band played a number of selections during the day. Iwi named the Church "Ahurewa." During the evening entertainments were held at the Motueka Institute, with the funds from this and the opening ceremony cleared the balance of £25 debt which remained on the Church.<sup>8</sup>

Later Mr Warren Stephens, bell ringer, chairman of the local Tribal Committee and Māori Member of Synod. Mr Stephens and Mr and Mrs Thomas Bailey formed the Committee for Te Ahurewa.<sup>9</sup> Mrs Hannah Bennett did not live to see her husband consecrated first Bishop of Aotearoa on December 2 1928, she had sadly passed away after only ten years of marriage, and it was in memory of her that the Bishop presented to Te Ahurewa in 1947 a carved Holy Table,

<sup>4</sup> History of St Thomas's Church P 70

<sup>5</sup> History of St Thomas's Church P 70

<sup>6</sup> Te Ahurewa The Story of the Māori Church, Motueka, By Rev Canon S. Corney P 1. 2.

<sup>7</sup> Colonist April 29 1897. Also the Nelson Narrative.

<sup>8</sup> Nelson Evening Mail May 7 1897.

<sup>9</sup> Te Ahurewa The Story P 2.





*Opening of Te Ahurewa 1897. Photograph Compliments of Te Awhina Marae.*

which was on the occasion of Bishop Bennett's last visit to Motueka for the celebration of the Jubilee of the little Māori Church.<sup>10</sup>

### **The two following extracts give a little more history of Te Ahurewa and have been included in their entirety:-**

**TE AUTE STUDENTS AT MOTUEKA:** The Te Aute students were driven to Motueka on Tuesday, on arriving, they were welcomed by local Māori in front of their Church. Each waving a green branch, giving the shout of welcome. The visitors marched in line with their banner flying, giving their answering cry. All Motueka Māori then drew up in single file extending from the Church, with the visitors approaching, each shook each other's hand. All then entered the Church, where a short service was conducted by the Rev. Frederick Bennett.

At its close all were sumptuously entertained by Wi Katene. Speeches of welcome were delivered by Messrs Paaka, Martin, and Riwai, as the landed proprietors of the hapū, and Mr Thornton, Ware Waitai, Kohere, Riwai, Balneavis, and the Rev. F. Bennett responded.

On Wednesday the Te Aute students played a football match against representatives of the district from

Motueka to Riwaka, who were captained by Mr Arnold. Before the match commenced the Te Aute players were photographed. In the match the forward divisions were well matched, there were many tough scrums, but the Te Aute's managed to get on a screw, and every time the ball came out their backs did good service. In all ten tries were secured, Ngatai obtaining six to his own credit, and Kohere 3, while two goals were kicked. The game ended in a victory for the Te Aute team by 34 points to nil. Mr Baker refereed.

An entertainment by the students was given in the Institute Hall in the evening, which was well attended. The whole entertainment was much appreciated.<sup>11</sup>

**MĀORI ENTERTAINMENT AT MOTUEKA:** A very successful entertainment was held in the Foresters Hall, Motueka, last Friday night. At the entrance of the hall was erected a pretty tarata tree, tastefully decorated with Māori kete, poi's, etc., and lit up with Chinese lanterns. The sale went off briskly, till it was stopped by the Rev. F. Bennett throwing on the sheet a picture of a formidable war canoe, the first of a series of views illustrating his lecture on "Māori Art and Workmanship," Mr Bennett exhibited different kinds of patterns of Māori carving.

The whole lecture was interspersed with songs, both in Māori and English, by the Te Aute boys, who had attended

<sup>10</sup> History of St Thomas's Church P 72. 73.

<sup>11</sup> Colonist July 1 1898.



*Te Ahurewa Church  
Photo's Schwedde66-2016 & Heritage NZ., Pouhere Taonga*

the Students Summer School. They also sang the trio "O'er Hill and Plain" very prettily. At the close of the lecture the sale once more was in full swing, till most of the things were disposed of. The most pleasing feature of the whole thing, was that it was entirely promoted and carried out by themselves. Though very poor, yet they spent much labour in making things for the sale, the proceeds of which were

to go entirely to Church work among Māori. The success of the sale is largely due to Mrs Wi Katene, Mrs Paaka and others who assisted them.<sup>12</sup>

<sup>12</sup> Colonist February 7 1899.





# PLANTING SEEDS OF RECONNECTION

Watson Ohia reflects on Te Whakaruruhau o ngā Taonga Tuku Iho o Waikawa

"It was at a tangi last summer that a group of Waikawa whānau got together to kōrero about how they could bring their people back to the marae to reconnect and learn Waikawatanga. From this discussion the seed was planted to build on ideas for a wānanga," said Watson Ohia, Kaitautoko.

"Through the Covid lockdown we had a number of online hui to discuss ideas for the wānanga and importantly we engaged with wider whānau to get their input and see what they were interested in learning about".

Watson was fortunate to grow up in Waikawa with his whānau and has gradually increased his knowledge of tikanga and reo. He says, "it is our responsibility to share our knowledge, whakapapa and stories with each other. Our X-factor comes from our heritage, language and culture. It is what sets us apart".

"Although I live in Hamilton, Waikawa is and always will be my home. The word 'Whakaruruhau' means to shelter and ensure that the people are safe. Te Whakaruruhau was chosen as a name for the wānanga because the meaning aligned with the vision for our kaupapa where we can grow together in our knowledge, and celebrate our history and our people in a safe and supportive environment. We felt it was important and key to reconnecting whānau to Waikawa and ensure that they all feel safe and secure. We are all on a journey and we wanted our people to "learn tikanga and reo at whatever level they are at and we will support and inspire them on their journey".

"For many reasons beyond their control, many whānau have become disconnected to their heritage over the years

and wānanga such as this gives them the opportunity to strengthen connections, explore our past and to rebuild the ties that weave and bind us together as whānau".

The wānanga was held over four days and three nights in January this year from 5 to 8 February at Waikawa Marae with over sixty odd whānau members in attendance from all over the country. A key highlight Watson said, "For me, it was seeing whānau coming together, some hadn't set foot on the marae for a long time, so it was a very moving occasion. After a warm and welcoming pōwhiri we enjoyed







a number of whakawhanaungatanga focussed activities to help everyone settle in and feel comfortable".

Following whakawhanaungatanga, whānau were able to attend a number of planned workshops to help them learn about who they descend from and grow in their personal knowledge and identity. Key to learning about the tikanga of Waikawa and Arapaoa Te Wharenuī was understanding the core values of Whakapapa, Tikanga Māori, Manaakitanga, Rangitiratanga, Kaitiakitanga, Wairuatanga and Kotahitanga. "By understanding our values this helps us to look after our home and hold true to the tikanga of our ancestors. It also encourages everyone to learn about the kawa and feel secure and safe in that knowledge as whānau of our marae. We are keeping our whānau safe and confident by ensuring that they understand our fundamental customs and cultural practices here at their home marae," says Watson.

"We were fortunate to have Dr Hana O'Regan present our reo workshop. She has worked in the areas of language

revitalisation, identity and cultural development, te reo Māori and education for over 25 years. A graduate of Te Panekiretanga – Institute of Excellence in Te Reo Māori. Hana is widely respected for her Māori language contribution, skills and advocacy. She inspired whānau to take on the opportunities to learn te reo together in her workshop "How to Revitalise Te Reo in Families".

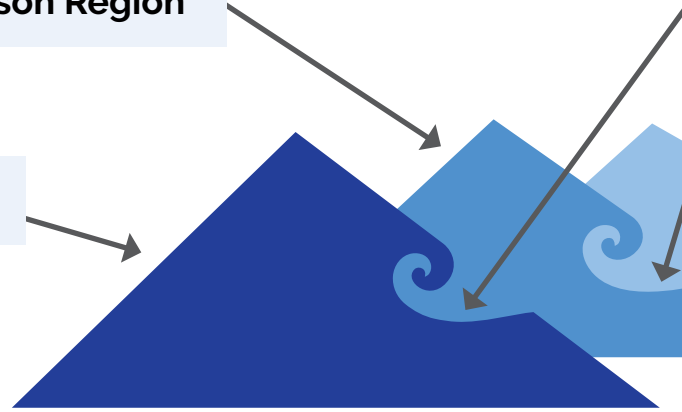
Whānau were able to visit a number of Te Ātiawa sites of significance paying homage to our ancestors in our stunning backyard and even enjoy the mouth-watering kina at Perano Whaling Station.

Te Whakaruruhau Facebook page is available for whānau to join even if you didn't attend the wānanga. The words for our new waiata-a- ringa (traditional action song), written by Watson Ohia are available on the Facebook page with videos and photos from the wānanga.



Whakatū  
Nelson Region

Arapaoa / Queen Charlotte Sound



TE Ā  
O TE WAK



Our Whakapapa is what links this region  
of Te Ātiawa o Te Waka-a-Māui

Golden Bay

Farewell Spit

The Sounds / Nelson Harbour

TIAWA

A-A-MĀUI





# KAITIAKI O TE TAIAO (KT) TEAM

Daren Horne, Sylvie Heard and Ian (Shappy) Shapcott

Tēnā koutou katoa

## Generally

The tail end of 2020 and the beginning of 2021 has been a hectic time for the KT Team, between attempting to catch up on the backlog of mahi from the 2020 Covid-19 lockdown and dealing with the ever-growing taiao mahi. All going well, the Team will address capacity issues with the introduction of two new members through 2021.

### Te Mana o Te Wai Workshop held 3 February 2021 - Ngāti Tama ki te Waipounamu Tari, Nelson

Sylvie has been representing Te Ātiawa at discussions about the process to give effect to *Te Mana o Te Wai*, internally through the National Policy Statement for Freshwater Management 2020 (NPS-FM) and RMA reform.

Te Tau Ihu Iwi are working with consultant, Tina Porou of Poipoia Limited on a kete of tools to assist iwi, hapū and whānau with implementation of Te Mana o Te Wai. There are two streams to the toolbox:

1. Help for iwi and hapū to define what Te Mana o Te Wai means for them
2. Providing guidance to Councils, including indicative budgets

The group is looking at using Te Tau Ihu as a case study on setting up a process for implementing Te Mana o Te Wai – i.e., Tangata Whenua define the planning framework with involvement from the councils. The case study will need to be completed by July 2021.

The group recently met with Te Tau Ihu to inform them of this process and the next step is wānanga with nominated Māturanga Māori experts from Te Tau Ihu.

### Iwi Monitoring Updates – Te Arahanga Limited



Te Arahanga tauira had their graduation on December 12, 2020. Five tauira completed the full course, which included a Google Earth mapping project.

Over the last 6 months, Te Arahanga monitors completed monitoring at the following sites:

Waimea, Bells Island and Moturoa pipelines, Motueka Library,  
Motueka and Mapua Pipeline,  
Chorus Marahau and Riuwaka Fibre installations,  
Borck Creek pump house and infrastructure,  
Private Dwellings at Kaiteriteri,  
Knight Property build, Maitahi Valley,  
Riuwaka River forestry bridge,  
Motueka River gravel extraction,  
Borck Creek drainage and trenching

## Tōtaranui / Kura Te Au (Sounds) Rohe

### Regenerative Tourism Workshop – Tōtaranui / Queen Charlotte Track



*View of Motuara Island from the Track and Daren Horne (right) kia whakarongo ki te taiao*

On 17 and 18 February, Daren and Shappy attended a two-day field workshop with national DOC leaders, with a view to exploring the future management of the Queen Charlotte Track. This is the beginning of a national pilot project for the implementation of *Regenerative Tourism* for significant DOC day-walk locations. This project is being jointly led by the KT Team and DOC and will potentially enhance the

management and mauri of the Queen Charlotte Track and related environs.

### **Proposed Marlborough Environment Plan (PMEP) – update on the appeal process**

The first round of the PMEP mediation process, which was to begin for Te Ātiawa in Mid-February, has now been deferred due to Environment Court scheduling issues. Shappy will continue to represent the Trust's interests in the mediation phase.

### **Waitohi Ferry Terminal Upgrades Project Update**

The KT Team reviewed the final set of volunteered conditions before the application was lodged just prior to Christmas. The final date for a formal response on the application was February 25. Once final comments have been received, the Hearing Panel has only 15 working days to make a decision. Details on the members of the Panel, the application and decision-making process can be found here: [www.epa.govt.nz/fast-track-consenting/listed-projects/waitohi-picton-ferry-redevelopment/](http://www.epa.govt.nz/fast-track-consenting/listed-projects/waitohi-picton-ferry-redevelopment/)

### **Waikawa Marina Extension Project Update – February 2021**

Stage 1	reclamation earthworks,	Complete
Stage 2	breakwater and service construction	Commenced
Stage 3	construction of jetties, roading and buildings	Yet to take place

Stage two of works involves the construction of the breakwater, which involves the driving of steel piles into the seabed at four metre centres, with precast-concrete panels 'clipped' onto the front. Piling will begin in late February and take approximately six months to complete. The contractor has been working on systems and best practices to reduce the effects of the piling noise, both above and below water, including training three workers in marine mammal observation. This involves shutting down works when certain species are identified within close proximity directly prior to or while piling is taking place. The breakwater installation works will take approximately eight months to complete.

### **Whakatū (Nelson) Rohe**

#### **Nelson City Council (NCC) Plan Review – Proposed Marae Engagement session**

Daren continues to work with NCC on mapping important heritage sites. On Thursday 12 November, Daren and

Shappy attended a public session at Whakatū Marae run by The NCC Planning Team. This hui centred on issues of particular importance to Māori. Although attendance was light, it provided a good practical working opportunity, between iwi representatives and the NCC plan review team, to look at practical examples of how the proposed plan will improve management of te taiao.

### **Motueka (Tasman) Rohe**

#### **Motueka Wastewater Treatment Plant Relocation Group**

Daren has been attending recent hui on this project. At the end of 2020, the group discussed 11 sites that had been identified as holding the right physical characteristics for the new site of the treatment plant. Daren has identified that 9 of the 11 sites are not suitable due to their cultural significance. At this stage, there are only two sites that have been identified as appropriate locations for the new treatment plant. TDC was advised to investigate potential sites closer to Moutere. The next hui is yet to be scheduled for 2021.

#### **Mapua Waterfront Group**

Daren continues to represent Te Ātiawa at these hui. Preliminary work on the development of Ngaio Reserve was scheduled to take place over four days, to be completed by December 14. However, when works began, local business owners raised their concerns with disruption of their businesses during the Christmas period. TDC decided to halt work, much to the dismay of the Mapua Waterfront Working Group. Preliminary work is to recommence in late February. As requested by Te Ātiawa, iwi monitors will be onsite to oversee works.

More information on the development at Ngaio Reserve can be found here: [www.tasman.govt.nz/my-community/community-support/community-boards-and-advisory-groups/mapua-waterfront-working-group/](http://www.tasman.govt.nz/my-community/community-support/community-boards-and-advisory-groups/mapua-waterfront-working-group/)

# POU TIKANGA

Ka hoki whakāro ki tuaukī te Kāhuiwairua nunumi ki te Kāhuipō, ā tau mai a Tamanui te Rā ki a tātou, Tihei Mauriora.

E nga korokoro e ngā kuikui ngā mihi o Te Tauhou o 2021 ki runga i a tātou katoa,

A warm welcome to you all from near and afar. Last year and the disruption that COVID-19 brought to Aotearoa and the world has created a reality of change no matter who you are or where you may be in the world. It is at times such as these that we turn to our whānau for support and comfort. We at the Trust are prepared and now have a plan in place if COVID lockdown happens again. We hope that lockdown does not happen and wish to put out there that it is imperative to register with the Trust to receive assistance as a registered whānau member. Kia kaha whānau/sign up.

Over the last 6 months there were a number of awesome events that happened and these we want to share with you all.

## Taiopenga



Last year Whāea Lianne Adams, tutor of the Picton School Kapa Haka group, asked me along to support the group's practice and participate at the Annual Kapa Haka event, Te Taiopenga, at the Clubs of Marlborough. We all had an awesome time and our tamariki were fantastic and stood proudly on stage. He mihi nunui ki koutou katoa.

## Outward Bound



Te Ātiawa have a long association with Outward Bound based at Anakiwa. The Hapū of Te Ātiawa that resided in this area in the 1830s were Ngāti Rāhiri.

The kaupapa of their wānanga was focused on Tikanga, a Pōwhiri enriching their knowledge base strengthening their tikanga understanding at OWB. The wānanga was attended by Simon Graney (Director of OWB Anakiwa) and his team along with staff from their Wellington branch

## Keenan Whānau



Descendants of the Daniel Keenan Whānau Trust met back in October 2020 for a whānau hui at Te Tatau o Te Pō Marae in Lower Hutt.



Justin Keenan, Chairman of the Trust and son of the late Wikitoria Judith Keenan, explained it was a chance to bring the whānau together, with a focus on the mental health and wellbeing of whānau, especially after the past year of 2020 and all that entailed (Covid fatigue). The Hui provided a chance to move forward and learn more about Whakapapa, Tikanga and to look to the future and how they can re-engage with their Iwi, particularly in the South Island.

*"Our Tipuna, William Henry Keenan and Catherine Hikimapu settled at Te Awaiti Bay on Arapawa Island. As a whānau we are still learning of their history in and around the top of the South Island, and a focus for us going forward will be to learn more of this history, and to forge new (or strong?) ties with our Iwi there."*

*"Amai Thompson's visit on the day gave our whānau great insight to what currently happening in Whakatū. It was all enlightening and inspiring for the Whānau, who do not reside in the Nelson area, to get up/down and visit. Especially, to visit the land holdings that the Daniel Keenan Whānau Trust has shares in, and the surrounding area. We all hope that will come to fruition in the near future!"*

## Tū Pono

November 15th 2020 there was the signing of the "Charter of Commitment" between Tū Pono (Te Mana Kaha o Te Whānau Tauihu o Te Waka a Māui) and Waikawa Marae. The



signatories of the Charter of Commitment were Rita Powick (Chairperson of Waikawa Mārae) and Shane Graham (Tū Pono Network Chairperson in Te Tau Ihu).

## Māketē Pō ki Waikawa



This was an event orchestrated by Waikawa Marae to welcome the community on a fun filled afternoon of live singing and entertainment, stalls and a variety of kai. This not only brought the community together it also brought our fellow Iwi to manāki the kaupapa.

## He Rau Mahara/Māketē Pō ki Te Āwhina

The book launch of He Rau Mahara at Te Āwhina Marae in Motueka happened on January 9th 2021. The book talks about the history of Te Āwhina Marae and the Motueka community whānau. The day started with a pōwhiri and the book launch followed by kai. Later that day the Marae hosted Māketē Pō/Night Market with guest speakers and local identities performing on stage. This was supported by the community and Iwi who celebrated the days events. A great effort and a fantastic kaupapa to embrace the local community.



## Wāhi Tapu in Whakatū and Motueka

In mid December I was fortunate to be part of a work related trip to visit some of our Te Ātiawa Wāhi Tapu (Significant sites) and listen to our history. The sites we visited were projects we are currently working on and made sense to go to these places and get an understanding of what they mean to our Te Ātiawa whānau in Whakatū (Nelson) and Motueka. Over the three days we did most of what we had set out to do. I and others who were part of this excursion now have a good understanding and appreciation of these sites. It is imperative to develop a program which whānau can participate and take part in understanding these places and our identity as Te Ātiawa and who we are in Te Tau Ihu o Te Waka a Māui



**Nā reira e te Iwi,**  
keep well and stay safe,  
**He hōnore he korōria ki te Atua**  
Honour and glory to god

**He maungārongo ki te mata o te whenua**  
Peace upon the land

**He whakāro pai ki ngā tāngata katoa**  
Good will to all mankind  
**Pai mārire, Amai**

## SCHOOL BAGS & STARTER PACKS –

Are still available to our registered tamariki starting school and who are in school.

To apply please contact the Office on 0800 284 292.



Kupa Joas



Kenzie Reeves



## VISITORS TO TE ĀTIAWA

*Top Photo – Melissa Holder, Kim Holder and Kelly Robertson.*

*Bottom Photo - Diane Shearer, Roger Shearer, Graeme Jelly and Lois Jelly*





# WHAKAPAPA JOURNEY



Tēnā koutou e te  
whānau  
Ko Piripiri te maunga  
Ko waitohi te awa  
Ko Tokomaru te waka  
Ko Te Ātiawa te iwi  
Ko Tuaho te hapū  
Ko Waikawa te marae

Ko William Keenan rāua Ko Katarina Hikimapu Takune  
ōku tūpuna

Ko William Keenan rāua Ko Enid Burns ōku tūpuna

Ko Neville Keenan rāua Ko Carole Mulloy ōku tūpuna

Ko Stephen Gutry tōku matua

Ko Darlene Keenan tōku whaea

Ko Deizel Ko Gizmo taku kuri

Ko Mel Keenan tōku ingoa

Ki te taha o tōku matua

Ko Maungatautari te maunga

Ko Waikato te awa

Ko Tainui te waka

Ko Ngāti Raukawa te iwi

Ko ngāti Te Kauwhata Te hapū

Ko Maungatautere te marae

Ko Erena Pareraukawa rāua Ko Louis Dihars ōku  
tūpuna

Ko Margaret Ellis rāua Ko Harold Gutry ōku tūpuna

Kei Te-Ahi-Kaikōura-a-Tama-ki-te-Rangi ahau e noho  
ana

I was born in Palmerston North and moved to Australia with my mother Ko Darlene Keenan when I was 10 years old. Every year I returned to Blenheim to visit my grandparents Ko Neville rāua Ko Carole Mulloy and Whānau. In 2002 whilst visiting my grandparents I experienced an inner calling to return home to New Zealand, which I did in 2003. I stayed with my grandparents for a few months, then moved to Kaikōura in October 2003 and starting working for Westpac in 2004. As I had lived in Australia for 20 years, I really did not know much about my whakapapa, until my grandad showed me maps of our Whānau land and told me that Koro Ko William (Bill) Keenan was a Māori warden in Picton. I actually regret not asking grandad more about our whakapapa when he was alive.

Westpac arranged for a joint business meeting with our business partners at Te Āwhina Marae in Motueka. This was such an amazing experience. We were called on to the Marae and at the time I was unaware that this was my Marae. When we were in the Wharenuī I was mentioned in their kōrero, as I was also Te Ātiawa. I could not understand what they were saying, however I had an emotional experience, I felt sad and sensed I was missing a part of my life. I decided to start my whakapapa journey. I became a Kaihapai at Westpac, starting attending class to learn Te Reo at Te Ātaarangi in Kaikōura. Completed He Papa Tikanga and Papa Reo through Te Wānanga o Aotearoa by correspondence. I then starting searching for our whakapapa via various channels. Including connecting with Mike Taylor in Picton. Mike has been generous and valuable helping me learn about my ancestors. I visited the Picton Museum and was able to also obtain information about my whakapapa. I have found my passion in life to research and piece together my whakapapa. I had the privilege also to stand up in Waikawa Marae and recite my pepeha. I then connected with my aunty on my father's side and my uncle gave me the original whakapapa. I now am researching my paternal whakapapa. My goal is to document both sides of my whakapapa to gift to my Whānau so we don't lose our history and it can be passed down to the Whānau.

I love my journey into Māoridom, it has inspired me to make my tūpuna proud of me. I now have a sense of belonging and sharing with my Whaea. I would like to thank all Whānau who have supported my path.

*Ngā Mihi*

*Mel Keenan*

**"The Little Suitcase of Taonga":** A year or so ago Darlene and Melanie Keenan, brought in Darlene's grandfathers, William Pire Keenan's, suitcase of some very precious Taonga, including certificates, letters, Whakapapa and other valuable items. After some hours of sorting, scanning and photographing found an enormous amount of history that has assisted Melanie on her journey.





Tēnā koutou, ko Portia  
Barcello tōku ingoa.

## HE URI TĒNEI NŌ TE ĀTIAWA ME NGĀTI RĀRUA.

My name is Portia Barcello and this summer I was fortunate enough to take part in a once in a lifetime experience. This experience was Ahi kaa, a five-day wānanga run by Wakatū Incorporation open to those who whakapapa to Wakatū. Essentially the opportunity provided us an outdoor experience to traverse our whenua, moana and awa,

The ultimate goal of the ahi kaa wānanga is to connect whānau to their identity and legacy. The focus is on connecting owners living in Te Taihū with the heritage of our customary land through outdoor recreation. Whānau embark upon a journey retracing the cultural footsteps of our ancestors. It includes travelling by waka, boat, bike and waewae staying at a marae in Nelson, Motueka and Golden Bay.

I cannot put into words the effect this wānanga had on me. It was a privilege to connect with whānau and the calibre of the guides (who were also whānau) was truly inspiring. Their ability to convey oral histories as we traversed across the rohe was captivating. All in all the most humbling and grounding experience I have ever had.



## Culture, Arts & Sports Grant Nanaia Matangi



White Sox & NZA Team 2020

Softball for me started in Australia and across the many years whilst I lived there, I played and represented Associations and the State of Queensland, ineligible to represent Australia due to my citizenship status. Following a significant life changing event in August 2020 which landed me in New Zealand during the peak of the Covid pandemic, I decided to remain in Waikawa and live with my nanny and kuia of Waikawa, Te Amo Poki. After enquiries into Christchurch and Wellington softball clubs, I signed on with Wellington based, Saints Softball Club and commute across every weekend for fixture games. Not long after attending a preseason tournament in Wellington early October 2020 I received an unexpected phone call by NZ White Sox head coach Roman Gabriel inviting me to attend the White Sox training camp and participate in the Sky Sport Tri Series in Auckland during Labour Weekend. Due to me being a late addition, my attendance was optional as I was to fund the travel myself. Regardless of this condition I accepted the invitation and proceeded to put things in order.

With the persistence and assistance of my nanny I applied and was a successful recipient again of the Te Ātiawa Culture Arts and Sports Grant in 2020. I am very grateful to Te Ātiawa for the financial assistance in supporting my aspirations to represent the nation and providing me with the opportunity to proudly wear the fern across my visor. Having just moved to New Zealand, this grant assisted greatly with travel costs to the Tri-Series whilst I established and settled myself in Waikawa with a new job and life. My team, NZA, played in a six-match series vs the White Sox and the Junior White Sox with the matches being televised on Sky



Sport. I excelled in left field and was one of the most consistent batters in my team. With high morale my team went through the series undefeated, inclusive of two wins against the White Sox team not only due to good skills but also excellent team bonding and rapport. The comradery, new friendships and laughs would definitely be my highlight of the series, not to mention the honour of learning and grasping new concepts of softball under the highly respected former Black Sox player and current White Sox coach, Roman Gabriel. My fortune and blessings continue in softball as I have recently been selected to represent Hutt Valley in the National Fastpitch Championships held in Auckland, February 2021 and then Saints softball club at the Open Club National Tournament hosted in Christchurch the following month.

The plan from this point on is to continue to train and play hard, and to move from the extended White Sox squad and be selected for the White Sox team for 2021/2022.

Nga mihi mahana te iwi o Te Ātiawa.

Naaku iti noa

Nanaia Matangi

## Education Grant Ashley-Rose Purdie

I would like to say thank you to Te Ātiawa for the support you have given.





# HOW DO YOU WEAR YOUR RAUKURA?

Is it on the field playing rugby, on your way to the local dairy, slurping on Kina or by the beach? Show us how you wear yours. Send your whakaahua (picture) to [office@teatiawatrust.co.nz](mailto:office@teatiawatrust.co.nz)

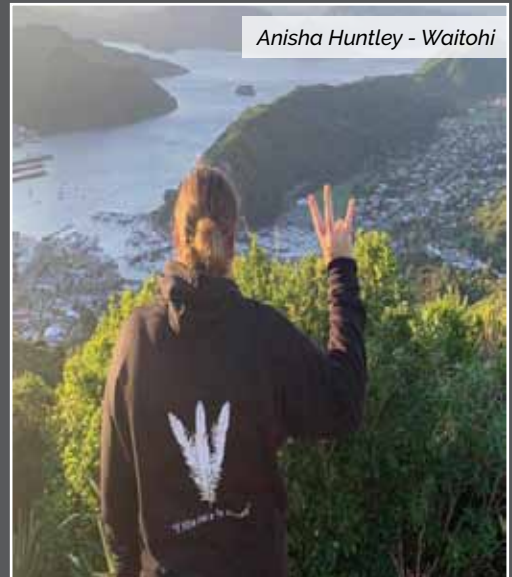
Our kakahu (clothes) have been a hit with our whānau from all over the motu. It is awesome to see our logo and Raukura out there in our communities near and far.

To make an order or enquire about our clothing please contact our office on 0800 284 292 or email [office@teatiawatrust.co.nz](mailto:office@teatiawatrust.co.nz)

	COST:
Adults hoody	\$45
Childrens hoody	\$40
Adults T-shirt	\$25
Childs T-Shirt	\$22
COLOURS: Navy, black and grey. Clothing prices does not include courier charges or postage.	

**NOTE:** We have had a printing error with some of our kakahu. If you have purchased clothing that may be missing macrons on some of our words please send them back and we will correct free of charge.

Anisha Huntley - Waitohi



Meretoto – Tuia 250



Meretoto – Tuia 250



Meretoto – Tuia 250



Te Ipukarea 2019



Awheō Koopu



# TE RAUKURA IS AN IMPORTANT SYMBOL TO THE TRIBES WHO AFFILIATE TO THE TARANAKI ROHE

Port Nicholson Block Trust. <https://www.pnbst.maori.nz/our-vision/feather/>

This symbol is captured in the form of a white feather, or a plume of white feathers. Te Raukura represents spiritual, physical, and communal harmony and unity. It is an acknowledgement of a higher spiritual power, which transcends itself upon earth. It is a symbol of faith, hope, and compassion for all of mankind and the environment that we live in.

There are various accounts of how the Raukura feather became such a significant symbol to the people of Taranaki. Its origins tend to look within the tribal boundaries of the iwi, Taranaki, with particular reference to the marae of Parihaka. One such account refers to a gathering of people at Parihaka who witnessed an Albatross landing on one of its courtyards, dropping a single feather before departing. This feather became the Raukura, and was honoured by Tohu Kakahi and Te Whiti-o-Rongomai, two of the prophetic leaders of Parihaka, and its community.

Through the distinct and honourable leadership of these two prophets, the Raukura feathers became a symbol of peaceful co-existence as a Māori nation. This appealed significantly to the iwi of Aotearoa who had become fervently oppressed and marginalised by the Crown. The Raukura feathers were 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.

It is stated that the Raukura feathers encompass teachings of the Bible, with particular attention to the following passage:

**He whaikōroria ki te Atua i runga rawa**

Glory to God on high

**He maungarongo ki runga i te mata o te whenua**

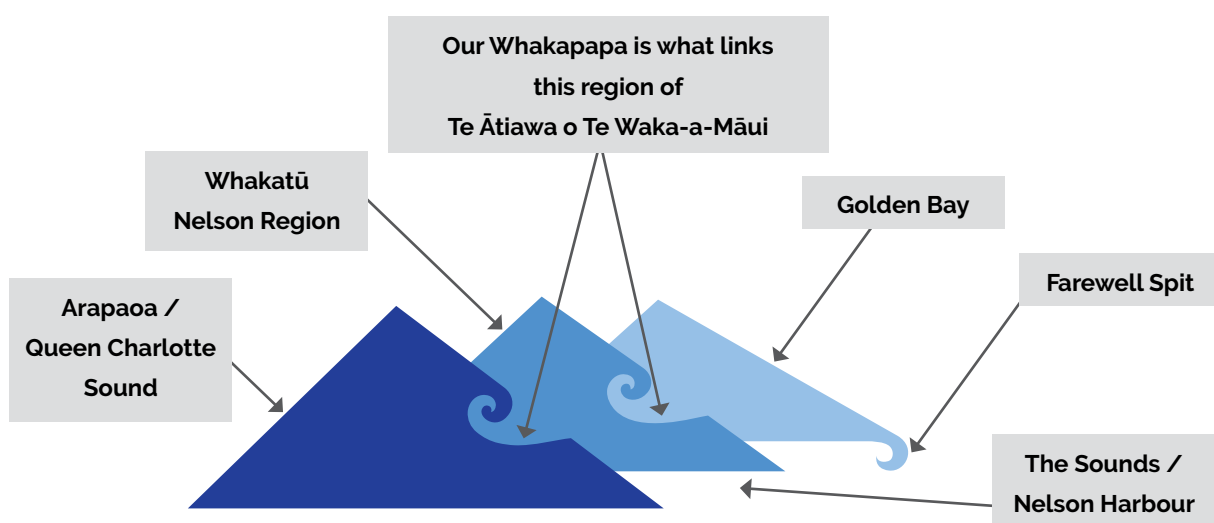
Peace on earth

**He whakaaro pai ki te tangata**

Goodwill to all mankind

(Luke 2:14)

Traditionally, the Raukura was worn either as a single feather resting upon the head or in the hand of the bearer, or as a crest on the chest area of a garment. It is also worn as a plume of three feathers in the hair which capture the meaning of the above Bible passage. The Raukura is a symbol of remembrance for the deeds of the Māori ancestors who vehemently resisted the Crown via peaceful opposition. It is a symbol which continues to guide the Māori people today with wisdom and hope for a peaceful co-existence.



# TE ĀTIAWA O TE WAKA-A-MĀUI

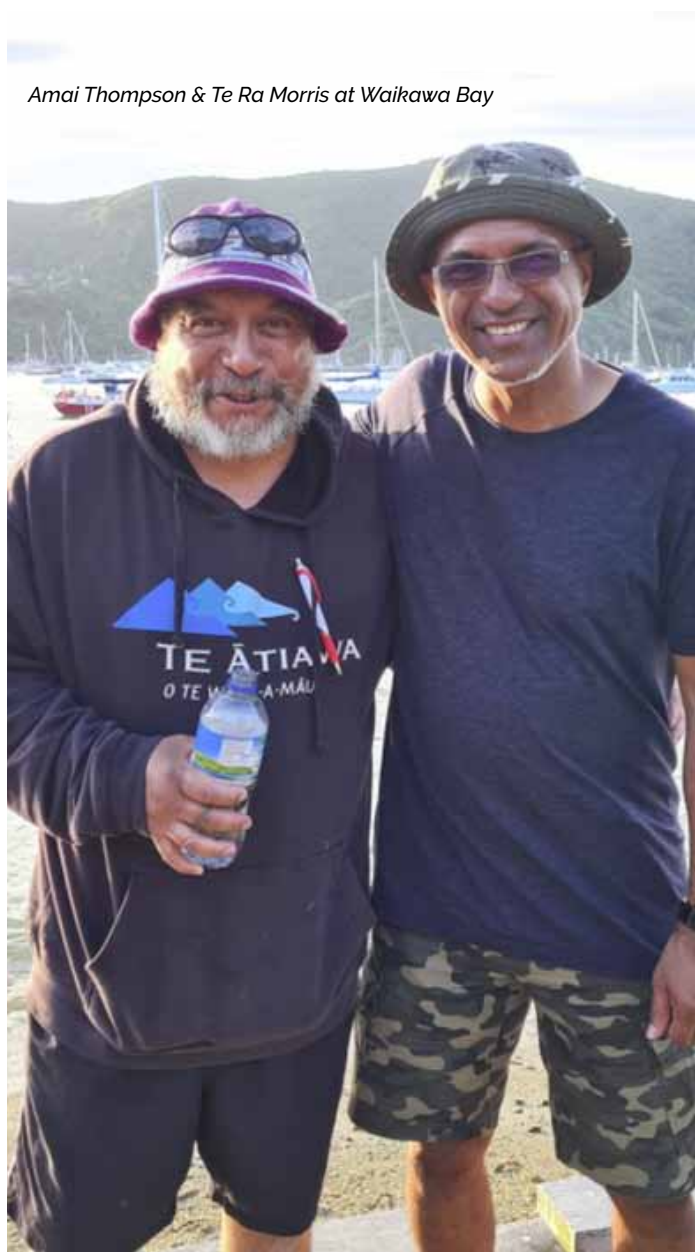
# "E TITIA NEI E TE ĀTIAWA"



Linda Ohia at The Whaling Station



Jaden Daniels



Amai Thompson & Te Ra Morris at Waikawa Bay



Keely Childs





*Kiri Fortune in her Te Ātiawa hoodie watching the sunset in Taranaki on NY eve.*



*On the ferry back to Te Upoko o te Ika: TJ & Taiki Puketapu*



*Love Whānau: Ray, Zac, Tom and Harry*



*Our kaihoe looking out to Picton Foreshore. Hannah Bhandall, Jade Childs, Erin Bunt and Renee Hei hei*

## FACTS:

The Trust was established in December 2012 as the post settlement governance entity to enable Te Ātiawa to receive Treaty settlement from the Crown. The Deed of Settlement was signed on 21 December 2012.



## INSURANCE SCHEME FOR TE ĀTIAWA O TE WAKA-A-MĀUI IWI MEMBERS

To ensure that iwi members are getting the best advise on insurance when they need it Aon & Te Ātiawa are teaming up to offer Iwi members a dedicated domestic insurance solution.

# INTRODUCING FOR TE ĀTIAWA MEMBERS INSURANCE SCHEME

Offering protection for your Home, Contents, Vehicles, We believe that arranging Insurance should be easy with a Real Human to talk to - Not some call centre;

### Benefits:

- Dedicated local point of contact for Iwi Members; Aon is proudly Local and Proudly Human
- Obligation free quotes
- Aon works on your behalf when there are claims to ensure the best outcome;
- Expert advise when choosing the right cover for your needs;
- Competitive pricing on premiums

### AonMe Home Insurance

Whether it's the family home, holiday house or your rental property, your valuable investments need to be financially protected. We can help you manage your property-related risks and provide you with cover that insures you for either full replacement or a nominated sum. Our cover ensures your investment is protected for practically every scenario you can think of, be it damage or loss due to a fire, earthquake, break-ins or weather-related events.

### AonMe Contents Insurance

Too often we underestimate the value of the belongings we have worked hard to purchase for our home. AonMe contents insurance will help provide you with the right cover to financially protect your valued belongings should anything be damaged, stolen or need repair or replacement.

### AonMe Vehicle Insurance

As New Zealanders, we love our cars and given the nature of our landscape and transport systems, we spend a lot of time in them. AonMe Vehicle Insurance Cover provides security and reliability for you, knowing you're insured properly while you're on the road or while your car is parked at home.

### How do we get a quote?

Interested members should contact our local point of Contact is Account Manager Janine Jordaan and make sure to mention they are an Iwi Member

You can visit Janine at the Aon Blenheim branch at 15 Kinross Street, Blenheim; **Call on 03 520 8301 or email [Janine.jordaan@aon.com](mailto:Janine.jordaan@aon.com)**

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



# 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](mailto:info@tam.org.nz)

**Website:** [www.tam.org.nz](http://www.tam.org.nz)

**Phone:** 03 528 6061



## Waikawa Marae

210 Waikawa Road, Waikawa, Picton

**Contact:** Allannah Burgess (Marae Manager)

**Email:** [manager@waikawamarae.com](mailto:manager@waikawamarae.com)

**Website:** [www.waikawamarae.com](http://www.waikawamarae.com)

**Phone:** 03 573 7547



## Whakatū Marae

99 Atawhai Drive, Atawhai, Nelson

**Contact:** Katiana Maaka (Kaiawhina)

**Email:** [Katiana.Maaka@whakatumarae.co.nz](mailto:Katiana.Maaka@whakatumarae.co.nz)

**Website:** [www.whakatumarae.co.nz](http://www.whakatumarae.co.nz)

**Phone:** 03 546 9097



**TE ĀTIAWA**

*O TE WAKA-A-MĀUI*

