

# PĀNUI

Paengawhāwhā (April 2020)  
Issue #25



## '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*



Davinia Parker



Doreen & Alan Stevenson



Presentation of acknowledgement to the Waka Tangata crew.



Anatohia and her beautiful art work.



Jordan Bennett, Perry O'Carroll and Jivanni Adams



Laura Bowdler and whānau who travelled over from Australia for Christmas 2019.



George Aldridge Snr, Joe Puketapu, Bev Maata-Hart, Rita Powick and Ron Riwaka

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### Content Disclaimer

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We had a lovely visit from these little wee gems who came in with their Nanny Pam Tanerau-Love.

Left to right: Saphyre, Heriata, Anatohia, Atarangi and Piripi



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## Calendar Dates

<b>Kaumātua koha 2019</b>	<b>Kaumāta 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 2020. Closing date is 30th June 2020.
<b>1 April – 30 April 2020</b>	<b>Victoria University Te Ātiawa o Te Waka-a-Māui Award (2 Science Scholarships)</b> Open for application as advertised by MailChimp and on Trust website.
<b>1 July – 31 July 2020</b>	<b>2020 Education Grant</b> Open for application 1st July 2020 – 31st July 2020.
<b>October 2020</b>	<b>Te Ipukarea hosted by Ngāti Toa</b> Te Ipukarea will be hosted by Ngāti Toa in October 2020 (Dates to be confirmed). If you wish to participate please contact the Office on 0800 284 292.
<b>Sunday 29 November 2020</b>	<b>Annual General Meeting</b> Te Ātiawa AGM will be held at Waikawa Marae, 210 Waikawa Road, Waikawa. Further details will be included in the Pānui scheduled for October 2020.
<b>November 2020</b>	<b>TRUSTEE ELECTIONS</b> 4 Trustee seats will be up for re-election in November 2020. Further details will follow in July 2020 Pānui.

Whakataka te hau ki te uru

Whakataka te hau ki te tonga

Kia mākinakina ki uta

Kia mātaratara ki tai

E hī ake ana te atakura

He tio, he huka, he hauhū

*Cease the winds from the west*

*Cease the winds from the south*

*Let the breeze blow over the land*

*Let the breeze blow over the ocean*

*Let the red-tipped dawn come with a sharpened air*

*A touch of frost, a promise of a glorious day*

**Tihei Mauri ora**

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

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

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

Unite  
against

COVID-19

Please take time to visit the website for  
updates on the COVID-19

[www.teatiawatrust.co.nz](http://www.teatiawatrust.co.nz)

and for information for whānau as to where you can go to  
find assistance and to register to get support.

Alternatively please ring the #MANAAKI20 call centre  
The call centre number is

**0508 4 MANAAKI (0505 4 6262254)**

You are encouraged to check the Trust website for the link  
to #MANAAKI20

[www.manaaki20.org](http://www.manaaki20.org)

#Manaaki20 provides advice specific to Māori about what whānau  
needs to know, how to be safe, and to stay connected and protect  
those around you by staying at home.

## SYMPTOMS OF COVID-19, FLU AND COLD

	DRY COUGH	FEVER	RUNNY NOSE	SORE THROAT	BREATH-LESSNESS	HEADACHE	BODY ACHES	SNEEZE	FATIGUE	DIARRHOEA
COVID -19										
FLU										
COLD										

FREQUENTLY   SOMETIMES   LITTLE   RARE   NOT

@SIOUXSIEW @XTOTL thespinoff.co.nz

SOURCE: WHO, CDC CC-BY-SA

To ensure our whānau support gets to those who need it most, Te Pūtahitanga o Te Waipounamu is surveying whānau via its 'Whānau Support Survey' to see who needs support, and what that support looks like. Please help by filling out this vital information in the Whānau Support Survey:

[www.surveymonkey.com/r/Manaakicall](https://www.surveymonkey.com/r/Manaakicall)

Also, on the Trust Website is a link to the Ministry of Health COVID-19 daily updates:

[www.health.govt.nz/our-work/diseases-and-conditions/covid-19-novel-coronavirus](https://www.health.govt.nz/our-work/diseases-and-conditions/covid-19-novel-coronavirus)

Please take extra care of yourself, whānau, friends and neighbours at this trying time.

Nga mihi

Trustees & Staff

Te Ātiawa o Te Waka-a-Māui

**REDUCE CONTACT.   REDUCE RISK.   REDUCE SPREAD.**





# COPING CALENDAR: KEEP O

30 actions to look after ourselves and each other as we

**1** Make a plan to help you keep calm and stay in contact

**2** Enjoy washing your hands. Remember all they do for you!

**3** Write down ten things you feel grateful for in life and why

**4** Stay hydrated, eat healthy and boost your immune system

**8** Take five minutes to sit still and breathe. Repeat regularly

**9** Call a loved one to catch up and really listen to them

**10** Get good sleep. No screens before bed or when waking up

**11** Notice things that are beautiful in the world around you

**15** Make some progress on a project that matters to you

**16** Rediscover your favourite music that really lifts your spirits

**17** Learn something new or do something creative

**18** Find a way to do 15 minutes of physical activity

**22** Find positive stories in the news and share these with others

**23** Have a tech-free day. Stop scrolling and turn off the news

**24** Put your worries into perspective and try to let them go

**25** Look for good in the news and notice your own strengths

**29** Connect with nature. Breathe and notice life continuing

**30** Remember that all feelings and situations pass in time



“Everything can change. It gives you the freedom to move on from a set of circumstances.”

**ACTION FOR HAPPINESS**



Find out more about the Ten Keys to Happier Living, including books,...

# CALM. STAY WISE. BE KIND



face this global crisis together. Please use & share 🙏

hydrated,  
thy food  
st your  
e system

**5** Get active.  
Even if you're  
stuck indoors,  
move & stretch

**6** Contact a  
neighbour or  
friend and offer  
to help them

**7** Share what  
you are feeling  
and be willing to  
ask for help

e five  
hat are  
ul in the  
ound you

**12** Immerse  
yourself in a new  
book, TV show  
or podcast

**13** Respond  
positively to  
everyone you  
interact with

**14** Play a game  
that you enjoyed  
when you were  
younger

a fun  
o an extra  
utes of  
activity

**19** Do three  
acts of kindness  
to help others,  
however small

**20** Make time  
for self-care. Do  
something kind  
for yourself

**21** Send a  
letter or message  
to someone you  
can't be with

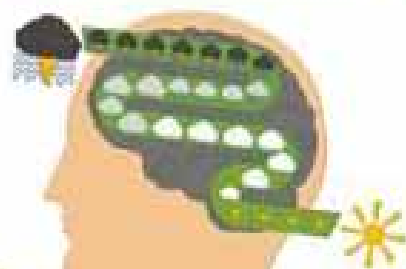
or the  
others  
ce their  
ngths

**26** Take a  
small step  
towards an  
important goal

**27** Thank three  
people you're  
grateful to and  
tell them why

**28** Make a  
plan to meet up  
with others again  
later in the year

can be taken from us but one thing:  
to choose our attitude in any given  
stances” ~ Viktor Frankl



[www.actionforhappiness.org](http://www.actionforhappiness.org)

guides, posters and more here: [www.actionforhappiness.org/10-keys](http://www.actionforhappiness.org/10-keys)

# TE RĪPOATA O TE HEAMANA - CHAIRPERSON'S REPORT

Nā Archdeacon Emeritus Harvey Ruru QSM

The Pou Whakairo and Commemorative Memorials honouring our 28th Māori Battalion "D" Company Te Tau Ihu Soldiers will be unveiled on Te Ātiawa Waitohi Pa Reserve – known today as Picton Foreshore Reserve. Picture has Te Āwhina Marae Master Carver John Mutu with Ronald Petley & Sean Delaney in background planning with Barney Thomas.



Before the soldiers departed Picton in World War II, the Tohi Rites were carried out by Tohunga on each of the soldiers. Te Ātiawa Trust Office will update their website and emails to keep the whānau informed of this event.

5am Wednesday 5th February 2020 Dawn Blessing of the 28th Māori Battalion National Museum on Te Tiriti Grounds Waitangi and when the beautiful dawn blessing rituals had been carried out, look who we found amongst us as the dawn gave way to the rays of sunshine.



*Maurice Love and Susan Love de Miguel*



*Liana Poutu*



*MP Rino Tirikatene*



*Kia whakanuia, kia maharatia nga mea mate o tatou.*

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

May our respected dead be always honoured and remembered.

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

It was lovely having new Trustee Mark Barcello and long term trustee Vennessa Ede with Chairperson Harvey Ruru at the 5am Dawn Blessing of the 28th Māori Battalion National Museum as a part of the programme of the National Iwi Chairs Forum which began at Waitangi Copthorne Hotel on Tuesday 5th February with a very large turnout of Iwi Chairs from throughout Te Motu. The subjects of Oranga Tamariki Māori Expert Report, Climate Change, Freshwater, Challenging Government on not listening to Iwi/Māori, Professor Margaret Mutu on Constitutional Change and seeking that the Document of Discovery which gave White Supremacy over Colonised lands be annulled, insistence that UNDRIP – United Nations Declaration on the Rights of Indigenous People be recognised, signed and actioned by the NZ Government who did not sign UNDRIP because 4 out of the 46 UNDRIP tenets were not compatible with Te Tiriti o Waitangi and The NZ Constitution – Iwi/Māori disagree with the Governments position and the NZ Constitution is flawed. The political realm continues as the poverty of our people and huge disparity in health, imprisonment, affordable housing, education, the vulnerable, employment, wealth and income remains with only cosmetic Government changes.

Te Ātiawa Trustees welcomed newly elected Trustees Mark Barcello and Rachael Hāte onboard. Great to have their duty of care, enthusiasm and perspectives networking with betterment to Te Ātiawa Iwi Te Waka-a-Māui – Te Tau Ihu.

In this Pānui 25, Te Ātiawa Trustees would like to thank very much CEO Richardt Prosch, the amazing capability of all the Operational Staff and those who contribute valued time in all the communities and activities in which Te Ātiawa are involved in. We are looking at further Operational staffing

Friday 6th December 2019 – Ngāti Kuia hosted a Kotahitanga o Te Taiao Alliance Project in Te Hoiere which was also occasioned with a beautiful Ngāti Kuia Kaumatua Christmas Luncheon.

Thank you, Ngāti Kuia, for the beautiful hosting of this iwi event and Te Ātiawa wish you every success with Te Hoiere Restoration Project.



*Andrew Stephens Ngāti Tama, Ngāti Kuia Kaumatua Elaine Wilson, Hon. Eugenie Sage Minister of Conservation and me.*

appointments in Support and a Social Manager which reflect some of the huge expansion of mahi required across Te Waka a Māui and Te Tau Ihu.

No reira whānau  
Ma lhowa koe e manaaki

Harvey  
Chairperson & on behalf of all  
Te Ātiawa Trustees and Operations

**\$500 Grant is available to immediate whānau of registered members who have died and \$500 assistance with Hura Kohatu.**

Please go online [www.teatiawatrust.co.nz](http://www.teatiawatrust.co.nz) or phone the Office 035735170 or Email: [Office@teatiawatrust.co.nz](mailto:Office@teatiawatrust.co.nz) for further support or enquiries.



# TUIA 250

## WEAVING TOGETHER CULTURE AND HISTORY

On Friday 21st November 2019 hundreds of people from Te Wairau (Marlborough) watched in anticipation for the arrival of the Endeavour replica from Australia, and the va'a tipaerua Fa'afaite from Tahiti arrive on Picton shores.

The waka were welcomed in by 3 of our local iwi Te Ātiawa, Ngāti Apa ki Te Rā Tō and Ngāti Kuia who with pride and humility paddled out on their Waka Tangata to greet our Manuhiri as our Tipuna would have many years ago. As the waka came ashore each iwi were able to showcase their chants and waka before beaching ashore. Raukura were visible in the crowd and Te Ātiawa Mana was felt and seen. A true definition of "E titia nei e Te Ātiawa". A once in a lifetime experience and spectacular day for all people to come together and enjoy history and culture. The Waka were officially welcomed with a Pōwhiri at Meretoto (Ships Cove) on Thursday 20th of November 2019 by Te Ātiawa, Ngāti Āpa ki Te Rā Tō, Ngāti Kuia and council.







# NGĀ KAIHOE

## MĀ MUA KA KITE A MURI, MĀ MURI KA ORA A MUA



He whakamihi tēnei ki ngā kaihoe i kaha ki te kaupapa, i pono ki te kaupapa, ahakoa ngā piki me ngā heke i hoe whakamua. Ko koutou ngā tino MVP (Most valuable players)!! Nā mātou ngā uri o Te Ātiawa te whiwhi.

Te Ātiawa were fortunate to have a great waka crew who worked together as a whānau and pulled off such a magical kaupapa, that has made us all proud. We cannot thank each and everyone of you enough for the support and commitment you all have had.





## Waka Tangata – He waka eke noa

The meaning of our 2 Te Ātiawa o Te Waka-a-Māui Waka

**Te Aorere** - a name chosen by our Motueka whānau, representing the movement of the clouds & their significance in charting the weather patterns that affect waka travels.

**Te Tairere** - a name chosen by our Waikawa whānau, representing the importance of the many tidal movements that waka face in their travels.

We would like to acknowledge and thank our naming kōmiti, George Aldridge, Joseph Puketapu, Rita Powick, Aunty Sarah Caldwell and Daren Horne for taking the time to come together and name the 2 waka. Also, a big thank you to all the whānau who put forward names for the waka.













In the lead up to the Tōtaranui 250 event Burnsco Manager Neville and his team sponsored life jackets for our waka tangata whānau to stay safe while on the water.



On behalf of the waka tangata whānau, Te Ātiawa o Te Waka-a-Māui Trust gives thanks and expresses its appreciation to the team for your assistance.

Before and while our newly built waka tangata were representing Te Ātiawa at Meretoto and Waitohi (Picton), Vaughn, Sarah, Jock and the Team assisted without delay on any repairs and leakages our waka may have had, ultimately saving the day, allowing Te Ātiawa to show face and represent as Manawhēnua of Tōtaranui.



On behalf of the waka tangata whānau, Te Ātiawa o Te Waka-a-Māui Trust gives thanks and expresses its appreciation to the team for your assistance.

# PAPA PĀNUI – NOTICE BOARD

## **Kaumātua payments 2019**

Kaumātua payments for 2019 will close June 30 2020 If you have not yet received your Christmas koha please contact the Office on 0800 294 282.

## **School Bags**

School bags are available for registered iwi tamariki.

## **Picton Ferry Terminal**

PICTON FERRY TERMINAL LANDSCAPE CONCEPT



As Port Marlborough and Kiwi Rail have teamed up to modify/build new facilities pertaining to Picton Ferry Terminal for new vessels below is a link for your perusal and consideration

<http://www.teatiawatrust.co.nz/news/noticeboard#picton-ferry-terminal>

## **Aoraki Bound 2020**

Congratulations to Andrea Weir's who is the successful applicant for Aoraki Bound 2020. If you wish to apply for the next intake please email your interest to Pare at [office@teatiawatrust.co.nz](mailto:office@teatiawatrust.co.nz)



Harry Love and Tommy Norton coming back from Te Awaiti.



Lynella, Alamein and Te Mahea Hei Hei - Kalolo.





# KŌRERO O NEHE – MIKE TAYLOR

## TŌTARANUI PĀ & CHAPEL SITES PART ONE

### OKUKARI PA & CHAPEL

After anchoring the “Tory” in Onauku (East Bay), Arapaoa, on Thursday October 31 1839, Wakefield and party in company of Wiremu Kingi Te Rangitaake, landed at Wharehunga (Grass Cove), the party proceeded over the island of Arapaoa to Okukari.

Upon coming into sight of Okukari, Te Rangitaake requested Wakefield and others to fire off their muskets. The report of which brought a reply, a continued discharge of muskets until the party reached the Kainga, where they found 200 men in a state of great excitement, preparing their waka to cross Raukawa Moana to Waikanae, to carry on the war against Ngāti Raukawa.<sup>1</sup>

Te Rangitaake and the party proceeded to shake hands with everyone at the settlement, who were ranged around the place of public meeting. After which a tangi commenced in honour of the chief's arrival, and for their friends who had fallen at Kuititanga.<sup>2</sup>

In December 1840, the Reverend Octavius Hadfield visited Kura Te Au and Totaranui,<sup>3</sup> crossing Raukawa Moana in his little open boat, he stated that his visit was a very interesting one. He was well received by the Ngāti Awa people, who were relations of the Ngāti Awa at Waikanae, with whom Hadfield lived. On this visit he found several well-built places of worship, one especially at Okukari, which measured sixty feet in length.

In a letter to his mother on January 20 1841 he states:-

***“I spent about a week at Okukari where there are a great many Natives. There they have built a very large place of worship and are very regular and attentive at school,***

***and well behaved. Some of them I found well informed in many of the doctrines of the scriptures.<sup>4</sup>***

There was also a good school, which Hadfield had established some six months before, to which approximately eighty adults attend daily, there were several schools in the area.<sup>5</sup> They always inquired of Hadfield whether there was a minister to live among them.

Hadfield then visited Cloudy Bay, where he met Samuel Ironside the Wesleyan Missionary who had arrived the day before.<sup>6</sup> There were three schools in Totaranui carried on by Ngāti Awa in connexion with Octavius Hadfield.<sup>7</sup>

In July 1841, Octavius Hadfield stated that he had a very interesting visit to Te Waipounamu, where he had a congregation consisting of approximately 900 persons on the Lords Day at Okukari, he also baptised seventeen persons there. He also stated that it would be a very good station for a missionary.<sup>8</sup>

In a letter that same month he gives the following account:-

***“At Okukari in Queen Charlottes Sound, I found they had built me a house where I made myself very comfortable. I had a congregation at that place of above 800, some of whom came from the neighbouring places.<sup>9</sup>***

On another visit to Okukari on March 8, 1842, he reports on a congregation of above 700 persons, baptising forty-two

1 This was the party preparing to avenge their relations who were killed in the battle of Kuititanga which took place at Waikanae on October 16, 1839.

2 Wakefield Dispatches from the Tory in Queen Charlotte Sound, Supplementary Information 1839, P 137.

3 Tory Channel and Queen Charlotte Sound.

4 Letter from Octavius Hadfield to Mrs O. Hadfield January 20, 1841 from Kapiti.

5 Octavius Hadfield 1814 - 1904 Letters to the Church Missionary Society. Letter dated February 1, 1841.

6 This would make Rev Hadfield's visit to Okukari December 21, 1840. See Samuel Ironsides Journal, P47, he arrived at Cloudy Bay on December 20 1840. Picton Historical Society Inc.

7 Hadfield's Journal P 8. qms 895, Letter from Hadfield dated July 22, 1840.

8 Hadfields Journal qms 895 P 16.

9 Letter to Miss M Hadfield dated July 28, 1841.

adults and twelve children, afterwards administering the Lords Supper to twenty persons.<sup>10</sup>

In the months of January and February 1843, he remained at Okukari for twelve days, during which time, on two different Sundays he administered the sacraments. There were 65 present at the Lords Supper, on the following Sunday he baptised 45 male, 15 female adults and 21 children.

Preaching every day to a large congregation, consisting of about 300 or 400, on Sundays there were 700 present, making him very pleased at the increasing interest taken by the people of Ngāti Awa, and was altogether delighted with his visit to Okukari.<sup>11</sup>

Dieffenbach also comments on Okukari and other settlements in Tory Channel:

*"On the same side as Te Awaiti, two other settlements of Ngāti Awa, called Wangenni (Whekenui) and Okokurri (Okukari), likewise situated on beaches, of which the latter one has the most inhabitants, not however exceeding 150 in each."*

*"They have carefully cultivated their soil, planted taro and potatoes in well fenced gardens, they have many pigs, and seem well off. They never go after spirits, or sell anything for it, and are very friendly communities."<sup>12</sup>*

The Rev. Charles Lucas Reay reporting on the character of Native Schools in November 25 1845, reports the following on Okukari:-

*"I have a full employment in reading with the Natives, answering their questions upon the subjects of our lection, and examining the candidates for baptism. As many are absent, the number who attended School on the Lords Day was about 130."*

He states that the schools were not restricted to children, but many of the adults including many of the old chiefs were learning to read and write.<sup>13</sup>

## WHEKENUI

Whekenui situated in Kura Te Au, at which Kainga was a substantial Chapel of 35ft x 25ft, it was opened in August 1842, by the Rev. Aldred of Whanganui a Tara (Wellington),



*Looking across to Whekenui from Okukari.*

while there on his return from Wharekauri (Chatham Islands).

The building cost the Wesleyan Society nothing but a pair or two of hinges, as well as a few nails.<sup>14</sup>

Barnicoat gives the following account:-

*The Natives had a long service in their Chapel commencing at daybreak. We then rowed about a mile to another village of Whekenui. Here we met with a few Natives we had known in Nelson, and were kindly received, making several sketches of their huts, and the strange carved faces around the stockade followed by a crowd of Natives who watched the sketch stroke by stroke with the greatest of interest, laughing every now and then as the resemblance became more apparent.*

*They then led Barnicoat to a grotesque figure at a corner of the stockade asking me to "make a write of that," which he did to their great amusement. In this village too there was a very pretty Chapel built by the Māori people, and another in a village almost adjoining. (Okukari)<sup>15</sup>*

On January 20 1841, after arriving home at Ngakuta Bay, Cloudy Bay, Samuel Ironside reports the following:

*"I preached at Wekenui, a large settlement to upwards of 200, from cor.5.18.21.<sup>16</sup> Next day I went to Totaranui, found a large number waiting my arrival, perhaps 300."<sup>17</sup>*

10 Hadfields Journal qms 895 P 22. Report for year ending July 1 1843.

11 Hadfields Journal qms 895.

12 Dieffenbach Dispatches from the Tory in Queen Charlotte Sound. Supplementary Information 1839, P 104.

13 Rev Charles Lucas Reay Letters 1845.

14 Letter from Samuel Ironside to the Secretaries, dated Pishgah Vale, Cloudy Bay January 7, 1843. It would seem that the Wesleyans and Anglicans were both using these chapels seeing how Aldred opened it and the Wesleyans claiming to have built it.

15 Barnicoats Journal 1841-1844 P 58 Qms 139, National Library of N.Z.

16 The Journal of Samuel Ironside October 1839 - July 1843 P 51. Picton Historical Society Inc.

17 Journal of Samuel Ironside P 52.



## TE AWAITI

In 1834, the Ngāti Awa of the Tama Te Uaua Heke (Migration) arrived at Te Awaiti to join their relations there, this heke left Taranaki after the siege of Nga Motu in 1832, it arrived at Waikanae in the summer of 1833.

The chief of Te Awaiti was Waiti who was baptised by Samuel Ironside and given the name Edwin White as Ironside states:-

*"With his people evidenced his zeal for the Lord by building a strong chapel, about thirty feet square and had paid three pigs to a European carpenter for the pulpit and has erected it in it."<sup>18</sup>*

On March 21, 1843, Barnicoat reports;

*"The village of Te Awaiti is chiefly inhabited by white people, these are all connected with whaling. It contains several houses much like a Native whare with the addition of chimneys, there is a pretty looking native Methodist Chapel."*

*"A strange looking monument erected by the Māori people in memorial to a white man sometime ago, it consists of a half canoe standing erect at the corner of a little railed enclosure, the canoe is rather fancifully painted."*



Te Awaiti showing school on ridge at left

On returning to Te Awaiti on March 22, 1843, here Barnicoat observed the Māori artificers at work on a canoe, the tool which served as a hatchet, adze, plane, was made from a piece of hoop iron with its edge sharpened and ingeniously set in a wooden handle. Another was making the holes for tying the canoe together with a bit of rod iron with a chisel like end, driving it with a piece of wood.<sup>19</sup>

18 Samuel Ironsides Journal October 1839 - July 1843.

19 Barnicoats Journal 1841 - 1844 P 57 Qms 139 National Library NZ.

## TE TIO PUKE AND PUHE



Puhe Point Chapel Map.



These were two small Kainga in Kura Te Au. Puhe is the point directly opposite Moioio Island, on the Ngaruru Reserve, while Te Tio Puke is the point between Te Tio (Oyster Bay) and Te Pangu Bay, at each of these places was a small Chapel. There were about thirty Wesleyan members at these Kainga.<sup>20</sup>

Te Tio Puke is on the opposite side of Kura Te Au (Tory Channel).

## WAKAKARAMEA

Passing through Kura Te Au, the next Kainga after Puhe at which there were Wesleyans was Wakakaramea, at which an excellent place of worship was built in early 1841. This Chapel measured 30ft x 30ft, for their contribution, the Wesleyan Society supplied nails, hinges, a lock for the door, with everything else being carried out by the Ngāti Awa, here there were 40 members of the Society.<sup>21</sup>

20 Letter from Samuel Ironside to the Secretaries January 7, 1843.

21 Letter from Samuel Ironside to the Secretaries January 7, 1843.



*Kaihinu at left and Moioio at right, with Tauranga Kawanu Bay in background.*

## MOIOIO AND KAIHINU PA

The island pa of Moioio is situated near the junction of Totaranui and Kura Te Au,<sup>22</sup> and as has been quoted in this pa's earlier history, that it was once the pa of Purahonui of Ngāti Kuri of Ngāi Tahu, and was abandoned by these people after an attack by the Ngāi Tara who at that time lived on Kaihinu.



*Moioio Te Moutere with the Tory alongside. Showing the lwi in their Waka fishing. Charles Heaphy sketch 1839.*

After 1828, Moioio Island became the pa of the Ngāti Rahiri hapu of Ngāti Awa under their chief the well known Huriwhenua, late of Te Taniwha Pa, Taranaki, further history relating to this chief can be found in the Origins of Ati Awa.

The adjoining pa on Kaihinu was also occupied by the Ngāti Awa, and they were still in residence there in August 1849, although some of these people had removed to Motueka in

the early part of 1844, where they lived with their relations of the same tribe.<sup>23</sup>

Dieffenbach gives the following;

*Proceeding hence along Queen Charlotte Sound we find no other settlement, until we come to the island of Moioio, and the coast opposite it, where there is again a pah of about forty Natives, likewise of the Ngāti Awa tribe.<sup>24</sup>*

*"A small rocky island called Moioio, soon became visible, on the beach of which several canoes were drawn up. On its summit were formed pa, or villages, and all the inhabitants looked down on us as we passed close by.*

*Several canoe's with natives were out fishing, they had various kinds of fish, especially fine mullets and gurnets, which they offered for sale. I was told the number on this island was about 150.<sup>25</sup> I visited the island of Moioio, and afterwards came to a Native settlement called "Toko Karoro," on the island of Arapaoa. Also called at E Taua."<sup>26</sup>*

He says that they found no other settlement until they came upon Moioio Island, and the coast opposite to it, Kaihinu, where there is a pa of about forty Natives, likewise of the Ngāti Awa tribe. They supplied the Tory with fish while at Ship Cove, continuing to do so at Te Awaiti, they are Ngāti Awa's and have their Missionaries.<sup>27</sup>

<sup>23</sup> Anglican Māori Baptisms and Marriages 1842 - 1850, Nelson District August 14, 1849.

<sup>24</sup> Supplementary Information Wakefield 1839.

<sup>25</sup> Travels in New Zealand Vol I, E. Dieffenbach P 35.

<sup>26</sup> Travels in New Zealand Vol I, E. Dieffenbach P 58.

<sup>27</sup> Dieffenbach Dispatches from the Tory in Queen Charlotte Sound, Supplementary Information 1839 P103.

<sup>22</sup> Queen Charlotte Sound and Tory Channel.





# TE IPUKAREA

Te Ipukarea 2019 was held at Motueka recreational centre and hosted by Ngāti Rarua.

Over 500 people were in attendance to take part in this awesome kaupapa where the 8 iwi of the top of the south battle it out in sports. Last year we had a lot of whānau support and participation.

This year Ngāti Toa has taken up the wero and will be hosting 2020 Te Ipukarea and we would like to encourage registered iwi members to participate in this kaupapa 2020.

Within the next month the Trust Office will be putting together a working group komiti to assist operations with Te Ipukarea 2020 and 2021. If you are interested in a position on the komiti please email or contact the Office on 0800 284 292 / [office@teatiawatrust.co.nz](mailto:office@teatiawatrust.co.nz).

### Task & Responsibilities for the Kōmiti members are:

- Ensure all players are registered iwi members with Te Ātiawa o Te Waka-a-Māui Trust.

- Manage all sports teams and ensure each team has a referee and team lead.
- Promoting and advertising Te Ipukarea within Te Ātiawa Rohe and to ensure this kaupapa has reached to all our whānau whanui.
- Put together a Haka Mōteatea for our whānau to learn, so that we are prepared and ready to take up the Wero of hosting in 2021.
- Assist with designing logo specifically for this kaupapa.

As part of our strategic plan the Office would like to host Te Ipukarea 2021, nō reira whānau whānui piki mai kake mai ki te tautoko i tēnei kaupapa whakahirahira.

To participate in this event you will need to be registered with Te Ātiawa o Te Waka-a-Māui Trust.

For further details please contact the Trust Office on 0800 284 292 or email [office@teatiawatrust.co.nz](mailto:office@teatiawatrust.co.nz)









# “THE BUTTERFLY EFFECT”

(EDWARD LORENZ 1963)

Tēnā koutou e te whānau  
Ko Sharon Campbell tōku ingoa  
This is my kōrero.



“The Butterfly Effect” (TBE) is a proven ‘Scientific’ idea known as “Sensitive dependence on initial conditions”, which sounds pretty fancy and basically means that little changes can have big outcomes. Butterflies are also my favourite creature as, out of something that may be truly ugly (The Caterpillar), something extremely beautiful comes. This is the ultimate transformation.

This story is about my “Butterfly Effect” and how, without it, it would have been unlikely for me, or my immediate whānau, to know our whakapapa.

While I always knew I had whakapapa I never knew how, where or through whom this came, though I spent nearly thirty years trying to find out.

Sadly, my father, from whom our whakapapa extends, refused to acknowledge his heritage, even to the extent that his children never met, or knew, who their paternal *tūpuna were*. *I believe there was also a cultural disconnect related to the fact that, because he was never taught tikanga, he somehow seriously offended against it, which contributed to the distance from his extended whānau, hapū and iwi.*

It is my belief that being ‘cut off’ from his whakapapa, and the lack of belonging, eventually led to him ‘self-medicating’ his pain by drinking excessively. Sadly, like a lot of other men from this background, he also expressed his anger and hurt through violence against his wife and family.

Because of his isolation from his heritage my father raised his family with a sense of ‘White privilege’. “If you look white

you are white”, which I also believe resulted in my own sense of disengagement from, and lack of belonging to, my immediate family, as I was the only one interested in our heritage.

As a result of this my life has not always been an easy one and I believe a lot of the early choices I made were based on my father’s inability to show love, kindness, and forgiveness. Thankfully, I long ago refused to be locked into this negative spiral of ‘Who is/was right’ and ‘Who is/was wrong’.

Over time I forgave my father, then changed my own outcomes through hard work, and learning, while also growing an increasing sense of my own spirituality.

So now we come to the heart of my own “Butterfly Effect” story which came about because of my choice of employment, and resulted in a huge amount of ‘life change’.

Over time I have been blessed to have had some very interesting professional roles which have given me insight into human behaviour, such as, being a stewardess in a Workingman’s Club (10 years), 12 years working in a High Court, working in mental health and physical disability fields, being a Probation Officer, and working as an administrator in health support. This resulted in my being able to work with people from ‘all walks of life’, with all sorts of heritage and life challenges.

At the time of this event I had been employed for two months as a support professional in a secure, locked, unit for people who have end stage dementia. Despite many

warnings about lack of safety, on Saturday July 19 2014, the owner of this facility rostered me on shift, alone, with 17 residents.

About an hour into my shift I was attacked, seriously assaulted and nearly killed by one of the male residents. No official enquiry was ever carried out by WorkSafe, something one could expect to happen after an incident like this is reported. Neither was I made aware of this until late 2018, when it was too late for me to address matters with them.

As a result of this event (Aged 60) I had to sell my home, as I could not keep up the mortgage, something that is not compensated for by ACC. Apparently there is some sort of discretionary process which the Minister for ACC has, whereby they can change this, however the current Minister decided he "Would not intervene in this way".

'Wow' I hear you saying this is all a bit 'Tragic', yet this story is not about the 'attack' or it's aftermath, I only relate these to you for background! I now look back at what happened with wonder as, if it had not been for these, untimely, unlikely, circumstances I would not now know my whakapapa, nor have the wonderful life I now embrace.

Seven months after the event I moved to Nelson, to undertake further study as a way of rehabilitating myself, regaining my sense of confidence, and creating a new path to the future. As part of this I completed three papers on "Colonisation" and the dramatic, inter-generational, ongoing affects this had on Māori. This gave me a lot of insight into my father's choices and behaviours, as well as the choices made by my tūpuna. (TBE1).

Around this time my lovely, talented niece Davina was becoming very interested in her heritage and began asking me questions about what I knew. This was a huge blessing as I no longer had the time or energy to continue on my own. How fortunate it has been that Davina was able to take what little knowledge I was able to give her, and use her own skills to connect to various heritage sites. By doing so

she was eventually able to connect the dots, adding extra information as she did. (TBE 2).

In December 2017 I graduated, with my Bachelor of Counselling degree, and in January 2018 I was privileged enough to take up employment as a DBT coach in Takaka, with Te Whare Mahana, New Zealand's only residential DBT intensive mental health programme. (TBE 3).

Ironically, at this time, in the interest of extending my knowledge of Māori culture, I also began volunteering at Onetahua marae, to assist in any manner I could, when pōwhiri and other events were being held. I continue to do so. (TBE 4).

In 2018 'Out-of-blue' Davina was contacted by Neville Gilmore who is my father's cousin. Neville generously gave us our whakapapa and also connected many other dots. (TBE 5).

Shortly after this I registered myself with the Te Ātiawa O Te Waka-A-Māui Trust (Te Ātiawa Manawhenua Ki Te Tau Ihu Trust), including the names of my brothers and sisters as part of this. Davina has now registered herself, and will shortly register her children. (TBE 6).

After completing my registration with Te Ātiawa Trust I attended the AGM in November 2018. As I was waewae tapu to Waikawa marae I waited at the gate, with two others, and was eventually warmly greeted by Amai Thompson who advised a discussion was being held as to whether a formal pōwhiri was necessary. After a short time Rita Powick came, greeted us and kindly advised there would be a mihi whakatau as "You already belong here and you are family". (TBE 7).

Even as I write type story I have tears in my eyes, as this was the first time in my life I have felt I 'Belonged' anywhere, to anyone, though have a sense of loss for all the years I have missed this feeling. Now, whenever I hear Rita, singing a karanga, in her role as a kaikaranga, I can pick her voice out and have such a feeling of aroha, it "Rips my heart out". (TBE 8).

**“Inā kei te mohio koe ko wai koe, i anga mai koe i hea, kei te mohio koe. Kei te anga atu ki hea”**

*("If you know who you are and where you are from, then you will know where you are going")*



I have attended a few events since then and feel so very grateful that I have been welcomed warmly by so many people, most of whom have not known me for very long. I also have the added blessing of establishing friendships and connections in Waitohi and Waikawa, and now spend 4-5 days there every 4-6 weeks, as a way of continuing/ maintaining a connection with my tūrangawaewae. (TBE 9).

This is especially interesting to me as I have always felt like I had a 'connection' with the Picton area, and had plans to sell my wee house and retire there before events changed my options. I still hope to somehow have this happen in the not too distant future. (TBE 10).

***"Inā kei te mohio koe ko wai koe, I anga mai koe i hea, kei te mohio koe. Kei te anga atu ki hea"***

***"If you know who you are and where you are from, then you will know where you are going"***

So, in closing my little story, I give thanks for the ability to write it, the privilege of having it included in the Pānui, and now humbly add a little bit of insight I gained from the events which led to me having this honour. (TBE 11).

When I was hanging against the door, bruised, torn and broken, with my life running like a movie on steroids before me (Yes that does happen), knowing that without a miracle I would die, the last thing I was thinking about was the 'stuff' that got in the way of life (What we own/want to acquire, fears, old hurts etc.). I did not fear dying, my thoughts were about the people I'd had the privilege of knowing, and how they could be left feeling sad, hurt and empty, by the hole I left in their lives. It didn't matter whether our last connection had been happy, loving, joyous, angry, hurtful or sad, all I cared about was that they knew when we were together I loved them no matter what, and that I forgave any past events that may have caused either of us pain. (TBE 12).

Today I feel incredibly blessed that I have led a life privileged with so many extraordinary experiences, so now choose to dwell on those that enhance my own, and other peoples' well-being. My journey forward now is along the path of loving kindness, whereby I can 'See' and accept the 'dark' in others, yet do my best to focus on the 'light' they choose to share with me. (TBE 13).

***Aroha ki te tangata, ahakoa ko wai te tangata***  
***(Love people in spite of who they are)***

However, don't get me wrong, I did not suddenly sprout angel wings, or learn how to play a harp, as there are still times when I plunge into sadness, self-doubt and dark thoughts. Tears, along with angry "Woe is me" and "WTF" sentiments sometimes find their way into my language, usually when I'm tired, overwhelmed and/or exhausted (Just as well I live alone, as this does not create a pretty look believe me).

Nevertheless, I continue to be extremely grateful that I am alive, and with the assistance of some amazing physical, psychological and spiritual healers have managed to rebuild myself into an independent, woman. I give thanks every day that I am still a reasonably healthy (Let's face it I'm not getting any younger, so I creak a bit), self-confident, loving, caring, humane and spiritual person, with a great sense of humour (Yep, I'm definitely a legend in my own lunchtime now!), with a sense of connection (on every level) I have never before experienced. I live in a one-bedroom haven provided by a housing trust (With rent I can afford). I have one or two really lovely friends, and can still contribute to society through work I really enjoy, while grasping any opportunity I am given with both hands. What more could I ever want? (TBE14 ++++).

**“Aroha ki te tangata, ahakoa ko wai te tangata”**

***(Love people in spite of who they are)***



# KA TAEA E KOE TE ĀWHINA I NGĀ KŌRERO MŌ TŌ MAATAU RANGATIRA NUI O TE ĀTIAWA, A TE MANUTOHEROA?

## Can you help with information about our Te Ātiawa Paramount Chief, Te Manutoheroa?

**Kaituhi: Ron Riwaka**

When I was first elected on the Trust in 2009, I heard korero about a Te Ātiawa Paramount Chief - Te Manutoheroa, his exploits, his courage, his fighting tenacity, his prowess and his enormous contribution to Te Ātiawa, which as a result of his exploits and those of other Chiefs is why we are here today in Te Tau Ihu. Not only that, he was one of the chiefs that signed *Te Tiriti o Waitangi* in Queen Charlotte Sound.

I also heard about his burial location somewhere in Kilmarnock (Totaranui | Queen Charlotte Sound). I was saddened that a tupuna of his standing was buried not in an urupā with others of his whānau, but alone.

At that time I decided that one of my kaupapa whilst I was on the Trust would be to find Te Manutoheroa, and to see that a maumaharatanga of some nature would be respectfully placed with him, and to have our iwi learn and record his stories, so he could always be revered.

## Te Manutoheroa



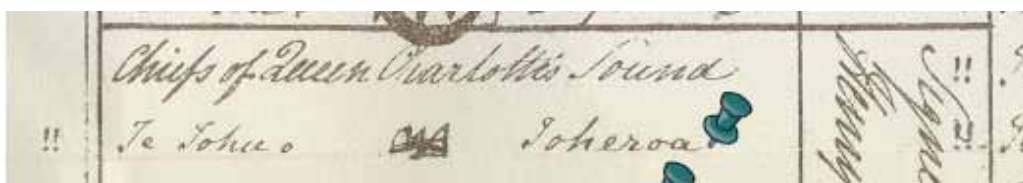
In 1840 more than 500 chiefs signed the Treaty of Waitangi, New Zealand's founding document. Ngā Tohu, when complete, will contain a biographical sketch of each signatory.

### Signing

Signature	Sheet	Signed as	Probable name	Tribe	Hapū	Signing Occasion
35	Sheet 8 — The Cook Strait (Henry Williams) Sheet	Toheroa	Te Manutoheroa	Te Āti Awa	Ngāti Kōmako ki Puketapu, Ngāti Hinerauhia	Queen Charlotte Sound 4-5 May 1840

Te Manutoheroa, also known as Taihuru, was an important chief of Te Āti Awa. His parents were Taihura and Motukuata. He married Heketangaa-rangi and they had at least three children.

In the 1820s, after migrating from Taranaki to the Wellington region with Ngāti Toa, he led the conquest of parts of Te Taihuru (the top of the South Island). In later life he lived at Queen Charlotte Sound, where he signed Te Tiriti on 4 May 1840. He was baptised shortly before his death the following year.





Fortunately a third-generation member who spent some time at Kilmarnock whilst growing up had the honour to have his father and grandfather before him state, and point out where they had been told, was the last resting place of Te Manutoheroa.

A boat trip was arranged to visit Kilmarnock. On board was kaumātua, some Trustees and a cultural advisor as well as the whānau member. After disembarking, and a karakia, we proceeded to be taken to the considered location. The sensations several of us expressed that we felt, convinced me that we had indeed found the location of the last resting place of Te Manutoheroa.

The next step was to scientifically confirm the location. This time on board, as well as Kaumātua, some Trustees,

the Cultural Advisor and the Cultural Manager was an Archaeological Geophysical expert with an array of scientific survey equipment. Without being given any specifics the Archaeological expert identified the exact same location as the whānau member had. Whether it is Te Manutoheroa buried at the site is still up for contention and cannot be 100% confirmed that it is him. What can be confirmed is that the readings indicate a burial has taken place and that given the verbal historical accounts it is conceivable that it is Te Manutoheroa.

Also taken into account is a documented quote,

*“A two-acre reserve at Te Ipapakareru Bay, the burial site of the paramount chief, Te Manutoheroa, was set aside and named the Tapapakareru Reserve – this land has not been vested in individual owners.”*

## SOME HISTORY ON TE ĀTIAWA OF WHICH TE MANUTOHEROA WAS PART OF

### Hao-Whenua. 1834.

In the fighting that occurred at this period both sides were well armed with muskets. Rangi-pito says, “Then the enemy in their thousands advanced against Ati-Awa in their *pa* at Hao-whenua, but Te Rau-paraha remained in his *pa* at Otaki, whilst Ngati-Rau-kawa and Waikato advanced to the attack—he was afraid of Waikato, *kei apititia mo nga he o mua* — (lest he should be killed on account of his former evil deeds against that tribe). So the *ope* came on to Hao-whenua full of bravado and anxious to exterminate Ati-Awa and their allied tribes — Taranaki and Ngati-Rua-nui. The *pa* was held by the chiefs Tu-whata (Hone), Huri-whenua, Te Hau-te-horo, Rau-ki-tua, Rere-tawhangawhanga, Rangi-wahia, Tau-tara, Te Tupe-o-Tu, Te Manu-toheroa, and others. It was a very large *pa*, palisaded with *pekerangi* (the lower line) and *kiri-tangata* (the upper and inner line), about two miles long (*sic.*) On the arrival of the enemy before the *pa*, three *ngohi*, or companies, were sent out by the *pa* to meet them, each two hundred men *topu* (four hundred), under Hone Tu-whata, Te Ua-piki, Rero-tawhangawhanga, and Huri-whenua as leaders. So they went forth, and were given over to death by the guns (*ka tukua ratou katoa hei ngaunga ma te pa*). As they went forth, those divisions under Hone and Te Ua-piki led the advance — the other two remaining in the rear as a

*whakahoki*,” or support. Then the enemy fled, followed by Hone’s party. After watching his advance for some time, the two other *ngohi* gave chase also as a support — for by that time they knew it was a real retreat and not a feint. They only followed the enemy as far as a swamp, however; and from there the enemy returned to their *punis*, or camps. The first attack on Hao-whenua was at an end, and the victory lay with Ati-Awa.

“The following day the enemy returned. They advanced by way of Pahiko, which is the same place as Muka-kai, a place on the south side of Hao-whenua, where Hau-te-horo and Te Tupe-o-Tu were posted with a small party of Te Ati-Awa. The enemy fell on them and killed most of them. This event occurred early in the morning. Ati-Awa only got one man in payment for these deaths — one Kuri, of Taupo, who was shot by Te Whaiaipo. Te Tupe-o-Tu was shot by Puke-rua of Ngati-Mania-poto. Then the enemy came on towards the sea-shore, where they fell across a party of women belonging to Ati-Awa, who were bringing food to the *pa*; many of these were killed, whilst several escaped to their friends—*na tana kaha ki te tahuti ka ora ai etahi* — (by their powers of running did several escape). This occurred on the beach at a place named Te Mahia, which was not far from Hao-whenua *pa*. the

enemy got on all sides and enclosed them, as it were. This event occurred in the forenoon.

\* If the *hunuhunu* or advance party, were driven back, then the *matua*, or main party, served us a *whakahoki* (to return, or, in fact, as a support), and they would then join in the advance. If any evil omen had occurred to the [gap — reason: illegible] such as a *kohera* (when the leading men turned to the left by mistake after he had cast the spear of defiance at the enemy), then would the people say, "*E He tai tahae! Unnhia!*" — ("Ah! There is the devil to pay! Withdraw! (free translation) and advance no further!")

"Then the enemy came on towards Hao-whenua, when Ati-Awa went forth in force from the *pa* to stop them. The two parties met about a mile distant from the *pa*, when the firing commenced. About noon they came to close quarters, and here Papaka—younger brother of Te Heuheu of Taupo — fell, shot in the forehead (by Te Naeroa, says old Taiata of Ngati-Tama, and his death squared that of Te Tupe-o-Tu). The Ngati-Tu-whare-toa, the Ngati-Mania-poto, and Ngati-Rau-kawa (the two first the allies from the north) suffered severely in this engagement — *toto ana i te ngaunga a te pu* — (the ground was covered with blood through 'the biting' of the guns). The enemy then retreated, carrying off Papaka's body with them, but leaving the rest of their dead lying in heaps on the battlefield. There were no other men of consequence who fell there besides Papaka (*kaore he ingoa a roto i a ratou*).

"The enemy retreated under the cover of night, for evening had come by the time the fighting had ceased — it was in the month of March — lest they should be seen by Ati-Awa, who had remained watching on the battlefield, but did not follow the retreating enemy. The following is the order in which the Ati-Awa allies remained on the field: — Ngati-Tama, nearest the sea; then inland of them the sub-tribe Kai-tangata; then Puke-tapu; then Manu-korihi; then Otaraua; then Ngati-Rahiri; then Nga-Motu; then Ngati-Mutungua. After some time, finding the enemy did not return, they all went back to the *pa* at Hao-whenua, for they did not care to follow up the enemy in the dark for fear of ambushes. The enemy retired to Pahiko, and thence to their *punis* (camps) at Otaki, where was Te Heuheu, the head chief of Taupo lake, to whom was shown the dead body of his brother Papaka, who had been persuaded to join in this affair by

his elder brother. No one equalled Papaka in arrogance; he was a fine, handsome man of great personal attractions and of an aristocratic bearing. Te Heuheu was much cut up at the death of his brother, and proceeded to lament his death in the following tangi: —

Taku tiroiro noa i te hono tatai,  
Ka wehe koe i ahau!  
Te murau a te tini—  
Te wenerau a te mano.  
Taku manu tioriori  
Mo nga hau kopanga-rua ki te tonga  
Ko Te Tupe-o-Tu, ko Hau-to-horo  
Ka whakairi te toa.  
Rangahau atu ra  
Nga titahatanga ki Pahiko  
He kauterenga nui na koutou  
Nga taumata i Te Horo  
E whakamakuru ana ko aitua tonu  
Ko Tiki raua ko Te Toa,  
Ko whana-ihu, ko whana-rac  
Ko te tama i aitia  
E tera wahine, e tera tangata  
I whakatutuki ana  
I nga waitete a Tu-matauenga.  
Taku whatiwhati-ki ka riro,  
Tuku poroporo tu ki te hamuti  
Taku wai whakatahetahe,  
Ki te kauhanga riri.  
He unuhanga a toa.  
He rutunga patu,  
Na koutou ko ou matua  
Ki te one i Purua  
Ka whakina atu ra,  
Kia whana ai ou ringaringa,  
Kia hokai ai ou waewai,  
Hare ra, E Pa!  
I nga tai whakarewa kauri,  
Ki te uru,  
Tutanga pononga e, roto i a au,  
Kei te aha to hara?  
Kei nga hara tata nunui,  
A Tiki-macroero  
Kei o hianga i tuku atu ai,  
Ka moe koe i te kino,  
To Hoa—e—!



To continue Rangī-pito's narrative: — "Ngāti-Rau-kawa, Waikato and their allies now remained in their camp considering what they should do. It was finally decided to proceed against Te Kenakena (a place near the mouth of the Wai-kanae stream, and close to a little lake there now—1897—covered by the sand hills), which was occupied by that branch of Ngāti-Toa under the chieftainship of Te Hiko-o-te-rangi, son of Te Pehi Kupe who was killed at Kai-apohia, South Island, in 1830. This branch of Ngāti-Toa had divided off from those under Te Rau-paraha, because of the relationships of Te Hiko-o-te-rangi's mother to Ati-Awa.

"In the morning the *toro*, or scouts, went forth from Te Kenakena *pa*, and discovered the advancing enemy" (who apparently had slipped past Hao-whenua in the dark); "but nothing came of this just then—the fight commenced later in the morning, and continued until the afternoon. During this engagement, Waikato made a dash at Ngāti-Toa (under Te Hiko), who were sent reeling backwards in confusion, but none were hurt. As they retired they carried their guns at the trail (*raparapa toia te pu*). They fell back on the main body of Puke-tapu, Manu-korihi and Nga-Motu" (who had apparently come to assistance of Te Hiko). "Then Ati-Awa charged down on the enemy, and Ngāti-Mania-poto, Waikato and Ngāti-Tu-whare-toa were worsted in the fight and fled right away.

"Meanwhile Hone Tu-whata and Te Ua-piki were engaged with Ngāti-Rau-kawa. Ruru of the latter tribe distinguished himself by flourishing about with his tomahawk; Rakatau and Hakaraia (of Ati-Awa) both fired at him, but missed him, being too excited to take aim. In this affair Waikato and their allies were on one side of a hill, and Ngāti-Rau-kawa on the other facing Wai-kanae. Hone and his party of Ati-Awa repulsed Ngāti-Rau-kawa. These fights all took place on the same day, and on the following came the peacemaking by Nini.

"Nini was a high chief of Ngāti-Tipa, of Waikato Heads, and had come down with the Waikato party to help Ngāti-Rau-kawa in their distress. After the defeat of that tribe and their Waikato allies, they came to the conclusion it would be well to make peace." After all, though both sides had scored against the other, Ati-Awa were getting the best of it. "It was now arranged that overtures should be made, and with that view Nini was despatched to Hao-whenua to open the negotiations. On his arrival the usual feast was given by Ati-Awa, and numerous speeches made. Then Nini declared his errand, which was favourably received by Ati-Awa and their allies. Nini requested that some one of rank should accompany him back to the Ngāti-Rau-kawa stronghold to set on foot the negotiations. So Te Patu-kokeno (son of Te Manu-toheroa of Puketapu) accompanied Nini on his return. After this thirty chiefs of Ngāti-Rau-kawa and their allies returned to Waikanae, where many speeches were made, and the peace concluded. Nini declared this should be an enduring peace; his final words to Ati-Awa on leaving were, ' *Hei konei, E Ati-Awa! E kore au e hoki mai. Ki te tae mai he iwi hei patu i a hoe—ka mate.*'— ('Farewell, O Ati-Awa! I will not return. If any tribe comes to make war on you, they will die').\* On Nini's return home to Waikato Heads his father, Kukutai, approved his action.

"Te Whetu told me that after leaving the Hao-whenua *pa*, Nini advised that the emissaries should return by the inland road; but Ngāti-Rau-kawa insisted on going by the beach, where they fell into an ambush and some were killed. This was at a hillock called Taranaki. But it requires explanation, after a peace just made.

"This peace was not ever broken by Ati-Awa; but Ngāti-Rau-kawa trod on it by attacking Ati-Awa at Te Kuititanga in October, 1839 (see Chapter XX.); and the Taupo people did the same against Ngāti-Rua-nui at Patoka in 1841.

"It was shortly after Hao-whenua that the bulk of us (Ati-Awa) moved over to Port Nicholson to join our relatives there."

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## Te Kuititanga. 1839.

From the date of the departure of Ati-Awa and Ngati-Tama in 1835 until 1839 there is little to record of the doings of those tribes left at Port Nicholson, Kapiti, and the adjacent parts. The conquest by the Taranaki and Ngati-Toa tribes of the shores of Cook's Straits was by this time complete. Any ideas of extending his conquests to other parts of the South Island that, it is said, had been entertained by To Rau-paraha and his allies, were abandoned after the defeat inflicted on them by Ngai-Tahu at O-raumoa and other places. It is perhaps strange, in Mr. Travers "Life and Times of Te Rau-paraha," he makes no mention of the reverses suffered by Ngati-Toa and their allies at the hand of Ngai-Tahu. But, although he was writing of Te Rau-paraha especially, Mr. Travers was much too fair-minded a man to have ignored these defeats, had he been acquainted with them. The fact probably is that his informants, all of whom apparently were members of the Ngati-Toa or some other of their allies, slurred over or failed, in their tribal pride, to mention the matter at all. Mr. Travers says (loc. cit., p. 89): "I do not think it necessary to refer in any detail to the events which took place between the Horo-whenua (read Hao-whenua) war and the arrival of the 'Tory' with Colonel Wakefield in 1839. On the 16th November" in that year the ship reached Kapiti, and Colonel Wakefield was informed that a sanguinary battle had just been fought near Wai-kanae on that morning between large forces of Ngati-Awa on the one side and of Ngati-Rau-kawa on the other. This fight is commonly known as the Kirititonga (here read Te Kuititanga), and was caused by the renewal, at the funeral obsequies of Te Rau-paraha's sister Wai-tohi, of the land feuds between the two tribes."

When the exodus took place to the Chatham Islands at the end of 1835 many of the Natives were left behind at Port Nicholson. The Taranaki tribe were, in 1839, living at Te Aro *pa* (near where Te Aro Railway Station is now), and some of them were becoming Christianised through the efforts of some Native teachers, amongst whom were Matahu, who had been instructed at Paihia,† and Minarapa, of the Nga-Mahanga *hapu* of Taranaki (whose portrait will be seen in Plate No. 3 hereof, Chapter II.), who had also been to the north, and had been taught

(I believe) by the Wesleyan mission. Minarapa was the father of Te Kahui, one of my authorities for this narrative, from whose written statement I take some of the incidents of this period. Te Kahui says, "At this period belief in Christianity was spreading along the coast from Port Nicholson, but had not obtained much hold as yet with those dwelling at Kapiti and the adjacent mainland. Minarapa came from Nga-Puhi at that time and brought Christianity to Port Nicholson, where he and his European friends (the Revs. Messrs. Bumby and Hobbs) built a church at Te Aro. It was a large building on one side of the stream at Te Aro; on the other side was the Māori *pa* occupied by the Taranaki people. The missionaries bought the land on which the church stood for eighty blankets, one cask of tobacco, one box of shirts, and one cask of powder "(sic., but I doubt the powder). "The vendors were Minarapa's own people, the Taranaki people. There were perhaps three acres in this site, which extended down to the shore of the harbour. The church was built in June, 1839, and about six months afterwards came the news of the trouble between Te Ati-Awa and Ngati-Rau-kawa at Wai-kanae. Messengers came to the Taranaki people at Te Aro to ask them to proceed to Wai-kanae on account of the killing of some of Ngati-Rua-nui at Whanganui by Ngati-Rau-kawa... The cause of this trouble was the death of some of Ngati-Rua-nui who were building a house at Whanganui, when a party of Ngati-Raukawa came to stop them, and a fight ensued. The chiefs of the former tribe killed were Te Pu-takarua, Te Matoe, and Te Hau-maringi, and many were taken as slaves—men, women, and children." (I am doubtful if Te Kahui is right as to the locality—it probably was within the Ngati-Rau-kawa territories, north of Otaki, that some of Ngati-Rua-nui had occupied.)

"When the news reached Ati-Awa, Taranaki, and Ngati-Rua-nui, who were then living at Wai-kanae, they all assembled under their chiefs Rere-tawangawanga, Te Manu-tohe-roa, W. K. Te Rangi-tāke, Paora Kukutai, Te Hiko-o-te-rangi, besides many younger chiefs, when they decided to send their teacher Minarapa to demand the prisoners from Ngati-Rau-kawa. So Minarapa was sent for; he was quite willing to go and try to mediate,



and with him went the Taranaki people of Te Aro. On their arrival at Wai-kanae, a meeting was held, and it was decided to try peaceful measures, and Minarapa undertook to negotiate. He proceeded to a village of the Ngati-Rau-kawa, where lived a man named Ruru, who was a man of peace and much desired to adopt Christianity. Ruru consented to accompany him, and then they both went on to the Ngati-Rau-kawa *pa* at Kuku-tauaki (about four miles south of Otaki. Kuku-tauaki was the boundary dividing the lands of Ngati-Rau-kawa and Ati-Awa, see Chapter XIX.) Here they found a meeting going on, and Nga-kuku, one of the senior chiefs of Ngati-Rau-kawa, was inciting the people to make war on Ati-Awa. Turning to Ruru he said, 'Who is thy friend?' Ruru replied, 'He is from Taranaki; he is a minister.' 'What has he come for?' said the first. Ruru returned, 'He has come to take back the prisoners!' Nga-kuku, with anger, exclaimed, 'Look at my guns! Look at my *taiahas*! Can the prisoners be taken away even by force of arms?' 'He has some words to say to you,' said Ruru. 'Let him speak!' said the other. Minarapa then stood up and spoke, 'These are my words to you: First, give me the prisoners; second, let all fighting cease, I bring peace this day; third, let all turn to the Gospel!' Then Nga-kuku replied, 'I will on no account cease war! The prisoners shall not be released! Return at once, O Ruru, with your preacher! Is not a preacher as good to eat as another man?' Minarapa attempted to reply but the people would not hear him, and rushed at him, driving him and his friend out of the *pa*; so they both then returned to Ruru's home.

'Minarapa, after exhorting his friend to be steadfast in the new faith, returned to Wai-kanae, where his people were very glad to welcome him safely back. After holding prayers, he reported the result of his visit to Nga-kuku and described the aspect of affairs at Kuku-tauaki, which caused all the Ati-Awa, Taranaki, and Ngati Rua-nui there assembled to at once become alert—for it was evident the enemy intended war—and prepare for the fight.'

As was so common in those days, the priest, named Kuku-rarangi, a noted man of his time, consulted the *atua* as to the result of the coming struggle, and, as so often occurred, recited in the morning his *matakite*, or vision, in which the *atua* had communicated to him the

fact that victory waited on the Ati-Awa arms. This is the *matakite* as told by Te Karihana Whakataki of Ngati-Toa to Mr. Best:—

Nga whenua ka tere mai nei,  
Nga moana ka tere mai nei,  
Nau mai! kia kite koe  
I nga tai whakatu o Kupe—  
I nga tai pakipaki.

Hoenga waka o Horopara tai; ara!  
A Tu-riri, a Tu-nguha, a Tu-mai-kirikiri,  
E takoto mai nei na, e, e, a!  
A, ko tena ka tuai, tuaia!  
Tuaia rawatia te uri o te tangata,  
Kei hoki Tu ki tona whenua; aia, a!  
A! ko tena, ka tuaia, tuaia!

Translation.

The lands that are hastening hither,  
The seas that are fast approaching,  
Welcome! For ye shall see  
The towering seas of Kupe —  
The dashing waves of the sea.

Behold!

Tu-the-angry, Tu-the-raging, Tu-mai-kirikiri  
That there lies in view! E! E! A!  
A! These shall be killed! killed!  
Utterly exterminated the sons of men,  
Before Tu returns to his own land. Drive on!  
A! And then be killed, killed!

So Ati-Awa awaited the attack with great content, having faith in the oracle as disclosed by Te Kuku-rarangi, who, by the way, was a noted seer or oracle of those times, many of whose *matakites*, or visions, or prophecies, have been preserved—some of which are to be found in \*Nga Moteatea\*.

Te Kuititanga is a place close to Wai-kanae, then occupied as a *pa* by the Ati-Awa. Archdeacon Henry Williams, who visited the *pa* not long after the fight, says there were twelve hundred people, of whom five hundred were warriors, in it at that time. The Ngati-Rau-kawa forces, under their chiefs Te Whata-nui, Ngakuku, and many others, advanced to the attack, timing their

arrival there so as to take advantage of the first streak of day, a very favourite time for such a purpose. They then sent on in the dark one of their men to reconnoitre the pa. He obtained access and entered a house where some of the Ati-Awa were gathered under arms, and trusting to not being discovered, asked for a fire-stick. He was recognised, however, and immediately shot. "As soon as daylight appeared," says Te Kahui, "it was found that the army of Ngati-Rau-kawa was drawing near, and as it got quite light the assault commenced, the enemy firing as they advanced. It was now seen that the pa was surrounded. Ati-Awa commenced firing, and very shortly a heap of dead were seen lying in front of the pa. This repulse caused the enemy to retire to a distance, but they shortly after returned to the assault. Then did Ati-Awa and Taranaki distinguish themselves! Nga-kuku and his people were beaten off, and fled, followed by those of the pa, who continued the chase, slaying as they went, until sundown. Minarapa, who was with the party, on reaching their boundary (? at Kuku-tauaki stream), stood forth in front of the victorious army and said, "Cease! these people are beaten. Let it end here." The younger chiefs were most anxious to continue the slaughter, but they were overruled.... It was here that the brave chief of Ngati-Rau-kawa (Nga-kuku) was slain, together with some two hundred of his people, whilst thirty-six of Ati-Awa and Taranaki were also killed."

Both parties were fully armed with muskets and consequently great execution took place, and Ngati-Rau-kawa suffered a severe defeat, many prisoners being taken. Te Manu-tohe-roa of the Puke-tapu hapu of Ati-Awa appears to have been one of the principal leaders in this affair. When the prisoners were all collected and seated in a row, he came to them and commenced to *pukana*, i.e., grimace and threaten them as was usual. They appealed to him to save their lives. He replied, "No! If you had come as men I would have spared you; but you are murderers" and must die!" Throwing back his cloak he drew his *patu*, and struck the nearest one on the head. "A! It was like smashing a calabash!" said Mr. Best's informant. All the prisoners were killed, and fifty-five of them buried in one grave. Many more were killed as they fled up the beach towards their own pa at Kului-tauaki followed by

Ati-Awa, who kept their enemies in the heavy sand of the sandhills, they themselves following the hard sands, which gave them a great advantage. The Ati-Awa women from the pa followed their own party, keeping the men supplied with ammunition. The weapons used were the old flint-lock Tower muskets. Te Rau-paraha landed from his home on Kapiti Island on the beach between Wai-kanae and Kuku-tauaki as the fight was in progress, but seeing his particular friends the Ngati-Rau-kawa were getting very much the worst of it, he made a hasty retreat to his canoe and departed with great expedition for Kapiti Island. He was nearly caught by Ati-Awa, who, no doubt, would have had no compunction in shooting him, for he was supporting their enemies. Mr. Travers says it was due to a vigorous rally on the part of Ngati-Rau-kawa that Te Rau-paraha was enabled to escape, and that eighty people were killed besides many wounded. Archdeacon Williams says (*loc. cit.*, p. 215), "Of the aggressors seventy fell, of their opponents twenty." Amongst the dead on the Ngati-Rau-kawa side besides Nga-kuku were Iwikau and Pahika, chiefs of that tribe.

Archdeacon Williams says (*loc. cit.*, p. 218), "November, 1839: Embarked Mr. Hadfield's horses in a large canoe and passed them over to Wai-kanae (from Kapiti). We went over the ground on which the late battle was fought owing to the payment for Port Nicholson not being generally distributed." For a Native affair it must have been very desperate, the unevenness of the ground bringing the parties into close combat. Te Rau-paraha's people (i.e., Ngati-Rau-kawa) led the attack and were defeated by the people of Wai-kanae. The old chief himself was not present. I was shown the sepulchre of their enemies, whom they buried with military honours, with their garments, muskets, ammunition, etc., not reserving to themselves anything which had belonged to them. This is a new feeling, arising from the great change which the introduction of the Gospel has affected among them."

There is some conflict as to the exact date of this battle. The Ati-Awa say it occurred on a Sunday. "*Ta te whakapono pai hoki!*" — ("How great is the Gospel!") said they in irony, because Ngati-Rau-kawa attacked them on that day. Archdeacon Williams' diary says.



This statement is open to question; Ngati-Rau-kawa never had anything to do with Port Nicholson. But as the New Zealand Company claimed to have bought all the North Island south of the 39th parallel of latitude, which would have included the Ngati-Rau-kawa country around Otaki, Manawatu, etc.; possibly there may have been some grievance on that account mixed up with other reasons for this fight. But the true cause of it no doubt was the death of the Ngati-Rua-nui people, as related a few pages back.

"November 7th, 1835: Saw Captain Palliser (Te Kawakawa). Bore up before the wind and were soon in smooth water. We drew in more to the land to get a better observation, and found an opening. We were soon in a most splendid harbour — Port Nicholson;... quite a different place to what is laid down by Cook. We came to an anchor in a perfectly sheltered place, with sufficient room for all the fleets of England. Some canoes came off and informed us that the "Tory" ship had been here and purchased the whole place; that they had desired to reserve a portion of the land for themselves, but the Europeans would have the whole. *A fortnight since*, a dispute arose among some of the Natives respecting the land. Not being able to come to any satisfactory arrangement, they took to their guns. Of the aggressors seventy fell, of their opponents twenty. The parties are now in open arms, though closely related and sitting together. The land in question was intended for Europeans and would probably be sold for a few blankets...." A fortnight before the 7th November would be the 25th October. The "Fat Book" (already quoted) says 16th of October, Mr. Travers quoting from E. J. Wakefield says 16th November. This latter is certainly wrong, and anyone who will read Mr. E. J. Wakefield's "Adventures" carefully will notice that he has himself wrongly written November for October; and none of the dates agree with the Ati-Awa. Sunday: We must be content to leave the date as about the 16th October, 1839.

Through the influence of Archdeacon Williams a peace was concluded between Ngati-Rau-kawa and Ati-Awa on the 30th November, 1839; which has not been seriously disturbed since — as between those tribes — so far as this part of the coast is concerned.

On his further journey north (after leaving the Rev. O. Hadfield at Otaki) the Archdeacon met at Rangitikei on the 11th December a large party of Ngati-Rua-nui on their

way down the coast to assist their tribe in revenging the deaths of their people at the hands of Ngati-Rau-kawa, which gave rise to the fighting at Te Kuititanga, but by his influence, after a great deal of trouble, however, he persuaded the war-party to return. With this party was W. N. Te Awa-i-taia of Raglan, who has often been quoted in this narrative, who professed to have come south for the purpose of introducing the Gospel, but apparently he had not sufficient influence with Ngati-Rua-nui to prevent their starting on this war expedition. However, according to his own narrative, he was the means of first introducing the idea that the Taranaki tribes should return to their old homes, out of which they had been driven by Waikato. But this did not take place for some few years.

Te Awa-i-taia (or Wiremu Nero Te Awa-i-taia, to give his name in full) has often been quoted in this narrative. He was a very fine specimen of the old-fashioned Māori chief, a man of about middle height, stout, and very fully tattooed, of a benevolent expression of countenance, an eloquent speaker, and one of the firmest friends the Government had during the war of the 'sixties.' He died at Raglan, 27th April, 1866.

The "Waka Māori," No. 75, of May 5th, 1866, says of him: "He was born at Waipa, a son of Te Kata and his wife Pare-hina. He had four wives, of whom two (Rangihikitanga and Hinu) survive, and has left two sons and one daughter. His nephew Hetaraka Nero takes his place as chief of Ngati-Mahanga. From his early youth his bravery was displayed. On one occasion the daughter of Te Wehi of Waikato was killed by Ngati-Koata (of Ngati-Toa), then living at Whaingaroa (Raglan). Te Awa-i-taia gathered his forces and drove Ngati-Koata away to the south and took their land. At that time there was peace between Nga-Puhi and Waikato, but the former tribe came to make war on Te Rau-paraha at Kawhia, in which Ngati-Tipa (of Waikato Heads) joined under their chief Kukutai; in all of this fighting Te Awa-i-taia took part." (After the peace made at Matakītiki, 1822) "Waikato went to Taranaki under Te Wherowhero, Taonui, and Pehi-Tukorehu (a distant *matua* of Rewi's); and the coastal tribes were under Te Awa-i-taia, Muri-whenua, and Te Ao-ote-rangi. On another occasion Te Awa-i-taia went against Tarauaki at the head of three hundred and seventy of his own men. One of the latter tribes' chiefs was a very brave man named Raparapa, and in a fight that took place" (at Te Kakara — see Chapter XIII.) "he dashed into the forefront of battle and killed four men of Waikato with

his own hand, and engaged Te Awa-i-taia, who warded off the blow struck at him with a *pou-whenua*, and in return struck Raparapa with a *waka-ika* and felled him, but rising they wrestled, and Raparapa seized his man and was carrying him off when he slipped and fell, and then a struggle took place on the ground. At last Te Awa-i-taia's *patu* resounded on Raparapa's head and killed him. He was also with Waikato at Puke-rangi-ora in 1831\* (see Chapter XVII.) "when two hundred of Ati-Awa were killed by Te Wherowhero, and three hundred and forty prisoners brought away, Te Awa-i-taia finishing off those not killed by the former.

"It was during a subsequent visit to Taranaki to obtain revenge for some of his people killed that he met a European minister, and was then persuaded to abandon man-killing. He shortly afterwards built the first church at Raglan, and abandoned eight of his nine wives. He then proceeded to Taranaki to convey the Gospel to those people, and subsequently to Waikato and Taupo with the same object, and ever after became a firm friend of the white man."

This narrative has now reached a point where new conditions were arising which gradually ended the old order, and under the influence of the incoming white

man the terrible state of "battle, murder, and sudden death" prevailing up to 1839, was to give place to the Pax Brittanica, and this led within the next few years to the return of the Ati-Awa, Taranaki, and other tribes to their old homes, from which they had been exiled for so many years. The influence of Christianity which was spreading all over the land induced the Waikato and northern tribes to release the vast number of slaves that had been carried north, and these now returned to their old homes. A large body of the Ati-Awa and other tribes were thus released, and on their way back via the old coast track from Kawhia southward, they arrived one fine morning at the top of the hill called Moe-atoa — a little to the south of Maro-kopa River. Here they assembled to rest awhile, and in the clear morning atmosphere looking to the south across the sea the beautiful peak of Mount Egmont could be seen standing up like a bell-tent, its snows glistening in the sunshine. The exiles were deeply affected at the sight, and they, as is their custom, greeted their beloved mountain with tears and sighs as the guardian of their homes which lay around its base. Someone of this party gave vent to their feelings in the following song, which the Māoris consider very prophetic and which has always remained a favourite with their descendants to this day.

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## The hard won peace

Many decades before the chiefs and warriors of both regions battled for supremacy on the rugby field, it was Waikato chiefs who jealously eyed their southern neighbour and made plans to plunder.

New Plymouth's Yarrow Stadium has been the scene of many great contests between the powerful provincial rivals, but it was a field further to the north that would host one of the bloodiest battles of hand to hand combat in our history.

Almost 200 years ago the threat of invasion by Waikato tribes was very real and revenge for past grievances was a constant threat.

The Okoki Pa north of Urenui, where Sir Peter Buck (Te Rangi Hiroa) is entombed, and the concrete canoe prow monument points majestically out of the bush line, was strongly fortified and easily defended. It was regarded as one of the strongest pa in the district.

It was originally built by the Kokerewai *hapu* of Ngati Mutunga, who were the last tribe to occupy this historic pa, and were living on the site when the Te Rauparaha and the Ngati Toa migration arrived. The chiefs were Whakapaki, Te Awaroa, Koromiko, and their chief leader Rangiwhahia.

In 1822 a messenger arrived with news of a large party of Waikato heading for Taranaki. The exact number varies from 2000 to 6000 warriors, a formidable force.

The local *hapu*, realising the magnitude of the Waikato force heading their way, rallied for support from all the local *hapu*, who knew that if they did not band together to fight this force, the entire region could be taken from them.

Those who gathered for the battle included Ngati Toa, Ngati Mutunga, Manukorihi, Ngati Rahiri, Ngamotu and Ngati Tama.

It is unknown what the final numbers were, but it is assumed to have been large.

Ngati Toa was under the command of Te Rauparaha, Rangi-haeata, Te Kahukahu (also known as Te Oho), Tama-tiwaha, and a Ngapuhi chief named Taki-moana.

Ngati Mutunga was under the leadership of Rangi-wahia and Rangi-tokona; Puketapu under Te Manu toheroa;

Manukorihi under Takaratai and Rere Tawhangawhanga; Ngamotu under Te Wharepouru.

The Waikato warriors arrived on the south bank of the Mimi River, at Waitoetoe, and immediately started setting up a base camp. They built shelters, gathering toetoe and other materials. They were just two miles from the Okoki pa, where Te Ātiawa and Ngati Toa gathered.

Wiremu Kingi's father, Rere Tawhangawhanga, suggested a force of 80 men should be dispatched to see what the Waikato were doing, but Te Rauparaha said they should wait until they were at full strength.

Finally they agreed to send 80 warriors under Te Rangi Puahoaho of Ngati Hinetuhi, and in a frenzied surprise attack, they killed 20 Waikato, with a large group of Ngati Maniapoto chasing after them as they fled back towards the Okoki Pa.

Many of those fleeing were caught and killed, the remainder luring their Waikato pursuers towards Okoki Pa, where a strong force lay in ambush.

With the Waikato straggling, and out of breath, the full force of local warriors dashed out of cover, engaging in heavy hand-to-hand combat with stone and whalebone mere and taiaha. Their skill with these weapons meant life or death in an instant.

Waikato's leading chiefs were targeted and killed - Te Hiakai, Hore Te Kahukahu, Korania, Te Tumu - and others fell to this mighty force of allies.

Thirty Waikato fell in the first charge and 40 in the second. In the third push 30 more were dispatched, followed by 20 in the fourth and last rush.

Te Rauparaha and his allies had overpowered the Waikato.

Waikato leader Te Wherowhero, it was said, "fought like a lion" and was challenged by many who ultimately paid the price against this experienced, hardened warrior. Puanaki made a blow at Te Wherowhero, grazing his forehead, but Te Wherowhero's return blow knocked out one of Puanaki's eyes, and he barely escaped another's taiaha blow.

Te Rangi Paki also attacked the Waikato chief, but was later felled by his taiaha.

Te Tohi Maire also sparred with him but was struck in the face by Te Wherowhero's taiaha, wounding him seriously.

As the fight neared the end, the Waikato warriors were allowed to retreat, but were attacked as they fled back to their Waitoetoe beach base by parties of warriors on the northern side, from Uru-ti (a place up the Mimi valley) and others from a place near the battle site called Te Tarata. Six Waikato were killed in the heat of the exchange. The fight raged on until evening, when there was a pause in the action. At this time it is said that Waikato chief Te Rangituatea, who had previously offered Te Rauparaha protection during a passage from Kawhia, called out to the latter, "What is your generosity to us two?" (meaning to him and his war party).

Te Rauparaha, not wanting to see the Waikato annihilated because of his ancestral connections to the area, told him to head for Pukerangiora, not to the north where a large party of Ngati Tama were waiting for them. This consideration by Te Rauparaha to the beaten Waikato taua was because Te Rangituatea had helped him escape from Te Arawi Pa at Kawhia.

Of course there were losses on the Taranaki side, including the death of Takaratai, principal chief of Manukorihi hapu, Te Mamaru, and others.

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Author GRAEME DUCKETT  
11:34, Dec 22 2013

As darkness fell the Waikato moved southwards, reaching Waitara at daylight. After crossing the Waitara River they headed inland, reaching Pukerangiora.

Te Ātiawa, on guard at Pukerangiora, allowed them through. A great tangi followed by both parties on account of their heavy losses.

After a short stay at Pukerangiora the Waikato headed up the coast, via Tikorangi, Onaero and Urenui, taking the old coastal track through Ngati Tama country into their own lands at Mokau. They were pleased to get away, back to the safety of their ancestral lands.

The battle was a disastrous defeat for the Waikato and Ngati Maniapoto. It was 10 years before the returning Waikato got revenge, at the second siege of Pukerangiora in 1831, for the loss of their great fighting chiefs and warriors in the battle of Te Motunui.

Today maize grows on the site of the battlefield in front of Okoki Pa, a hill steeped in Māori history and the resting place of one of the famous sons of Taranaki, Te rangi Hiroa (Sir Peter Buck).

## WHAT I WOULD LIKE TO KNOW FROM MEMBERS IS:

*Should the iwi, or should the iwi not, be putting a memorial on the identified burial location; or should a memorial go on Tapapakere Reserve.*

Also, if you know any more history about Te Manutoheroa please contact me at [ron.riwaka@teatiawatrust.co.nz](mailto:ron.riwaka@teatiawatrust.co.nz) so it can be documented.

I wish to especially thank others who have assisted me, and who have accompanied me with this kaupapa:

Uncle Alex Watson; Tommy Riwaka (who had information from his father and his father's father); Joe Puketapu; Amai Thompson; Daren Horne; Sylvie Heard; Billy Reeves; Issac Love; Harry Love, Alan Looms and our recently departed whanaunga Lucy Matangi.

Ngā mihi mahana

Ron Riwaka



# KAITIAKI O TE TAIAO (KT) TEAM

Sylvie Heard, Daren Horne, Ian (Shappy) Shapcott and Brigid Graney

## Stage One Mapping Complete

Tohu Kaitiakitanga, Daren Horne, visited the Trust's Office to deliver the first stage of the Te Ātiawa Mapping Project to the Operations Team. This stage involved mapping areas of interest to Te Ātiawa, as identified by the Deed of Settlement. Daren has already progressed extensive mapping of Māori cultural sites of significance in the Whakatū and Motueka rohe. The KT Team will review the next stage of mapping and provide an update on this kaupapa at the 2020 AGM.

## Te Tau Ihu Taiao Practitioners' Forum – hui at Waikawa – 13 February 2020

This was the third meeting of the informal Te Tau Ihu Taiao Practitioners' Forum and it was hosted by the KT Office Team at Waikawa. Representatives of six iwi attended this very busy, constructive and inspirational hui. Very positive presentations were made by the *Ministry for the Environment - Climate Change Risk Assessment Team* and representatives of the *Nelson-Tasman Climate Forum Steering Group*.

## Te Arahanga Limited – Iwi Monitoring – Condensed Report for January and February 2020

Te Arahanga has a contract with Te Ātiawa to undertake Iwi Monitoring of development sites, to safeguard wāhi tapu and wāhi taonga. Some of the engagement in recent months has involved:

- Cultural Monitoring training Wananga
- Monitoring of new Water Reticulation System, Northwest Motueka
- Continuing with monitoring of Mapua Pipeline
- Oraumoa (Fighting Bay) monitoring of Transpower's recabbling
- Negotiating the monitoring of Waimea Pipeline, due to start in April

## Heritage New Zealand Pouhere Taonga (HNZPT) – Proposal to elevate the status of the Meretoto (Ship Cove) Reserve

In February, Shappy, Amai Thompson and Joe Puketapu met with the HNZPT team to discuss the proposal to elevate the status of Ships Cove to 'National Historic Landmark'.

### *What are National Historic Landmarks?*

*... an initiative introduced by Heritage New Zealand Pouhere Taonga to better recognise and protect those*

*heritage places that New Zealanders care deeply about. Heritage New Zealand Pouhere Taonga was charged with establishing a list of outstanding heritage places that are cornerstones of our identity as New Zealanders.*

*The purpose of the Landmarks list is to promote an appreciation of the places of greatest heritage value to the people of New Zealand. It is also to promote the conservation of these places, including their protection from natural disasters.*

At the hui, statements of significance were discussed, along with how to plan for managing Meretoto (Ship Cove) in the event of a disaster, as this forms part of consideration for Landmark status.

This proved to be a very positive hui and there was general agreement about how to proceed to consider this proposition at a strategic level. The KT Office Team will work forward with HNZPT and DOC.

## Marine Life Move – Waikawa - 1 March 2020

The Waikawa Dive Centre initiated an event and worked in partnership with Te Ātiawa Trust to relocate sea life threatened by the Waikawa Marina extension. The marine life move took place on March 1st, with Te Ātiawa opening up the day with a blessing. Sea life was collected by many volunteers and relocated to Curious Cove. The day was overseen and supported by marine scientists from the Cawthron Institute. The KT Team was happy to support this event, because it was about protection of marine life, monitoring and education on the significance of the marine species of Waikawa. For more on the event, an article can be found on Stuff: <https://www.stuff.co.nz/environment/119235412/divers-asked-to-help-move-marine-life-before-waikawa-marina-expansion>

## Proposed Marlborough Environment Plan (MEP) – release of decisions on submissions

Work is continuing around the drafting of the MEP Aquaculture Provisions. Meanwhile, the decisions on the MEP were officially released on the 21st of February. An event, attended by Shappy, was held to mark the occasion at Omaka Marae. The KT Team must now focus its energy towards reviewing these decisions and deciding if Te Ātiawa needs to appeal to the Environment Court. Decisions can be viewed on MDC's website: <https://www.marlborough.govt.nz/your-council/resource-management-policy-and-plans/proposed-marlborough-environment-plan/decisions-on-the-pmep/full-decision-on-the-pmep>

If you have any questions or concerns relating to the decisions please contact the KT Office Email: [kt@teatiawatrust.co.nz](mailto:kt@teatiawatrust.co.nz) or Ph: 03 573 5170 to discuss.

### Waikawa Marina Extension - Update

Port Marlborough has met with the KT Team, to discuss the timeline for the extension to Waikawa Marina. The staging of works is proposed as follows:

1. Reclamation earthworks
2. On completion of the reclamation earthworks, the breakwater contractor will set up on the new reclamation area
3. Work will then move on to breakwater and service construction
4. The final stage will be the construction of jetties, roading, buildings and landscaping features.

DATE	ACTIVITY
16th March 2020	Early works will begin, including probing and checking for soft sediment areas. A silt curtain may also be installed.
23rd March	The Contractor will establish on site. Some localised preparation works will be undertaken.
Summer 2021	The first jetties are planned to be available.
March 2022	Project completion



Updates on the project can be found on Marlborough Sounds Marinas website, using the Waikawa North West Marinas tab.

The contractor's site area at the end of the existing reclamation will be fenced off (see the image below), there will be no public access to this area after the fencing is installed. A silt-curtain will separate the eastern side of the construction area. This will be installed in 140m stages as the works progress. There will also be no public access to the construction area.

### Waitohi Ferry Terminal Upgrade Project

KiwiRail and Port Marlborough (Applicant Group) have engaged Te Ātiawa in consultation about proposed upgrades to the Waitohi Ferry Terminal precinct. The Applicant Group aims to begin construction in 2021 with the project to be complete by 2024 / 2025. Te Ātiawa is working closely with the Applicant Group and others to ensure this project is undertaken with appropriate recognition to Te Ātiawa as mana whenua/mana moana. So far, items that have been discussed include:

- Tourist numbers and carrying capacity.
- Recognition to Waitohi Pā and the Waitohi Awa in design and interpretation, including water quality / enhancement opportunities.
- Design work, in general, reflecting Te Ātiawa tikanga.
- Ensuring we have opportunities for wider whānau input.
- Name of the new ferry terminal.
- Access to coastal areas for whānau.
- Ecologically sensitive design.

The KT Team will run an information campaign where views of whānau on this proposal will be sought. We will be holding a whānau hui during April or in early May. Waitohi / Waikawa whānau are asked to keep an eye out for a notice which will go out via email.

If you have any questions with regard to this project, please feel free to give Shappy or Sylvie a call or email: [kt@teatiawatrust.co.nz](mailto:kt@teatiawatrust.co.nz) or Phone: 03 573 5170.

More information on the proposal is available on the Te Ātiawa website.

### Waikawa Estuary Works – Resource Consent Application U190035

Works in Waikawa Estuary, to ensure sufficient flood capacity is available in Waikawa Stream, began on March 5. A total of 7,000 – 10,000 cubic metres of gravel and silt will be extracted from three separate sections of the lower reach of Waikawa Stream and Waikawa Estuary.

A key part of the project involves habitat enhancement along the foreshore area, including the tidying up of erosion prone areas in the intertidal zone. Some minor realignment works are also programmed at the mouth of the Waimarama and Edes streams where they enter Waikawa Bay.





*Culverts which are in place to allow fish passage to and from Waikawa Stream and the waters of Waikawa Bay.*



*Te Arahanga Iwi Monitor, Tom Riwaka (far right) discussing the site with MDC, Simcox and Te Ātiawa representatives.*

The KT Office has been involved with the Council from the design phase to the present and has worked with the coastal marine scientist on the associated habitat restoration works. Tom Riwaka, an Iwi Monitor from Te Arahanga Limited, has been on site to emphasize the sensitivity of the area. Prior to the commencement of physical works, a meeting was held with the works team / contractors to discuss the need for the very best practice and vigilance at all times. The KT Team will keep a very close eye on the works.

### **Nelson-Tasman Climate Change Forum**

According to The Action Network's website:

*The Nelson Tasman Climate Forum is a diverse group of individuals and organisations who are committed to supporting proactive initiatives that will reduce greenhouse gas emissions and improve climate resilience, and working together to act promptly, strongly, and responsibly to protect communities in the Top of the South from the adverse effects of climate change.*

Shappy (with Harvey's support) has joined the Forum's Steering Group, representing Te Ātiawa. This Kaupapa is now formally under way and Shappy recently attended the public launch on February 29, which involved attendees from Iwi representatives, local councillors, Green Party Leader, James Shaw, and many more climate change groups in the community, along with inspirational rangatahi such as national Climate Strike organiser Raven Maeder. A video of the main presentations can be found on the Nelson Tasman Climate Forum's Facebook page.

### **Preliminary hui about the review of the Moutere-Waimea Ward Reserves**

This hui was held in February and attended by Daren Horne, Shappy and Kura Stafford (Pou Taiao for Ngāti Tama). This was a very constructive hui to chart the way forward and also to utilize recent mahi achieved in 2019 for the Motueka Ward Reserves.

TDC notified its intention to review the Moutere-Waimea Ward Reserve Management Plan ('the Plan') on 29 November 2019. This includes places like the Ngatimoti Hall Reserve, Aranui Park, Hoddy Estuary Park, Lord Rutherford Park, Faulkners Bush, esplanade reserves alongside rivers and the Waimea Inlet, along with recreation reserves at Dovedale, Upper Moutere, Kina Beach, McKee (Ruby Bay), Grossi Point, Waimea West, Brightwater, Wakefield, Wai-iti, Lee Valley and other locations.

The KT Team is working on contributing to this submission process to ensure values and concerns of Te Ātiawa are addressed through the new management Plan.

### **Tasman District Council (TDC) – 2020 River Works Programme**

As per the global rivers consent for the Tasman Region, the Council is required to seek advice from iwi on the schedule for the year. In response to this request, the KT Team reminded Council of the countless sites of cultural significance in and around waterways. Other topics / issues raised included:

- No sprays along waterways. Physical/hand removal of pest species is preferred.
- Willow plantings have been opposed by iwi and native plants preferred.
- The need for ongoing maintenance of native plantings.
- The requirement of Cultural Health Indicator (CHI) monitoring in some locations.
- Avoiding disturbance to nesting birds when operating heavy machinery.

The KT Team encouraged Council to introduce management regimes that progressively reduce and eliminate the use of chemical sprays and deliver net enduring restorative outcomes, as expressed through Te Mana o te Wai.



Homebush – Riwaka homestead.

# IWI MONITOR'S TRAINING

25 people from Te Taihū and a couple from the North Island were privileged to be apart of this iwi monitor's wānanga that was put into effect by Geoff Mullen and his team at Te Arahanga Limited.

A wānanga about the importance of protecting and preserving our whenua and moana and ensuring our wāhi tapu sites have been given the respect and dignity they deserve.

## Report by Pare Puketapu

If you asked me 15 years ago what preservation and protecting our land and seas meant to me, I would have said "Nothing", because I was uneducated and naive. However, I have come away from this wānanga with my cup full and hungry to learn more.

We stayed on Arapaoa Island over 2 nights at the Riwaka Whānau homestead known to most as 'HOMEBUSH' and it was paradise.

We were privileged to be amongst Te Taiao (natural environment) taking in ngā hau o Tāwhirimātea (breath of tawhirimatea), the waves of Hinemoana (sea maiden) washing up on land and Tāne Mahuta's (God of the forest) tamariki (children) freely wondering around the whenua.

I was lucky to be amongst all these rangatira who were passionate about this mahi and who shared their knowledge with us all.

We visited many significant and historical bays in the Sounds such as Umukuri, Meretoto, Anatohia, Whareunga bay and also visited a wāhi tapu site where it is believed one of Te Ātiawa fighting chiefs is buried his name Te Manutoheroa.

We were truly looked after by Geoff, his team and haukainga. So for that I wish to thank you all for such a magical experience

*Nō reira, he uri au nō ōku tūpuna.  
Nō tuawhakarere, nō te kawai  
whakapapa o Te Taihū o Te Waka  
a Māui, herenga taura ki ngā hau e  
whā o te motu nei.*

I am my tupuna  
I am a Kaiako, a learner beside all  
people.  
I am a kaitiaki of our land and seas  
I am forever journeying, forever  
challenging, forever creating,  
forever healing.  
My whakapapa tells me so.

Mauri Ora

**Pare Puketapu**

**Toitū te whenua, toitū te tangata.**





*Our whakawhānaunga at Waikawa Bay. While waiting to board the waka*



*The believed burial sites of Te Manutoheroa.*



*The believed burial sites of Te Manutoheroa.*



*John Kahukura and Geoff Mullan on the Tutanekai.*

# ADVERTISEMENT FOR ADDITIONAL AUDIT AND RISK COMMITTEE MEMBERS

Te Ātiawa o Te Waka-a-Māui Trust is seeking expressions of interest from suitably experienced candidates to join the Audit and Risk Committee.

## Organisation description

Te Ātiawa o Te Waka-a-Māui Trust represents Te Ātiawa people who whakapapa to Te Tau Ihu (the top of the South Island).

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.

## The Committee's functions include:

- Overseeing financial reporting, accounting policies, financial management, internal control systems, risk management system, systems for protecting assets and compliance.
- Reviewing the scope and results of audit work, its cost effectiveness and performance, independence and objectivity of the auditors.
- Receiving regular reports from the Chief Executive Officer including reports on financial and business performance, risk management and accounting and internal control matters.

## Person specification:

A chartered accountant or legal qualification is preferred.

- Understanding of Board financial and risk governance responsibilities
- Previous experience on Boards and/or Audit Committees
- Finance and accounting experience, including financial management and reporting
- Highly developed skills to analyse and interpret financial statements
- Understanding of management and accountability frameworks
- Understanding of internal controls and assurance frameworks
- Previous experience in auditing or risk management

- Knowledge and previous experience of organisation and strategic risk frameworks and management
- Understanding of the roles of internal and external audit
- Exercise good judgement and not be influenced by management
- Keep up to date with developments that are relevant to the Committee
- Demonstrated strategic, critical thinking and analytical skills
- Experience in collaborating with and influencing others to achieve results
- Highly effective oral and written communication skills
- Knowledge of the sectors or industries in which the Trust operates

## Personal traits will include:

- Impeccable ethics and integrity
- Strong communicator
- Clear and creative thinker
- Ability to remain objective.
- Impartial
- Critically evaluates
- Not afraid to ask challenging questions
- Common sense

## Commitment required:

The Audit and Risk Committee meets approximately four times a year in Waikawa or Wellington, with additional meetings convened when necessary. The expected time commitment will be three to four hours per meeting.

## Term

The appointment will be for the period of 2 years.

## Remuneration

A payment per meeting applies.

## APPLY:

Applications closes April 30 2020.

For more information about the role, please contact Phillip Jaques

Email: [office@teatiawatrust.co.nz](mailto:office@teatiawatrust.co.nz) Phone: 03 573 5170





## Cultural Grant Recipient: Ruby Kendra Hunter Love

Ruby Kendra Hunter Love who travelled to Hamilton in November 2019 to represent Te Taihū o te Waka at Te Mana Kuratahi (the National Primary Schools competitions). Ruby was part of the Tamariki Toa kapa haka team.





## Cultural Grant Recipient: Alexandra Martha Love

Alexandra is a member of the Te Pitau Whakarei Kapa Haka group of Te Kura Waenganui of Whakatu (Nelson Intermediate), the 2019 travelling team to travel to Hamilton in November 2019 to perform at Te Mana Kuratahi (the National Primary Schools competitions).







## Cultural Grant Letter of thanks to iwi

Kia ora e te whānau,

Ko Charlie Jane Reeves tōku ingoa. Last November my brother Jaxson and I were able to travel to the National Primary and Intermediate School Kapa Haka Competition Te Mana Kuratahi in Kirikiriroa – Hamilton.

We are so thankful for the funding we received from Te Ātiawa o te waka-a Māui to attend and I was so proud to represent our iwi on the stage.

Our rōpū Tamariki Toa o Te Pouahi was first to perform. I was really nervous but also super excited. It was so much fun. We had many amazing experiences on our trip so again thank you for your support. I really love kapahaka and hope to be able to represent Te Ātiawa again at the next national competition.

Ngā mihi nui.

**Charlie and Jaxson Reeves.**



## Sports Grant Recipient: Israel Reece

My name is Israel Reece I live in Blenheim and when I received my sports grant I was 9 years old.

I want to thank my Iwi Te Ātiawa for supporting my attendance at the 10th grade South Island Junior Football Festival that was held in Rolleston Christchurch, for 3 days in October 2019.

Although my team finished in 14th place out of 16 teams we had a good time. My team won 2019 Best Sporting team for the Martin Allen Trophy for our sportsmanship.

I will continue to play soccer because it's one of my favourite sports.



## Sports Grant Recipient: Summer Galway

Thank you so much for giving me the 2019 sports grant. It went towards my 8-week trip to Europe representing New Zealand in The Junior World Equestrian Vaulting Champs in Ermelo, Netherlands in July 2019.

Vaulting is acrobatics on a moving horse. It requires focus, strength, balance, teamwork and more. My team from the Kapiti Equestrian and Vaulting Club is the only Vaulting team in New Zealand, so this competition was a new experience for us.

The trip was incredible, we travelled to Germany first and trained there for 6 weeks, during that time we went to Sweden and competed in our first international competition, we also competed in a few local club competitions in Germany in that time as well. We then travelled to Ermelo in the Netherlands and competed against 11 other countries. After two days of competing we were ranked 6th in the world!!!! This was an incredible



*Summer in the middle lifting Zoya the 'flyer' while on a cantering horse!*

result for us because we were considered the 'underdogs' and didn't think we would get such awesome results.

This trip took a year of planning and fundraising with all our families, lots of hard work, sacrifice and dedication and it all paid off with our end result!

I also gained so much personally from this experience and enjoyed every minute of it!

So again, I thank Te Ātiawa o Te Waka-a-Māui for helping me get there.



## Sports Grant Recipient:



### Alvaretta Edwards:

I would like to thank Te Ātiawa o Waka-a-Māui for my sports grant. By being approved for my sports grant enabled me to participate in this sport event.

Being able to return home to play alongside my whānau has been awesome. To be able to catch up with long lost friends, school mates, extended whānau and to be in the mist of it all I now know why my baby sister wanted me home and because of this myself, my daughter and moko are coming back next year to play, after all isn't this what it is all about, kotahitanga, whanaungatanga and manaakitanga.

So, on behalf of myself thank you for your support, oh and our Pakeke B came away with a Bronze medal this is a photo of me and my Bronze.

## Sports Grant Recipient: Makassar Open Mens and Womens International Fastpitch Softball Tournament 2019

Both my teina Niwareka and I were proud and grateful recipients of a Sports Grant through our iwi Te Ātiawa in 2019. This grant alongside fundraising efforts and savings allowed us to travel to Makassar Indonesia where we entered a womens team into their Open Mens and Womens International Fastpitch Softball tournament.

The tournament was in its 4th annual event sponsored by the local Indonesian government as an initiative to increase and promote healthy lifestyles and fitness through sport as a vehicle and we partook in the softball division.



Wairua Womens Softball Team..



*Niwareka – At Bat.*

Having attended the tournament as a player in 2018 and as a result of the amazing cultural experience (and high caliber softball) I decided to get together my own team of inexperienced and veteran softball friends who were keen to play in third world conditions and partake in their culture. We travelled as a team of 11 players, 2 coaches, a manager and 2 supporters.

friendships formed and the people were amazing and an unforgettable experience. Nga mihi mahana ki Te Ātiawa o Te Waka-a-Māui mo ou koutou tautoko I ahau maua ko taku teina a Niwareka. Arohanui Nanaia raua ko Niwareka Matangi.

The tournament started with a 5 hour cultural opening ceremony showcasing teams from Japan, Indonesia, Thailand, Jepang, New Zealand, Australia, the Phillipines and Singapore. Players however came from all corners of the world including Greenland, Canada, USA, Chez Republic. Games were scheduled across 7 days and concluded with another 5 hour closing ceremony involving local cultural groups and talent. Our team – Wairua brought home Bronze medals and also a 10kg trophy that no one wanted to put into their luggage!



*Nanaia – accepting an official tournament cap on behalf of Wairua.*

The atmosphere from opening ceremony to closing ceremony, the level of softball talent, the new



*Coach Ryschan & Niwareka with our 3rd Place Trophy.*



*Nanaia – Short Stop.*



*In the Dugout.*





# ONETAHUA MARAE

Nā, Simon Walls, Secretary

Kia ora kōtou,

We all had a small break over Christmas and New Year at Onetahua Marae. Well, not really!

Behind the scenes some of us were busy on new projects. Occasionally opportunities arise unexpectedly. One such unplanned opportunity came to us in the form of a devastating rainstorm which poured its wrath on the hills around the Upper Takaka Valley. Unable to cope with such intense rain, many hillsides fell down, complete with their forest cover, and closed the Cobb Road. As road repair progressed, trees were removed from slip debris on the road and dumped in a big heap on Cobb Ridge.

Months later, some of this heap was converted to firewood for DOC tramping huts in the hinterland. It was then that a southern rata log was located among the silver beech logs. Now this tree yields the second densest timber in the world and is so hard and heavy that there is virtually no room for water in the wood. The southern rata log was cut into ute length sections, levered on board and driven down the newly opened Cobb Road to a shady site for milling.

Sawing was a challenge. The chainsaw mill very slowly moved through the logs producing a fine dark red powder rather than the usual coarse sawdust. Lifting each sawn plank to a stack, it became apparent that this was no ordinary timber and was destined to be used for very special purposes. Heart wood is almost purple, and the small ring of sapwood is red/brown. With such hardness and strength, it would be tempting to think that a primary use would be for taiaha or tewhatewha but only extremely strong people could wield such objects and only for a short time. Smaller lengths are useful for all sorts of patu – ones for tenderising paua, killing tuna, pounding harakeke, dispatching sharks and tapping chisels.

One of our carvers, with skill and tenacity, crafted a tokotoko from the southern rata. He commented that it was like working bone and the result is spectacular. The lucky and deserving recipient is one of the Marae kaumatua stalwarts. She can now stand proudly with the support of her carved stick which displays her whakapapa and whānau.

From storm debris can come an awesome taonga. It is a matter of recognising a resource, working through the challenges and keeping your goal in sight, even if it is Christmas.

Ka kite,

*Simon Walls*  
*Secretary Onetahua Marae*



*A ute load of southern rata logs, seen in the raw state, do not appear to be much more than firewood. They are, however, a rare opportunity to provide one of Aotearoa's special timbers which has mana among timbers of the world.*



*This southern rata log has the first cut made to open it up and reveal the dark heart. The log ends were waxed to reduce the chance of end cracking. For long tokotoko it is important to cut parallel to the growth rings (which are almost invisible) and to look after the 50mm thick slabs in a shady shed. Because the water content is so low, the carver was able to start working with the rata soon after milling.*



*Lloyd McPherson has made this fully functional tomahawk where he has combined home-forged steel and rata. Tane Mahuta occupies the handle with his creations: a feather to represent birds in one hand, a kumara vine in the other hand and the first human emerges from the end of the handle. This beautiful tool has already done a few hours work, one blade for chopping, the other for planting.*

# 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

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

Phone: 03 528 6061



## Waikawa Marae

210 Waikawa Road, Waikawa, Picton

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

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## Whakatū Marae

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# TE ĀTIAWA

*O TE WAKA-A-MĀUI*

