

# PĀNUI

Hōngongoi (July 2020)  
Issue #26



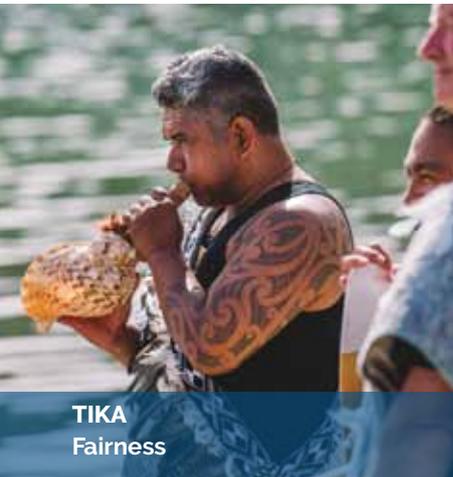
## ĀTA KITENGA

Transparency, accountability, and communication



## MANAAKITANGA

Generosity, contributing and caring, behaviour that gives more than it demands or takes



## TIKA

Fairness



## KAITIAKITANGA

The responsibility of guardianship and stewardship



## WHĀNAUNGATANGA

Pride and dignity in our relationships



## PŪMAU

Unity and commitment



## TINO RANGATIRATANGA

Self determination



## PONO

Honesty and openness

# 'E TITIA'

*E titia nei e Te Ātiawa, i te iti, i te rahi, te katoa  
To shine as Te Ātiawa, the few, the many, all of us*

Whakataka te hau ki te uru  
Whakataka te hau ki te tonga  
Kia mākinakina ki uta  
Kia mātaratara ki tai  
E hī ake ana te 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 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.**

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#### Content Disclaimer

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Whānau helping whānau. Ben, Sylvie and Frank.



Sylvie Heard & Frank Burns delivering hygiene packs to our kaumātua in Blenheim.

## Calendar Dates

<p><b>Kaumātua Koha 2020</b></p>	<p><b>Kaumāta Koha Payments</b></p> <p>2019 Kaumātua payments for the 2019/2020 financial year closed on 30 June 2020. All 2020 Kaumātua payments for 2020/2021 financial year will be paid in December 2020. If you have provided your bank account details, please note payments will be made automatically into the bank account you have provided. If you have not received payment or have updated your bank account details please call the Office to ensure this is paid into the correct account</p>
<p><b>1 March – 30 April 2020</b></p>	<p><b>Victoria University Te Ātiawa o Te Waka-a-Māui Award (2 Science Scholarships)</b></p> <p>Open for application as advertised by MailChimp and on Trust website. Awaiting advice from Victoria University as to whether this has been awarded.</p>
<p><b>1 July – 31 July 2020</b></p>	<p><b>2020 Education Grant</b></p> <p>Open for application 1st July 2020 – 31st July 2020 (refer below for further information).</p> <p><b>Grants and Sponsorships</b></p> <p><b>EDUCATION GRANT:</b> At their hui held in February 2019, Te Ātiawa Board of Trustees resolved to increase the Education Grant for financial year 2020/2021. The Education Grants will open for applications on Wednesday, 1 July 2020 and will close on Friday, 31 July 2020. Applicants must be registered with Te Ātiawa Trust. For your interest and information, documents relating to the Education Grant Policy and Criteria are located on the Trust's website (<a href="http://www.teatiawatrust.co.nz">www.teatiawatrust.co.nz</a>). Please contact the Trust Office if you have any questions or if you would like to pre-register or request an application form. <b>Email <a href="mailto:register@teatiawatrust.co.nz">register@teatiawatrust.co.nz</a></b></p>
<p><b>Wednesday 15th July 2020, 7:30pm,</b></p>	<p><b>Endeavour Pavilion, Waikawa</b></p> <p><b>THE RUSSIANS ARE COMING! BELLINGSHAUSEN in Queen Charlotte Sound</b></p> <p>An evening hosted by the Picton Historical Society Wednesday 15 July 7.30pm. Endeavour Pavilion, Waikawa.</p> <p><b>The Māori of 1820</b></p> <p>A talk by Sir Tipene O'Regan Who were the iwi in the Sounds when the Russian Navy sailed in, and whose were the artefacts now housed in Russian museums? Sir Tipene will explain the local context.</p> <p>This documentary film examines an unusual Aotearoa first encounter between Māori and Russians in 1820, when Queen Charlotte Sound was visited by Russian Navy ships Vostok (Commander Fabian Bellingshausen) and Mirnyy (Captain Mikhail Lazarev). Screened with special permission from presenter Moana Maniapoto and producer/director Toby Mills Entry by koha (donation) - supper provided. This is a fundraising event for the Picton Museum and Historical Society</p>

## Calendar Dates *(continued)*

<p><b>Sun 5 July 2020</b> Wholemeal Café, Onetahua</p> <p><b>Sun 12 July 2020</b> Whakatū Marae</p> <p><b>Sun 19 July 2020</b> (Waikawa Marae)</p> <p><b>Sun 2 Aug 2020</b> Te Āwhina Marae</p>	<p><b>DISCUSSION ON BUILDING OUR CULTURAL IDENTITY</b> <b>Kaumātua initiatives, opportunities for our Teenagers and Rangatahi</b></p> <p>For our whānau in Onetahua, the hui will be at Wholemeal Café at 11am, Sunday 5 July.</p> <p>Whakatū Marae Sunday 12 July 1-2:30pm</p> <p>Waikawa Mārae Sunday 19 July 1-2.30pm</p> <p>Te Āwhina Mārae Sunday 2nd August 1-2.30pm (RSVP 17 July 2020)</p> <p>For catering purposes please RSVP to <a href="mailto:cm@teatiawatrust.co.nz">cm@teatiawatrust.co.nz</a>.</p>
<p><b>Sunday 26 July 2020</b></p>	<p><b>Te Awhina Marae</b></p> <p>Te Ātiawa o Te Waka-a-Māui Trust invite all registered whānau to attend our Half Yearly Hui, that is being held at Te Āwhina Marae, 133 Pah Street, Motueka.</p> <p>This is an opportunity to connect with whānau/whānui, share and whakawhiti kōrero on what we have achieved so far, and what we are currently working on.</p> <p>Free bus transport is available. Please contact the office on 0800 284 292 by Friday 17th July 2020 to avail of this service. Pick up/drop offs for this service are as follows:</p> <p>Waikawa Marae, Nelson Square, Picton, Awarua Park, Spring Creek, i-SITE Havelock and Whakatū Marae, Nelson.</p> <p>All enquiries and RSVP to <a href="mailto:office@teatiawatrust.co.nz">office@teatiawatrust.co.nz</a> or call 0800 284 292. RSVP by Friday 17th July 2020.</p> <p>Please share this pānui with your whānau and networks.</p>
<p><b>October 2020</b></p>	<p><b>Te Ipukarea hosted by Ngāti Toa</b></p> <p>Te Ipukarea hosted by Ngāti Toa. Dates still to be confirmed. If you are interested in joining the Working Kōmiti please contact the Office.</p>
<p><b>Sunday 29 November 2020</b></p>	<p><b>Annual General Meeting</b></p> <p>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.</p>
<p><b>November 2020</b></p>	<p><b>Trustee Elections</b></p> <p>4 Trustee seats will be up for re-election in November 2020. Voting Pack mailing dates will be included in the pānui scheduled for October 2020..</p>
<p><b>Te Pātaka About:</b></p> <p>Te Pātaka Inc was established in May 2020 after the COVID-19 State of Emergency was lifted. Before this the Marlborough Māori Welfare Recovery Group worked in partnership with Marlborough Civil Defence Emergency Management, providing packages of care to whānau with emergency needs.</p> <p>From working in the frontline with our whānau, we identified the need is great. A kaupapa Māori response is needed to support whānau who are struggling to make ends meet.</p> <p>Te Pātaka is a pilot of the NZ Food Network / Kiwi Harvest and our pātaka (storehouse) encompasses kai, firewood, cleaning, and hygiene packs.</p> <p>The purpose of Te Pātaka in short, to provide crucial temporary relief to whānau who are experiencing hardship within the Marlborough region. This support will allow for whānau to concentrate on working toward greater resilience and self-sustainability through a whānau ora approach.</p> <p>Our kaupapa - "No whānau goes hungry"</p> <p>We achieve this by supporting whānau resilience and whānau ora.</p> <p>We operate three days a week with pick-ups and deliveries. Referrals are welcomed from all iwi, Māori and mainstream organisations, church groups and any other community group working with whānau Māori. Our Kairūruku will contact agencies to establish service agreements, processes, and identify agency key contacts.</p> <p>All referring agencies will be responsible for the uplift of care packages from our distribution centres and delivering them to the whānau they have referred.</p> <p><b>Te Pātaka is looking for volunteers to assist with:</b></p> <ul style="list-style-type: none"> <li>• Admin support</li> <li>• Warehousing</li> <li>• Stocktaking</li> <li>• Deliveries</li> <li>• Whānau support calls</li> <li>• Referrals</li> </ul> <p>If you wish to assist please contact – Josh Joseph on <a href="mailto:joshua@tepataka.co.nz">joshua@tepataka.co.nz</a></p>	

# TE RĪPOATA O TE HEAMANA - CHAIRPERSON'S REPORT

Nā Archdeacon Emeritus Harvey Ruru QSM

## NGA MIHI A TE HEAMANA HARVEY RURU

*Poroporoaki:*

*Ki nga mea kua mate e mate ana e haangai nei tatou.*

*He maha rawa te rarangi ingoa me nga ingoa ka  
warewarehia,*

*Engari ko o maatau whakamaharatanga takitahi mo te  
aroha,*

*Kaore e warewarehia i te mea ka mutu to haerenga  
wairua.*

To all our treasured dead, we pay humble respects.  
Too many to list and names will be left out.  
But our individual memories will never be forgotten,  
As your wairua journey never ceases.

*Kanui te aroha ki te whanau pani ki nga mate puta i o  
tatou tauheke maunga.*

*"E kore e pau he ika ūnahi nui – In times of stress we will  
not be defeated"*

*Quote: Whanaunga: Jamie Tuuta.*



Huge thanks to CEO Operations and all our Te Ātiawa o Te Waka-a-Māui staff/contractors, trustees Ron Riwaka, Rachel Hate, Vennessa Ede, iwi for all the relief provided during Covid-19.

All those who joined in the Monday 7pm regular karakia and all other Iwi, Wakatu Incorporation & Kono, Sealord, Talley's, Sanford, NRAIT, Te Putahitanga o Te Waipounamu Whanau Ora Commissioning Agency Helen Leahy, TPOTW staff: Covid-19 Marae Navigators and Navigators, our Marae Waikawa, Whakatu, Te Awhina and Onetahua in relieving the stress in small but significant meaningful ways, Te Piki Oranga, Civil Defence Operation Maori Teams Marlborough/Nelson/Tasman Rebecca Mason/ Dr Lorraine Ede, Nelson City Council Mayor Rachel Reese, Tasman District Council Mayor Tim King and their Kaihoutu Pania Lee and Te Wari Carkeek who facilitated very early a Nelson/Tasman Mayors Iwi Forum and Marlborough District Council Mayor John Leggett which then became absorbed into the NMDHB Top of the South Island Interagency Forum. Huge thanks to our 8 Te Tau Ihu Iwi and Maata Waka Rangatira who endorsed the Rahui which journeyed with our mahi and decisions and that was lifted during 7pm Zoom karakia on Monday 15th June. We could not do this alone in earthly presence but needed the mana and wairua of our Atua and Tupuna. To all who assisted in the battle and war on Covid-19

Whanaunga Te Ahu Rei: Te Pou Hapai Tikanga/Cultural Manager Ngati Tama o Te Waipounamu.

Tokomaru Waka – Te Matawai Māori Language Strategy that was developed for iwi by iwi. We thank Rita Powick for uplifting this kaupapa and Nuki Takao for being our first representative.

Thank you, Cindy Batt Te Ātiawa Trustee, for progressing this Te Reo Maori kaupapa and hopefully Tokomaru Waka will get serious about having a Te Reo Irirangi beaming Te Reo Māori into our homes or wherever we are in the world via mobiles, iPads, computers, smart screens.

*Archdeacon Emeritus Harvey Ruru QSM  
Chairperson*

# TE ĀTIAWA O TE WAKA A MĀUI COVID-19 RESPONSE 2020

## STAGE 1

### Kaumātua 60+ years



A response to the Covid-19 crisis was developed at the start of April by Te Ātiawa Trust, with the first wave of support directed towards kaumātua.

The nature of Covid-19, with its devastating impact on older members of the community, meant that older people and people with existing health conditions might be more vulnerable to illness and more isolated as a result.

It was understood that a personal approach would be desirable for this group and so a "Phone-Tree" response was developed with Trust staff taking on the task of calling as many of the 600+ kaumātua throughout New Zealand and Australia as was possible, within the level 4 lockdown period.

#### The aims of this individualised response were as follows:

To establish any need in the community and to link those in need with existing agencies (or in some cases to respond directly).

To provide a connection to the Trust and enable people to feel supported and to provide details to contact in case of future needs.

To provide social/emotional support where needed.

During the month of April, with the task completed by 29th April 2020, all 600+ kaumātua were called and information collected on needs.

Needs were responded too instantly as they arose, and information, including updated contact details were collected.

## Discussion and planned future response

The phone-tree initiative has provided an important opportunity to connect with kaumātua scattered throughout the world, as well as locally.

The overwhelmingly positive responses to the phone calls have provided a personal link to the Trust which is now being developed more widely in Stage 2 of the response - a personal approach to other whānau to encourage communication with the Trust and in some cases, to encourage registration.

Only a very small number of kaumātua needed help, and it was heartening to hear that the majority were receiving good support from local whānau. Numerous examples were given of younger whānau offering support.

The main personal concerns of the kaumātua spoken to were loneliness (relatively normal) for example, one kuia reported that usually her nieces, children and grandchildren would spend time with her every day and that talking to them on the phone was not the same. One older man reported he had no family and was living alone, but was grateful of the constant support from neighbours.



## STAGE 2 & 3

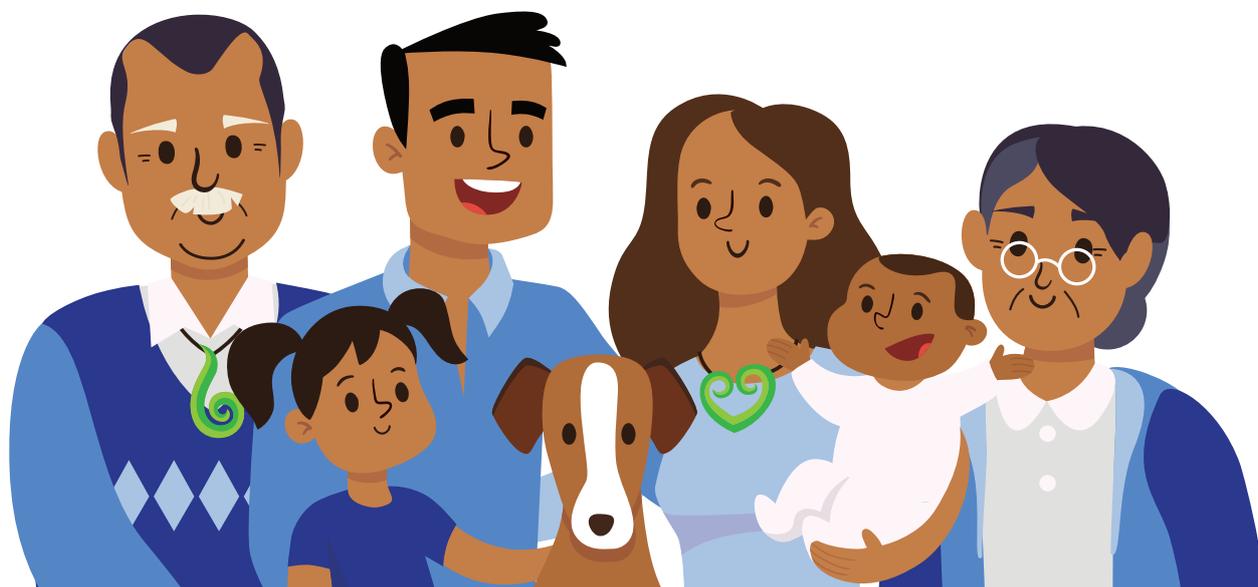
### Stage 2 Response

On 3rd May an email and text was sent to all iwi members in New Zealand and Australia. This provided a personalised approach with an individual to respond to in case of any need.



An additional and important result desired from this exercise is the enhanced connection with the Trust and the opportunity to update contact details. This is ongoing and will enable the Trust to keep in touch with the changing needs of whānau over the coming months.

There have been 141 text and email responses received so far to the SMS messages sent during the pandemic. Trust staff are responding to requests for help as required. This is ongoing.



## Stage 3 Response

It was decided to mail out to all members who could not be reached by email or text, 600 letters have been sent out, including a stamped addressed envelope for returning updated contact details. It was important to reach these members and a good opportunity to make sure that contact details are as good as they can be.



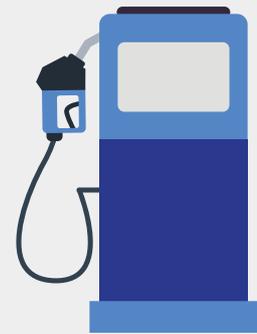
### Staying in Contact

The texts, emails and mail out have generated a huge response and the possibility of updating contact information for many members. Approximately one hundred new contact details (emails, phone numbers, physical addresses) have been received to date with a rise in pre-registrations as well. The whakapapa team is working through this information, which is arriving daily, and will be able to put more exact figures to this in the coming weeks. The surface mail out has already (within one week) generated 10 responses and this will be ongoing. This is an important step in reaching members who have had no phone or email contact up until now.

## STAGE 1, 2 & 3

### Breakdown of supplies ordered and distributed to registered whānau

A TOTAL OF **10** HAVE RECEIVED FINANCIAL SUPPORT



A TOTAL OF **5** HAVE RECEIVED FUEL



A TOTAL OF **13** WHĀNAU HAVE RECEIVED FIREWOOD

**20**

EDUCATIONAL PACKS FOR TAMARIKI 5 -12 WERE DISTRIBUTED



**6** BLANKETS & **21** SCARVES HAVE BEEN DISTRIBUTED



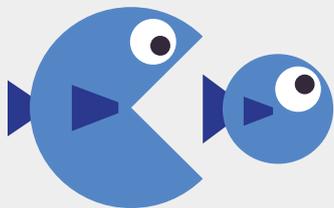
# Unite against COVID-19

86

WHĀNAU RECEIVED KAI SUPPORT



OVER **600** LETTERS WERE SENT OUT, INCLUDING A STAMPED ADDRESSED ENVELOPE FOR RETURNING UPDATED CONTACT DETAILS. IT WAS IMPORTANT TO REACH THESE MEMBERS AND A GOOD OPPORTUNITY TO MAKE SURE THAT CONTACT DETAILS ARE AS GOOD AS THEY CAN BE



4,875kg

OF FISH FROM SEALORD WAS ACCESSIBLE AND DISTRIBUTED TO OUR MARAE



352

KAUMĀTUA WERE SUCCESSFULLY CONTACTED

257

KAUMĀTUA WERE NOT SUCCESSFULLY CONTACTED – DUE TO INCORRECT NUMBERS AND NO ANSWER

3000

PRE-MADE MEALS WERE ORDERED FROM MOANA AND HAVE BEEN DISTRIBUTED OUT IN MARLBOROUGH, NELSON, MOTUEKA AND TAKAKA



150

WHĀNAU REGISTERED MEMBERS RECEIVED A HYGIENE PACK

# LIFE IN MY MIRUMIRU

To mark the way our whānau have been adapting to lock-down life, we launched a competition called **'Life in my Mirumiru' (bubble)**.

All you needed to do is send in a pānui (article) of you and your whānau:

- Show us what activities and fun you and your whānau have been doing.
- Be creative as you can
- Send through photos of all the amazing stuff you have done in your bubble

Our office received 3 articles from our registered members, who will each receive a prezzy card:

**Kupa Joass    Geoffrey Wilson    Linda Blake**

Nō reira, ko tēnei te mihi aroha ki a koutou ngā toa me ō koutou pānui manawa reka.

## LINDA BLAKE

*(Article received by Linda Blake on behalf of her son)*

My name is Michael Blake.

I live in Martinborough with my mum Linda, dad David (he was an essential worker), Poppy and Coco the dogs, and we have 12 chickens.

I go to Kuranui College in Greytown and I am Year 9. My birthday is in March and I was 13.

I like music and playing online games. I like learning piano and have done it for 6 years. I love to bike. Most weekends we go to Tora and I go diving with my mum as we get paua, and it's like shopping for fresh kai, my mum says. I like Tora and I love Ngawi too. We fish at both places and have a net too, and a boat.

Staying home was tricky at times as I like to go out and bike and go to the dairy and library but with Covid-19 we had to stay home and not do that. My mum likes to fish and dive and we couldn't go to the beach and fish, and

that was hard. We fish for food every week and have fish and paua 3 or 4 times a week because it's free... We had lots of kai in the freezer so we could make paua balls and paua burgers, and we had fish from Tora and Lake Ferry.



Before Covid after school I would go to the library, but this changed, and I missed doing that as all my friends are online. I use the computer there. At Martinborough library, it is like a family there.

Staying home was different and my mum helped me focus

on doing my school work. I wanted to stay home and do all my work long distance as I did more work at home. I have autism and I make friends better online. But they have gliding as a subject at school and mum said I can't do that online, obviously, and I will learn that later in the year. Greytown School is cool

My mum is really good at helping me focus on my school work. We made lots of sour dough bread making and learning to make bread in a Dutch oven to learn to cook on a fire at the



beach. My mum's cousin Vincent sent us a bucket of mutton birds last week so we will learn to cook those lots of different ways and I'm teaching her to make food films for YouTube to show people how to cook and dive for food in your backyard. She loves fishing and we will teach people to fish and dive for food and live off the land. It's easy. I'm teaching her how to make YouTube clips. She lost her job part time teaching due to Covid-19 but she can make teaching films to put on YouTube on how to cook and survive and dive and feed your family, you can always make something if you have paua in the freezer. We did bike rides every day and the dogs loved it. We couldn't do it for 3 weeks when Poppy came on heat. Mum showed me how to make paua balls and paua wontons.



I missed seeing my granny Jilly every week. She lives in Greytown. You had to stay close to home to do your bit to be safe.

Here is me fishing the first weekend we could go to the beach while mum and I watched the sun come up at TORA. we went diving and got paua and crays and kina.

*Michael Blake*



## KUPA JOASS

Kia ora Koutou,

Ko Kupa Joass tōku ingoa. E whā āku tau In my mirumiru kāinga we use the whare tapawhā to help guide our day. Each day my whānau and I choose activities that cover all aspects of the whare tapawhā - taha tinana, taha wairua, taha hinengaro, taha whānau. Here are some of the activities I have been involved with.

- Taha Tinana - I ride my bike and play outside at home.
- Taha Hinengaro - I do lego challenges with my pāpā and draw with my MOE learning pack.
- Taha Whānau - I feed our kuī Charlie and bake with my māmā.
- Taha Wairua - I do some kids yoga and have some me time watching a movie.

Ngā Mihi  
*Kupa Joass*

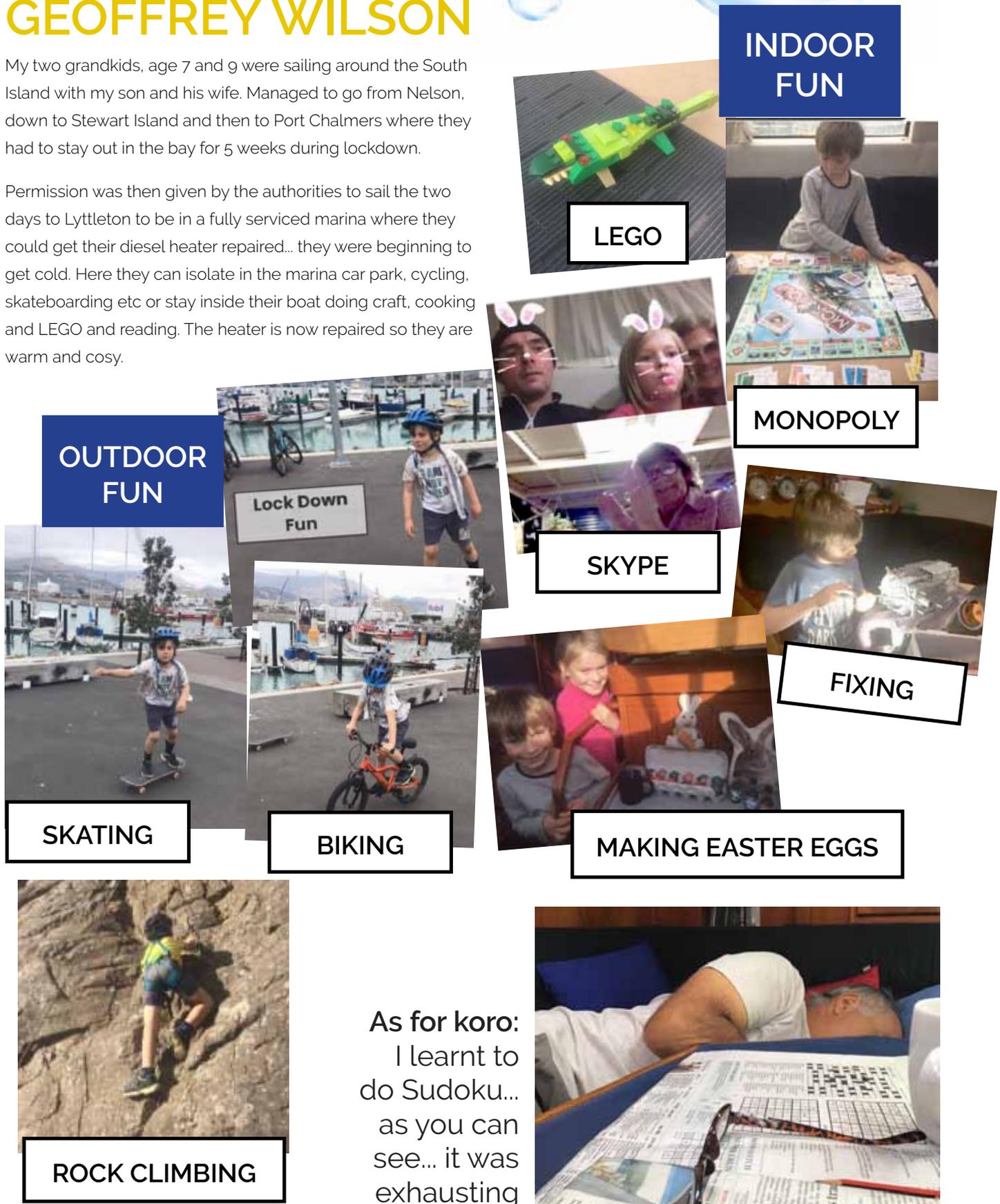


# LIFE IN MY MIRUMIRU

## GEOFFREY WILSON

My two grandkids, age 7 and 9 were sailing around the South Island with my son and his wife. Managed to go from Nelson, down to Stewart Island and then to Port Chalmers where they had to stay out in the bay for 5 weeks during lockdown.

Permission was then given by the authorities to sail the two days to Lyttleton to be in a fully serviced marina where they could get their diesel heater repaired... they were beginning to get cold. Here they can isolate in the marina car park, cycling, skateboarding etc or stay inside their boat doing craft, cooking and LEGO and reading. The heater is now repaired so they are warm and cosy.



OUTDOOR FUN

Lock Down Fun

SKATING

BIKING

LEGO

MONOPOLY

SKYPE

FIXING

MAKING EASTER EGGS

ROCK CLIMBING

As for koro:  
I learnt to do Sudoku...  
as you can see... it was  
exhausting

As for koro:  
I learnt to do Sudoku...  
as you can see... it was  
exhausting

# HE PITO KŌRERO

## Paul Clysdale

"A long hoped for visit to Te Awaitea came to fruition in February for Paul Clydesdale, a descendant of Makareta Tangitu and Patrick Norton.

Having lived in Australia for 50 years, the opportunity to get there has been limited. Paul's mother, Marjorie Norton, grew up in Picton, and he spent a number of enjoyable holidays in Picton in the 1950s and 60's, but never got to Te Awaitea.

His memorable trip to connect with the past was courtesy of Frank Burns, our Aquaculture Manager."



## Te Whiwahi Tohu a te Mokopuna o Te Ātiawa o Te Waka-a-Māui

### Nā Dr Bryce Kirihihi ēnei kōrero

In late 2019, Nicola Rachel Kihirini (nee Brady) graduated with a Bachelor of Business Studies majoring in Accountancy from Massey University. Nicola studied part-time for over ten years in order to secure her degree. All the while, she worked full time while supporting her husband, Bryce Kihirini (Tapuika), who was training to become a doctor. While they were both studying, the couple raised their five daughters, Ariana Courtenay Te Puatarangi, April Rehara Te Auwhiua, Teina Te Rangitapahu Mereaira, Hannah Te Amokura Pikoko and Layla Rakapa Te Wharikihina Kihirini.

Nicola is currently working as the Administration Manager at Hauora Heretaunga, the General Practice division of Te Taiwhenua o Heretaunga in Hastings. Nicola plans

on undertaking further post-graduate study in order to develop her skill set in the area of Primary Health in which she is extremely passionate. Nicola is also developing her Māori language skills and has enrolled in a te roo rangatira course.

Nicola is the mokopuna of Norman Pohe Brady, who served proudly in the 2nd New Zealand Expeditionary Force in World War Two. Norman was the youngest of two sons of Edith Mainana Maukuku (Daisy) Sheppard (formerly Moody, nee Kenny). Daisy was one of the daughters of Captain Aylmer and Kura Louise Kenny (nee Huruata). Kura was the oldest daughter of Eruiti Te Manukapanganui of Te Ātiawa and Aramainana of Ngāti Irakehu and Ngāti Huikai, Ngāi Tahu.



Nicola's father, William Koro Henderson (Ngāti Kahungunu/Ngāti Porou) expressed his extreme pride in Nicola's tremendous academic achievement as well as the excellent role model she provides as a professional Māori woman.

## Representative Honours - Uri o Te Ātiawa o Te Waka-a-Māui

Nā Dr Bryce Kirihihi ēnei kōrero

Omangia te oma roa. It is with great pride that we share the news with the whānau that our girl Layla Rakapa Te Wharikihina Kihirini has worked extremely hard in the field of basketball. Subsequently, her efforts have been rewarded by her inclusion in the Hawkes Bay Girls' U11 squad. We wish her all the very best when the basketball season restarts and we cannot wait to see her take on the best from other regions. Kia kaha e hine! No te whanau Kihirini.

(Layla is an uri of Eruiti Te Manukapanganui of Te Ātiawa and lives in Hastings with her whānau).



## He Pepi Hou - Te Atiawa o Te Ātiawa o Te Waka-a-Māui

Nā Dr Bryce Kirihihi ēnei kōrero

Kia hiwa ra, kia hiwa ra! Kia hiwa ra ki tenei tuku, kia hiwa ra ki tera tuku. Kia tu, kia oho, kia matara! Tihei mauriora! We take great pride in announcing the arrival of our first mokopuna, Keanu Harrison Huikai Thompson-Kihirini on 14 March 2020 at a healthy 8 pound, 12 ounces. Nau mai e tama, aroha tino nui no te whānau Kihirini.

(Huikai is an uri of Eruiti Te Manukapanganui of Te Atiawa and lives in Hastings with his whanau).



He aha te mea nui o te ao.

He tāngata, he tāngata, he tāngata

What is the most important thing in the world?

It is people, it is people, it is people

## Sports Grant Recipient: Keelan Murrell

I would like to say a massive thank you for the funding that helped me get to the Touch Tri Nations in Australia in January 2020.

I had an awesome experience and learnt a lot from it all.

We did not come away with the series win however we had some close wins.

So proud to be able to represent New ZEALAND and even prouder my IWI. once again MASSIVE THANKS.



# CULTURAL REVITALISATION SURVEY

This coming July and August the Trust will be sending out a survey to gather information for future projects. We are looking at what a Te Ātiawa Cultural Revitalisation Plan may look like for us in Te Tau Ihu. It is imperative that we as a Trust embrace and empower our whānau to know and understand where they have come from and who they represent in our world today.

We learnt some important lessons over Covid-19. One of these things was the importance of whānau being there for each other due to lockdown (not all of us were able) which is one of the many reasons why the Te Tau Ihu Tangihanga group was formed. As a Iwi Trust we want to listen to your thoughts on what we could do better. These questions will be simple but specific asking for input into our Cultural Revitalisation Strategy Plan. Questions will be whānau based and will focus on the well being of the whānau in the areas of education, balanced lifestyle and Te Ātiawatanga. In July and August I will be at our mārae to discuss these kaupapa and look forward to receiving your survey feedback online or in person at the hui.

E Te Whānau  
YOU'RE INVITED  
to participate in a  
**Cultural Revitalisation Survey**  
We want to know what is important to you so we can work together strengthening us as a Whānau, Hapū, Iwi.  
Further updates will be notified via the website.  
Kōrero Mai, Tuhia Mai \_\_\_\_\_



# KŌRERO O NEHE – MIKE TAYLOR

## ACKNOWLEDGEMENT

I would like to thank those of our Iwi who have contacted me to show their appreciation regarding the histories published in the Pānui. Especially the Totaranui Chapel Sites Part I in the last Pānui. I hope you all will enjoy Part 2 of the Chapel sites. It was quite overwhelming receiving all the calls, once again thank you.

Mike Taylor

## TOTARANUI PA & CHAPEL SITES PART TWO

### ANAHAU

This was the Kainga of Ngarewa, chief of the Ngāti Hinetuhi tribe, a hapu of Ngatiawa. When Wakefield arrived in Queen Charlotte Sound aboard the Tory in 1839, he stated the following on Ngarewa:-

*On landing at his pah, in the cove at the entrance of the Sound, which I have mentioned, we were received by many of the Natives. As we advanced towards the meeting house, which has been built at the expense of the missionaries, man, woman and child came out of their huts to greet us with the eternal shake of the hand.*

*The village is a straggling collection of thatched huts of ten feet high each, the door of which barely admits a man creeping on his hands and knees. The meeting house which also forms the residence of an Englishman.<sup>1</sup>*

The people of this Kainga were missionaries, and well behaved. The Chief Ngarewa, had several certificates from masters of vessels, of his former good conduct.<sup>2</sup>

Wakefield says:-

*As we entered Ship Cove, we descried a canoe coming from a neighbouring bay, denominated Cannibals Cove in Cooks chart, but called by the Natives Anahau. It contained eight men clothed in coarse mats. They brought some fish, behaved modestly, and left us satisfied in the evening, with a promise to come again in the following morning.<sup>3</sup> Some coal was brought to us by a chief of the*

*Ngāti Awa tribe, Ngarewa, who lives in Anahau, and who obtained it from a place called Manganui (Wanganui.)<sup>4</sup> on the western coast of the southern island, probably in the neighbourhood of Cape Farewell.<sup>5</sup>*

The people of Anahau also used and lived on Motuara Island, where they planted cultivations of potatoes, cabbages, turnips and rear many pigs.<sup>6</sup>

### MOKOPEKE

Mokopeke was visited by the Reverend Samuel Ironside at the end of February 1841, when he stated the following:-

*"I was last week at Queen Charlotte Sounds, visited most of the places and was very much pleased with the earnest attention universally exhibited to the good news.*

*I had to open two places of worship, very neat workmanship indeed have not cost the Society a penny save a pair or two of hinges. The Natives of another village Mokopeke, are busy cutting timber down for a Chapel.*

*When I returned home I suppose 80 came over with me and an individual named Kounaki<sup>7</sup> who with his wife has been some years on trial and has evinced a good profession, was admitted yesterday into the visible church, his baptised name is Hoani (John).<sup>8</sup>*

1 Supplementary Information Wakefield 1839 P 15. The Englishman was Arthur Elmslie a whaler who had his summer residence at Anaho Pa. He also married a sister of Ngarewa.  
2 Supplementary Information Wakefield 1839 P 66.  
3 Supplementary Information Wakefield 1839 P 82.

4 This was West Whanganui.  
5 Supplementary Information Wakefield 1839 P 83.  
6 Supplementary Information Wakefield Despatches from the Tory, Queen Charlotte Sound 1839.  
7 This is Hoani Koinaki Chief of Whekenui, Kura Te Au (Tory Channel). *Not to be confused with chief of same name of Nga Puhi.*  
8 Journal of Rev Samuel Ironside October 1839 - July 1843 P54, Picton Historical Society Archives.

In a letter to the Secretaries Samuel Ironside states that a substantial building lately opened and a very lively Society of members, who numbered 50.<sup>9</sup>

## PUKARAMU AND PUARERE

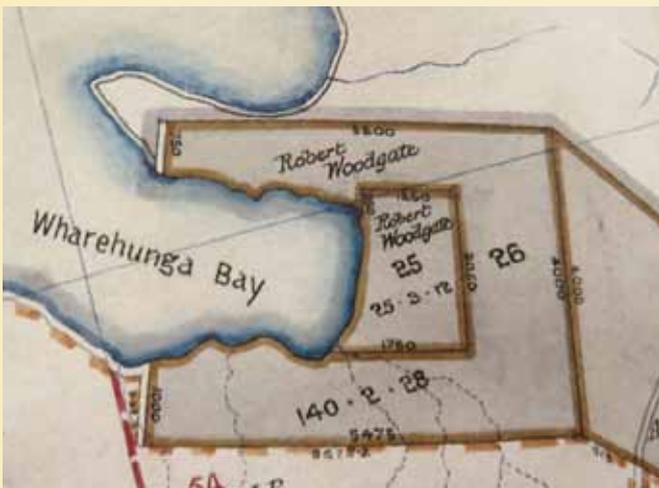
These were two small Kainga higher up the North Entrance of Tootanui, at each of which there were Chapels and about 20 members of the Wesleyan Society.

## TE WAIPIOPI

This was another Kainga in Tootanui, where a Chapel was built in December 1842, again free of any expense to the Society, this Kainga had 30 who were members of the Wesleyan Society.<sup>10</sup>

## WHAREHUNGA

A Chapel measuring 40ft x 30ft built in 1842, entirely by the people of that Kainga, and interesting to note with no cost at all to the Wesleyan Society. This was also the principle residence of the European whalers who frequented Tootanui.



There were thirty Māori members of the Society among the residents at Wharehunga in January 1843, as Ironside commented that:

*"I should feel real pleasure were I able to say my fellow countrymen were half anxious about God and religion as the 30 Native members of the Society who reside here."<sup>11</sup>*

<sup>9</sup> Samuel Ironside to Wesleyan Society Secretaries dated January 7 1843.

<sup>10</sup> Ironside to Secretaries January 7 1843.

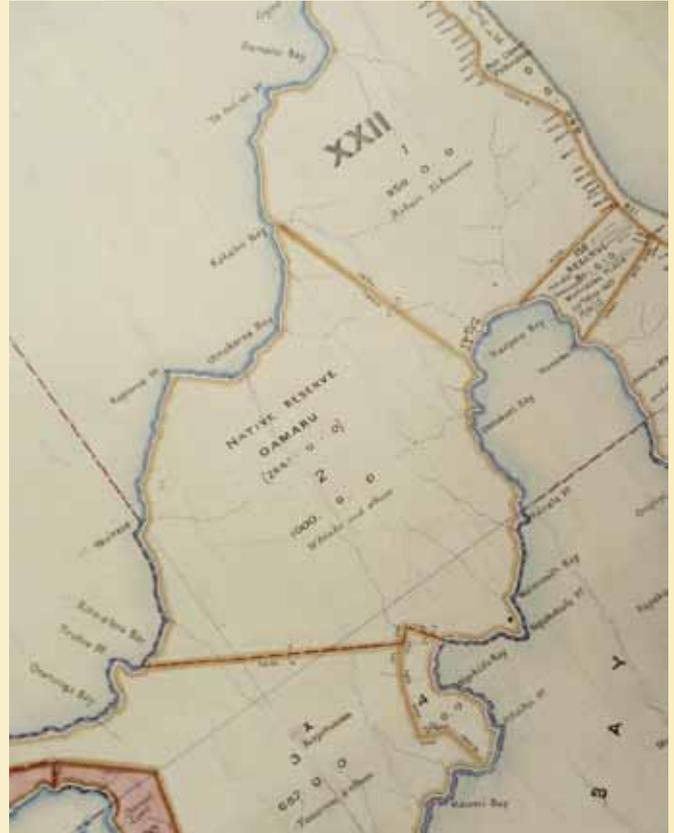
<sup>11</sup> Letter from Rev Samuel Ironside to the Secretaries January 7 1843.

## MANGAREPOREPO

The site of another Wesleyan Society Chapel, with a congregation of 30 members.

## OAMARU

Here a large Chapel was built in January 1843, at the time of Samuel Ironsides letter this chapel was in the course of erection, with the number of members about 30.



Oamaru was one of the Reserves laid off in 1856.

Rihari Tahuaroa is shown on Block XXII of 950 acres.

## ANAKIWA PA & CHAPEL

By Mike Taylor 1988

Anakiwa was the Pa of the Ngāti Rahiri and related Hapu of Ngāti Awa.

In 1853, Archdeacon J. P. Salisbury writes:-

*"We (he and his brother) secured passage from Wellington in the ketch 'Augusta,' with Captain Hood,<sup>12</sup> her master, a whaler of Okukari, Tory Channel, who also arranged our further passage from Tory Channel to Anakiwa in a Māori canoe."*

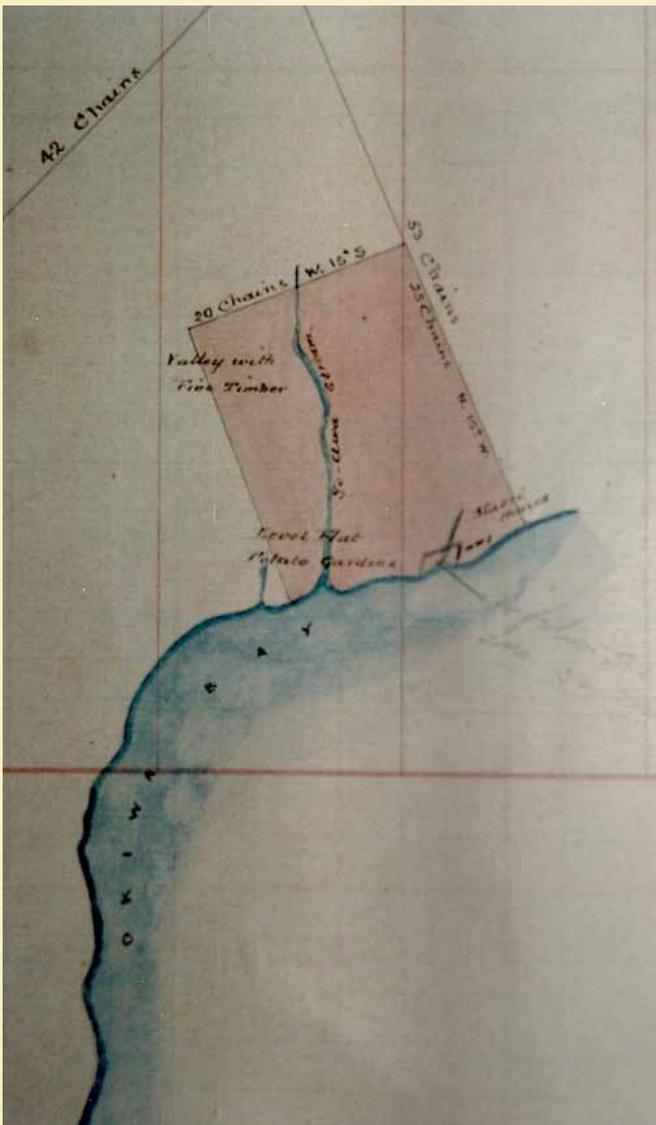
<sup>12</sup> This is Captain Augustus Adolphus Alexander Hood, he drowned at the Grove, Queen Charlotte Sound in 1866.

On arriving at head of the Sound Salisbury reports:-

*"At last the head of the Sound was reached, known by the name of Anakiwa Pah, quite a populous place and picturesque in the extreme. Dark huts clustered together on rising ground, one more imposing than the rest being a church or chapel, the whole being enclosed by a stout palisade.*

*Stiles were found at various corners by way of fortification against the Waikato's, who might, perchance, pay an unexpected visit."*

A great welcome awaited the young white men. They were conducted to the Pah, and the Chapel was to be the stranger's dormitory. These chapels were mostly well built, the high doors and lattice reed windows, the walls decorated with consummate taste with bright yellow reeds in contrast with coloured tree trunks, arranged in quaint designs. The missionary was middle aged Native who's sober kindly bearing was fully in accord with the title bestowed.



Map which shows Potato Cultivations at Anakiwa Pa, at left.

There may have been a hundred Natives there, very quite, sober, and diligent did they appear to be. Quite a fleet of canoes lay ready for use. At the back of the pah were extensive patches of cultivation, potatoes, kumera and Indian corn.

At one side of the bay lay a fine war canoe<sup>13</sup> carefully covered in a low thatched shed. The canoe was over 70 feet long, the gunwale being neatly lashed with dressed flax and latticed with straw which gave a good effect against the bright red sides, the stern and bow posts were beautifully carved.

The Māori held religious services at least twice a day in the chapel, and they reverently asked a blessing, with real earnestness before meals, a lesson indeed to some white men. A man named Bishop<sup>14</sup> offered to show us the way to Nelson. A thick set fellow of Motueka, who spoke English. He proved a true guide, in that he never missed the way, otherwise his capabilities were not great.<sup>15</sup>

Anakiwa was sold to the Crown on March 8 1856, by the Ngāti Rahiri hapu of Ngāti Awa. The receipt for 19 pounds was paid to Rei Nganiho for claims to land in Queen Charlotte Sound.<sup>16</sup>

In July 1861, Alexander Scott Duncan moved to The Grove, where he built his first home at the edge of a Māori track which ran through the area. Linkwater at that time was a flat area linking both Pelorus and Queen Charlotte Sound. The Māori's were settled at Anakiwa, where there was a large pa with smaller groups settled in different spots.

Mrs Duncan-Smith used to tell of the Māori going along the front of the house through the thick bush when it was first built. She could also remember Māori building a Waka in 1866 when it was launched in the stream, and used to take a crew to Waikato.<sup>17</sup>

13 Waka Taua.

14 This was the son of Helyar Wedderburn Bishop (Land Court Judge) & Irihapeti, he later married 1874 to Ani Tiria, daughter of Wiremu Tana Ngatata. H.W.Bishop died 9.11.1918.

15 After Many Days, by Archdeacon J. P. Salisbury.

16 MacKays Compendium Vol 1 P 5 of Abstract of Deeds of Purchase in the Southern Island. No 536 recorded in C. L. O. Wellington.

17 Recollections of Mrs Duncan-Smith daughter of Alexander Scott Duncan. Picton Historical Society. Also found in Linkwater by Geoff Wilson.

# Hoani Te Koinaki of Te Ātiawa, and the Paremata

This Chief must not be confused with the Nga Puhi Chief of the same name.

## Rev Samuel Ironside Baptisms Totaranui 1841

Feb 28	Adult	Hoani	Koinaki	Totaranui
Feb 28	Adult	Meri Makarini	Te Kapa	Totaranui
Feb 28	1yr	Paora	Koinaki raua ko Te Kapa	Totaranui
Feb 28		Hoani Koinaki	Mari Makarini Te Kapa	Totaranui

Samuel Ironside's reminiscences are referring to the Paremata held at Ngakuta Bay, Port Underwood in January 1842, after the arrival of the Missionary ship *Triton* on January 1, 1842 with the pukapuka tapu.

Famine of the Word of God - Efforts to Supply the Want  
- Noble Gift of the Bible Society - Generous Response of the Māoris - The Paremata.

Of course my first business, on getting home, was sending out among the people the long needed copies of God's Word. I at once sent to all the outlying stations in Queen Charlotte's Sound and the Pelorus river, inviting all and sundry to come to the head station at Ngakuta, to the feast of Testaments.

Before they came together, I set out on a paper a list of the villages with the names of the teachers in charge, apportioning to each as many as could be spared - 10 here, 12 there, and so throughout the circuit, till the whole numbers of books was exhausted. On the "great day of the feast" we had a gathering of over 700 Māori, all eager for the Word of Life. Our church, the first erected at Ngakuta,<sup>1</sup> would not accommodate half the number, so we conducted our proceedings under God's own dome. I set the books in heaps around the preaching stand, each heap with the name of the teacher written out on the top.

The bell was rung; we held a short service or praise and prayer; an address was given from Acts xvii, 10, 12. The example of the Bereans was commended to the people.

"Hitherto they had been unable to follow it, but now they could and I was sure they would "search, the Scriptures daily". I said I had not books enough for each of them; but every teacher of every village could have as many as could be spared. I then came to the delicate matter that had been the subject of discussion at the District Meeting.

"Here is a great feast provided for us by our good fathers and friends at home in England - a feast of the Word of Life, a feast of fat things, full of marrow". You have a custom among yourselves called *Paremata*.

A chief who accepts an invitation to a feast from another chief while he is partaking of it is considering about making a Paremata (or return feast) and so by and bye there is provided in return if possible a larger and richer banquet than the first "*Shall we have a Paremata?*" The names of the teachers were then called out village by village and each received the portion for his people.

I have often wished I could reproduce the scene in a picture - Heaven smiling from above the valley and the surrounding hills clothed in the richest verdure of early autumn, the crowd of Māori all with strained gaze looking at the distribution; the teacher as his name was called out, springing up and rushing to the stand, leaping over

<sup>1</sup> Church of Ebenezer, Ngakuta, Port Underwood.

the heads of those squatted in front of him, clutching the heap assigned to him and away back to his place, hugging to his breast the coveted treasure. An angel in his flight might have been arrested by the scene. The seed thrown, out about the Paremata fell into good soil and soon began to germinate.

In two or three weeks, I noticed an unusual stir among the people in the village. There was commotion in the air. All seemed to be full of repressed excitement; preparations for a great display were everywhere afoot. I concluded that the Paremata was coming. From the front windows of the mission house could be seen several large canoes, fully manned, coming up the bay to the station at racing speed, each frantically striving to be first. From the back part of the house was seen a long line of Māoris in Indian file coming over the saddle in the hills separating us from the Sound, each one with a full, heavy basket on his back and some in addition with a pig on the string in the hand, guiding him along.

While my wife and I were delighting ourselves looking at the animated scene, listening to the eager shouting of each fresh arrival, we were *sans ceremonie*, told to go inside the house and shut the door, we were not wanted yet. We submitted to the friendly interdict and waited patiently. When all was ready were summoned. There in front of us was a long heap of baskets, about three feet high, stretching from one end of the yard to the other. I counted 600 baskets full of potatoes, Indian corn, pumpkins, etc. Each basket would weigh fully 56 lbs. On the outer side of the heap, tied by the leg to the fence behind, were seven good-sized pigs. On the heap of basket at the end was a little parcel tied up in an old handkerchief to which my attention was specially directed.

All being ceremonies, **Hoani Koinaki**, chief of the Wekenui village in the Sound, as fine specimen of the Māori race as you would see from Te Reinga to Murihiku.

With true native courtesy the place of honour had been ceded to him by the Ngāti Toa chiefs of Cloudy Bay. Hoani tucking up his blanket, with a long native spear in his hand, ran backwards and forwards from one end of the food pile to the other, striking the baskets with his spear at intervals.

*"Here is our feast. Take it and give it to our loving fathers in England; it is all we can do to show our love to them for their great kindness in sending us the pukapuka tapu."*

In the little parcel at the end of the pile was a lot of silver dollars and crown pieces, English, French, Spanish, American. These had been in their possession for years. Many of them had been bored through and worn as ear ornaments by the women. But they were freely sacrificed on this occasion. They amounted to £9.17s. The 600 baskets and the seven pigs I sold to one of the traders for £25. They were worth much more, but traders were few, and I was at their mercy. Besides the food was perishable and I should lose materially if I kept it in the hope of a better bargain. However, I had the pleasure of remitting to the British and Foreign Bible Society £34.17s.6d, as our Cloudy Bay contribution in return for their splendid gift.

The sum is acknowledged in the Society's Report for 1843. Those who sold the book at a fixed price did not do so well as we had done. Remembering the sadly degraded state of these natives a short two years previously, we could truthfully and gladly say, "So mightily grew the word of God and prevailed." (Acts, chap. xix, v.20).<sup>2</sup>

The Missionary ship *Triton* (Captain Buck) arrived at Port Underwood with the pukapuka tapu on January 1 1842.<sup>3</sup>

2 Missionary Reminiscences By Samuel Ironside No VI. New Zealand Methodist Saturday February 14 1891.

3 Samuel Ironsides Journal Page 59, Picton Historical Society Inc.

# Lilliput Yacht Regatta's Totaranui

By Mike Taylor 2020

The first mention of the Model Yacht's being built and raced in Totaranui by the Iwi, was in January 1878, when T. Lewis, the first teacher at Waikawa Pa School, organised New Year sports at Waikawa, including a model yacht regatta. Which proved the most novel contest, these little vessels were three to four feet in length, fully rigged and equipped. Great ingenuity and art had been shown in the construction of the vessels. The builders were rewarded by watching the behaviour of their respective crafts when engaged in the races.

There were two races with four yachts in each race, with the yachts sailing the course laid out, which was a mile and a quarter, with as much precision as if handled by experienced boatmen. The first race was for first class yachts, was won by "Golden Point," the others coming in, in good time and landing a short distance from each other. The race for second class yachts was won by "Flying Cloud," which sailed the race in first class style. The sports were attended by a number of Pakeha, who were as well pleased as the Iwi were.<sup>1</sup>

It was reported by the Marlborough Press in November that year the following:-

*The Māori are very clever at building model boats, and they will take the prize at the New Years Day Model Sailing Regatta unless some ingenuity be shown by the Pakeha competitors.<sup>2</sup>*



*East Bay Model Yacht Club Regatta 1905.*

It was not until November 1910, that the Endeavour Inlet Lilliput Yacht Club was formed. The Marlborough Express reported, "It is the intention of the settlers in and around Endeavour Inlet to arrange a model yacht regatta, to take place on Boxing Day."<sup>3</sup>



*Left to Right: Ivor Te Puni, P. Warren and Jack Love. Lilliput Club's first Model Yacht Regatta held at Onauku, on the Otanerau Bay Course, where some fifty yachts were entered in the various events.*



Then the Arapawa Yacht Club was formed in 1911, with Kuru Love as president, with meetings being held at his residence at Otanerau Bay. On regatta days, there was always a dance in the evening's in Ted Berg's woolshed. Settlers from around the various bays attending and having an enjoyable evening together. The music at these functions was supplied by Jack Love playing the piano, Mack Love the clarinet, Hapi Love the cornet, and Kuru Love the violin, and good music it was to dance to, the suppers were excellent too, the settlers supplying the food.

<sup>1</sup> Marlborough Press Friday January 4 1878.

<sup>2</sup> Marlborough Press Friday November 29 1878.

<sup>3</sup> Marlborough Express 21, November 1910

This club was only in existence for a little over three years for when war broke out in 1914 most of the young men who were in the club enlisted for service with the armed forces. The same time as the Arapawa Yacht Club was in operation, there was also a club at Endeavour Inlet, and another one at Picton, and inter club races were very popular outings for a get together.

The dimensions of the little sailing boats were not to exceed four feet in length and fourteen inches beam, they were to be made out of one solid piece of timber hollowed out inside and decked over with plywood, and were not to be plank built. The owners had several sets of sails with which to rig the boats according to the strength of the wind. A chap of Keenan, living in Waikawa was a master at the building of these boats and at the end of a regatta he would sell his boat for £5 and build another one for the next regatta day. The course for these regattas was a line across Otanerau Bay about one and a half miles. <sup>4</sup>



<sup>4</sup> Memoirs of the late Bob Flood.

The Picton Model Yacht Club held its first Regatta on Easter Monday, April 8 1912. The course was from the Victoria Domain (adjoining the Baths site)<sup>5</sup> across the harbour to the reclamation works and back. The entries were very good, no less than 27 yachts entering for each event.



These cups are dated back to 1911. During the first World War a very successful Model Yacht Regatta was held at Wairere, Endeavour Inlet, in aid of the Patriotic Fund, in. The Steam launch Gannet brought 62 passengers from Picton, and a large number of people assembled from all parts of the Sounds. The days takings amounted to £68, despite inclement weather coming up in the afternoon. Two of the men who took part in this regatta served in World War I, they were Charles Edward Woodgate aged 23, (20.11.1917) died of wounds received, and Harry Aldridge aged 25, (9.8.1919) of sickness in England,

Clubs that existed during those years were: Waikawa Model Yacht Club, East Bay Model Yacht Club, Arapawa Model Yacht Club, Endeavour Inlet Model Yacht Club, and the Picton Model Yacht Club. So what began at Waikawa in 1878 by the early 1900's was participated in by the whole community.

<sup>5</sup> The Baths were Picton Salt Water Bathes which is today (2004) the site of Queen Charlotte Yacht Club premises.

## MRS GOOSEBERRY:

The funeral of a Native woman, known as Mrs Gooseberry, took place at the Native Cemetery, Waikawa, on Sunday afternoon, a number of visitors and residents of Picton being in attendance. The service was conducted by a Native minister in the Maori language, and after deceased's body had been lowered into the grave, her earthly possessions, in the shape of a sewing machine, bedding, clothes, & c., were placed on top of the coffin. The funeral party afterwards returned to the pah to hold the usual tangi.<sup>1</sup>

**CAN ANYBODY IDENTIFY WHO THIS POOR LADY MAY BE. SHE PASSED AWAY IN JUNE 1892.**

<sup>1</sup> Marlborough Press & Colonist June 21 1892.



# POU TIKANGA REPORT

## Tēnā koutou e ngā whānau o Te Ātiawa o Te Waka a Māui

Over the last 12 months there has been a lot of different kaupapa that Te Ātiawa Trust have hosted. There was the National Iwi Chairs Forum (NICF) which discusses political issues that affect Māori. Tōtaranui 250 celebrations that consumed a lot of time and effort by Whānau to work towards participation on the water and land celebrating our Manawhēnua and Manamoana status.

The eight Iwi of Te Tau Ihu have joined with MOE on a new Project that will look at how Iwi Pakiwaitara/Stories/Histories are to be told educating our tamariki/mokopuna/taiohi as well as every other student that is receiving education in Te Tau Ihu.

I will be at Te Āwhina Mārae on 2nd August from 1-2:30pm, Waikawa Mārae 19th July from 1pm-2:30pm, Onetahua Mārae 5th July from 1-2:30pm to discuss up and coming projects for the next 12 months (**please note Covid regulations may force these dates to change. If this happens we will advertise via our website and pānui through our local mārae to let whānau know**). We need your input to make these happen. It would be great to have a advisory council for our Mārae and communities where this group could be there in assistance on matters at hand. We think this would be a great initiative however we want your feed back in what you think. The Iwi Strategic Plan 2018-2023 indicates Kaumātua and Rangatahi are to be embraced and supported on their Mārae and to be empowered by participation when able. Moving forward we must have an open door policy with a warm environment to nurture the many years of information that our Kaumātua have gathered over a life time and share that down to our Mokopuna. Another need is for our Rangatahi to be nurtured with understanding of Tikanga Māori so they will be prepared for holding the reins of their Whānau within the next 10-20 years. We need to show direction and explain

why and how this is to be done. By repetition what we do and say will over time become ingrained and be the new normal, displaying our Te Ātiawatanga.

Te Ātiawa are looking at a **Cultural Revitalisation strategy plan** which will be discussed at this hui to give all a better understanding on where we are going as a Iwi with the Te Ātiawa Strategic plan as our guide.

## Covid

This was an extraordinary event that affected the world in ways that have never been seen before in our life time. It came as a bit of a shock when it did happen and caught us all off guard as we started preparing to work from home. The first few days felt weird with no traffic on the roads and very little people to be seen. The local super market in Picton ran out of some stock in the first 2 weeks however things eventually panned out. It felt abnormal having to queue to enter with only 20-25 people allowed into the store at a time.

Comparing Picton to other towns we were one of the luckier places to have been over Covid. At times in Blenheim, Nelson, Motueka there were queues at the super market up the road and around the corner with up to an hours wait.

The devastation by Covid gave us all an insight of what could happen at any time or day and one should always be prepared for the worse. Over the first couple of weeks Te Ātiawa Trust began working with our Whānau and making sure that they were safe and cared for. We spent time personally calling our Kaumātua and then our registered Whānau. There were Te Pūtahitanga who provided the Whānau Ora program, employing Navigators to work in the different rohe assisting Whānau with Manāki parcels, PPE clothing. Civil Defence and Nelson Marlborough Health Board were constantly in the field working with Iwi Whānau and the community looking after those who were instantly

effected by Covid with loss of employment and income making home life stressful. As the weeks went on it became clear that whānau needs were increasing.

Although the Mārae were closed over lockdown the Mārae Managers and their teams were working from home with daily business still operating. They all did a terrific job of working with the Whānau Ora Navigators assisting whānau with the support they needed. Amongst these groups local Whānau members from each rohe of Te Tau Ihu were on board assisting. The information was then filtered to the Iwi Trust Chairpersons of the 8 Iwi who were part of the decision making and input towards the direction Iwi chose to follow in Te Tau Ihu.

We at the Trust office also worked from home for 7 weeks with day to day business as usual, as well as what was needed over Lockdown, assisting with drop offs of food vouchers, PPE gear, Manāki packs and firewood. Over the last 4 weeks we have been in close contact with our Mārae and Zui (Zoom hui) once a week. These Zui allow us to catch up with what is going on across our rohe and work in sync with each other taking measures to make sure no Whānau were missed. We are now into the recovery stage where we are looking at opportunities of employment, a warm safe home, and initiatives to engage in.

Our thoughts go out to those of our Whānau who had loved ones pass away during Covid. It was very hard on the whānau with the enforcement of staying in your own

bubble and not being able to Hongi, kiss, participate in person. The Tangihanga group comprised of the 8 Iwi with Mātāwaka were put into place to support Tikanga Māori with all Iwi Whānau across Te Tau Ihu. Utilising Zoom video communication we were able to be part of the tangihanga process that did wonders allowing some of us to participate at those times which was a real privilege.

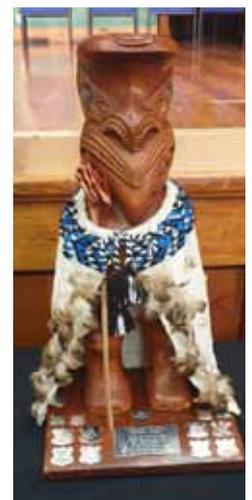
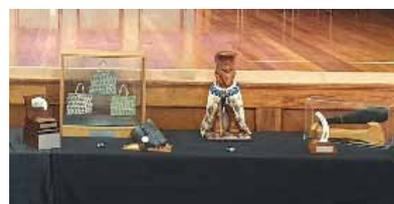
The effects of Covid will be around for a little while to come and early estimated recovery is one and a half to two years before we start to move forward in a healthy capacity. Please keep up to date with information on our website to assist individual Whānau and contact the Trust office if you require further information.

**Te Ipukarea** is planned again this coming October 30/31st in Blenheim and will be hosted by Ngāti Toa. We are looking for interested Whānau to participate. In previous years this Kaupapa has drawn a lot of interest by Whānau participation which has been great. Looking ahead, to reap the benefits the Trust have to offer, **one must be registered with the Te Ātiawa o Te Waka a Māui Trust to participate.**

Last year most of the articles spoken on were representative of Waikawa. We want our other mārae rohe to also be shown in the quarterly Pānuī. Whānau if you have an article you want to share please forward it to me and I can look at publication at a further date.

Tēnā katoa tātou,  
**Amai**

## The following are some pictures from different Kaupapa in 2019



# KAITIAKI O TE TAI AO (KT) TEAM

Daren Horne, Sylvie Heard and Ian (Shappy) Shapcott

## Generally

Even during the Covid-19 lockdown, the KT Team was as busy as ever, juggling many important projects and engaging in several important processes. Of particular note, is the new Cultural Health Indicator service the KT Team is providing. This is important kaupapa and is an exciting new area of mahi for the KT Team.

### Te Arahanga Limited – Iwi Monitoring – Condensed Report for March to May 2020



Te Arahanga has a contract with Te Ātiawa Trust to undertake Iwi Monitoring of development sites and Cultural Impact Assessment (CIA), to assess the impacts and effects from changes to a particular area and to safeguard wāhi tapu and wāhi taonga. Some of the engagements in recent months include the following:

- Monitoring of new water reticulation system works Northwest Motueka.
- Oraumoa (Fighting Bay) monitoring of cable maintenance works.
- Monitoring of excavations at 49A Tahī St, Mapua.
- Monitoring of Waikawa Bay Estuary works.
- Trewavas St (Motueka) cycle / walkway.
- Monitoring of Motueka Library Test Foundation work.
- Monitoring of Motueka Water pipe - line upgrade.
- Monitoring of Bells Island treatment plant trenching for service piping.
- Mapua Pipeline monitoring at Ruby Bay.
- CIA for Motueka River gravel extraction site.

## Tōtaranui / Kura Te Au (The Sounds) Rohe

### Proposed Marlborough Environment Plan (PMEP) – Appeals' Process

The Council notified its decisions on the hearing of submission on the PMEP on 21 February. This was followed by a period to lodge related appeals, to those decisions, which was extended due to the Covid-19 lockdown. The Trust lodged a number of appeals targeted at Māori Cultural recognition, the health of te taiao and the safe management

of cultural sites. This was followed up by supporting a number of others who took a similar stance.

### Waikawa Bay Foreshore Reserve Management Plan



The Marlborough District Council is working with Te Ātiawa Trust on the development of the Waikawa Foreshore Reserve Management Plan. The Plan will cover the foreshore area shown in the photograph below and will determine how the area will be managed over the next 10 years or so.

As per the proposed timeline, the next opportunity to comment on the draft will be January to March 2021. If you would like to speak with someone from the Kaitiaki o Te Taiao Team about this process, feel free to call Sylvie Heard or Ian Shapcott (Shappy) on 03 573 5170.

### Waikawa Marina Extension - Update

Sylvie and Shappy caught up with Grant Beatie, Project Engineer, at the worksite on May 22 to take a look at stage one of the project, the reclamation works. There is a silt curtain up around the work site limiting the spread of sediment beyond the immediate site.



*Rock being placed for new marina. The silt curtain is visible on the right of the image.*



*Shappy (right) discusses the finer points of the project with Project Engineer, Grant Beattie of Port Marlborough.*

The KT Team discussed potential native planting with the hope of giving something back to the area, which has experienced so much change. This is part of an ongoing discussion with the Port Company.

On completion of the reclamation earthworks, the breakwater Contractor will set up on the new reclamation area. Work will then move onto the breakwater and service construction, and finally, construction of jetties, roading, buildings and landscaping features.

A reminder that updates on the project can be found on Marlborough Sounds Marinas website, using the *Waikawa North West* Marinas tab.

**Waitohi Ferry Terminal Upgrade Project -  
Update 12 June 2020:**

Work continues on this important kaupapa through Te Rōpū Manaaki, the Te Ātiawa working group made up of several Te Ātiawa Trustees, the Kaitiaki o Te Taiao Team, the Cultural Manager, kaumātua and the Chair of the Marae Trust, to inform discussions / provide direction on this kaupapa. The Rōpū, which is chaired by Trust Deputy Chair Ron Riwaka, meets weekly via Zoom.

The Rōpū is looking to shortly meet with KiwiRail Management with regard to the lack of consultation with Te Ātiawa, as Treaty partner, on the decision to increase vessel size and passenger capacity and the implications that arise for the Rohe.

Original plans to hold a whānau hui during April or May were affected by the Covid-19 restrictions. However, Te Rōpū Manaaki plans to hold a hui for whānau in July. Information on this hui will be pre-circulated to whānau.

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

More information on the proposal is available on the Te Ātiawa website: <http://www.teatiawatrust.co.nz/news/noticeboard/picton-ferry-terminal/>; and, on the KiwiRail website: <https://pictonferryprecinct.co.nz/>

**Waikawa Estuary Works – Resource Consent Application U190035**

Works in Waikawa Estuary, to ensure sufficient flood capacity is available in Waikawa Stream ended just before the Level 4 Lockdown.

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



*Looking upstream from the mouth of the Waikawa Stream*



*Looking over towards the beach enhancement area*

The KT Office has been involved with the Council from the design phase to the end of the project, working 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. The only thing left for the project is

the closing karakia which the Council hopes to arrange shortly with Tommy and Cultural Manager Amai Thompson.

## Motueka Rohe

### Tasman District Council (TDC) Plan Review – Iwi Working Group (IWG)

In late April, the IWG met, via online video call, for a workshop on major findings from the current Resource Management Plan for Tasman Rohe and major issues with the current Plan. Topics discussed included, strategic infrastructure, land disturbance, and landscapes. Major findings were that the current plan is repetitive and outdated. Another hui was scheduled for May 28 but this was cancelled at short notice. This hui has been rescheduled for June 18 and will cover Biodiversity, Historic Heritage and Natural hazards.

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

On 11 February, Daren and Shappy attended the first hui about the review of the Moutere-Waimea Ward Reserves. This review is timely, to enable an informed response to mounting pressures on the reserves in this Ward, particularly in coastal areas. Pleasingly, the TDC has recently shown a deeper commitment to iwi matters in its reserves' management processes.

### Tasman Bio-strategy Working Group

As Covid-19 emerged, the Working Group was about to convene a series of public workshops, to take the challenge directly to the community. This mahi has now taken a more significant social media direction. Underpinning the mahi around sharing information with the community, is the completion of a 'discussion document', which is being finalized at the time of writing.

## Whakatū (Nelson) Rohe

### NCC Plan Review – Iwi Working Group (IWG)

The NCC had convened a hui for early May, at the Whakatū Marae, to kōrero with iwi around the implications of managing coast hazards in the rohe. This hui has been deferred until the national Covid-19 management position enables this gathering to occur.

### Nelson-Tasman Climate Forum

Shappy and Daren continue their involvement with this mahi, both through the Forum's Co-ordination Group

(management team) and the Te Ao Māori (kaitiakitanga) Sub-Group, which is packaged in Te Ao Māori, including introduction of karakia, information sharing and a kaitiakitanga back-checking assessment of decision-making.

### Cultural Health Indicators (CHI)

Daren has led the work in developing the CHI site assessment forms which is a three-page survey of a specific site including tangible and intangible factors, such as taonga species, native vegetation cover, and mauri. The CHI reports have been put together collectively by the KT Team. This is a new service the KT Team is providing for proposals concerning rivers, wetlands, estuaries and marine environments.



*Looking coastwards from the Poorman Valley Stream site*



*Looking towards SH6 from the Orchard Stream site*

To date, two CHIs have been completed for Nelson City Council, one at a site in Orchard Stream and one at Poorman Valley Stream. The KT Team is in the process of working through further contracts for sites across Te Tau Ihu.

### Kaitiaki o te Taiao (KT) Team – June 2020



# TOITU TE WHENUA, WHATUNGARONGARO TE TANGATA

People will die but the land will remain

## Descendants of Rihari & Roka Tahuaroa – Wai 124 Whānau Whenua – Arapaoa

The WAI 124 claim was submitted by Neville Tahuaroa on 22 February 1990. The claim was for the return of the land known as the foreshore reserve fronting both the whānau urupā and his property, and for the return of the Watering Place Reserve, administered by the Department of Conservation. The WAI 124 claim was included in the negotiation process and settlement by the Crown and Te Ātiawa o Te Waka-a-Māui on 21 December 2012.

In August 2019, whānau met at Waikawa Marae, Waitohi to progress the return of whānau whenua on Arapaoa to the descendants of Rihari and Roka Tahuaroa. Many hui have been held since and an online private site has been established. All WAI 124 information can be accessed

from the site. The site currently has 184 members who whakapapa to Rihari and Roka. In total we have over 200 whānau registered from Motueka to Taranaki. <https://www.facebook.com/groups/wai124/announcements>

In March 2020, whānau met at Waikawa, Waitohi and Wellington Tenth, Petone to provide input into the draft legal entity. Once established whānau will be meeting with Te Ātiawa o Te Waka-a-Māui trustees to have the land returned.

This is a call for whānau who have not been involved to come onboard and be a part of the journey. For information contact Susan Shingleton: [sdshingleton@gmail.com](mailto:sdshingleton@gmail.com).





BEV  
MAATA-HART

## HE ITI KAHURANGI

A beautiful get together was held on 18th July at Scoozis Pizza Place in Picton to farewell Bev Maata-Hart who was heading to live in Christchurch. So many lovely thoughts, beautiful events, shared memories and such absolute fun (even a bit of naughtiness!) come to mind as we celebrate this wonderful lady.

An utter example of love and tikanga, a strong link with Taranaki and believer in the philosophy of Parihaka, an absolute toiler and gatherer of people. We here will miss her immensely, but while her physical presence may not be with us daily, her special essence will always wrap around us.

It was an honour to present Bev with a niho tohorā, graciously provided by Te Ātiawa Trust and expertly carved by Paora Mackie. The taonga represents Bev's Te Ātiawa whakapapa & whaling legacy as a descendant of Maata Te Naihi & James Worsler Heberley. It depicts the raukura atop of Piripiri maunga, the awa of Waitohi flowing down to the sea of Tōtaranui to link with the island of Arapaoa. Within this are the links to whānau and on the back the Waikawa Marae whakataukī 'Mōu, mōku, mō ngā iwi katoa'. Bev models this in the gorgeous photo shown here and helps us cope with her leaving by knowing she takes part of us with her on her awesome move to Christchurch to be closer to whānau.

E te pou kuia, nei rā tō whānau whānui o Waikawa/Waitohi e mihi aroha ana ki a koe. Ko koe tonu kei roto i ō mātou ngākau.

*Nā Rita me te whānau whānui o Waikawa Marae*



# WAIKAWA MARAE

## Kōrero From Waikawa Marae Trustees

Waikawa Marae Trustees are delighted to welcome Allannah Burgess to the position of Marae Manager. Allannah is the pōtiki of Marama & Murray (Duffy) Burgess' 3 children, little sister to Rachael (Hāte) and Matthew & devoted māmā of Kaia and Maika. Allannah comes to us from her role within the Ngāi Tahu Whakapapa Unit and after graduating with her Bachelor of Applied Management, majoring in Project Management – with distinction. We sincerely acknowledge Te Rūnanga o Ngāi Tahu for their support in enabling Allannah's return home - ko te reo aroha o Waikawa e rere kau atu ki a koutou o Ngāi Tahu.

Although she has been in this role for barely 3 months, Allannah's presence at Waikawa Marae has been hugely valuable. Her warm, welcoming and delightful nature, her 'no such thing as can't' attitude, her management and organisational skills and her love, pride and passion for her marae, whānau and home all place Waikawa Marae in a strong position to develop forward. Allannah, nau mai, hoki mai rā ki te poho aroha o te iwi, ko koe tētehi e kaha whai atu i ngā waihotanga o ngā tūpuna. Nō reira, e te mokopuna o te kāinga nei, tēnā rā koe .

Waikawa Marae Trustees wholeheartedly welcomed the opportunity provided by Te Pūtahitanga in March to appoint a COVID-19 Navigator position - nei rā te mihi ki a koutou o Te Pūtahitanga. We were thrilled to have Rachael Hāte - the mātāmua of Marama & Murray (Duffy)'s children, older sister to Matthew & Allannah, wife of Akshay - take up this position. Rachael's knowledge of, and passion for, this role has been demonstrated in so many ways - her ability to organise our Waikawa whānau to set up a phone tree to keep in contact with whānau whānui across Waikawa/Waitohi, her commitment to go that extra mile in establishing a testing & vaccination clinic at the marae, her never ending ability to get meaningful support for whānau, her liaison alongside Te Ātiawa Trust, her ongoing delivery to whānau of kai, wood, agency support and more - and again, all with the most

beautiful smile, genuine willingness and 'can do' approach have helped our Waikawa whānau walk through this COVID pandemic with confidence that support is available to them all. Rachael, ka nui te mihi aroha ki a koe, nāhau i whakapau kaha ki te manaaki i te katoa i runga i te whakaiti a kuia mā, a koro mā. Tēnā rā koe e te ringa raupā e whakaora ana i te whānau.

Waikawa Marae Trustees are thrilled to see the establishment of Rōpū Whakaruruhau for both our tāne and our wāhine. Watson Ohia – oldest of Linda and Monte Ohia's tamariki, tuakana to Bentham Te Kōwhai & Rihari, husband of Michelle, dad of Hana Te Kōwhai, Maioha, Te Ahomai, facilitates for our tāne and Alena Beard – daughter of Margaret and Gary Beard, a proud Māmā to Sonaia, Tumoanakotoreiwhakairiaioratia and Uetahaa, for our wāhine. Te Rōpū Whakaruruhau is focussed on strengthening ourselves in our cultural knowledge and practise. It is available for all to access - there is no age limit! Communication to date has been via zoom, an opportunity that allows whānau from across the motu/ao to participate. The group is shaping a collective plan forward and welcome all to join. Please contact Allannah or Rachael at the marae office for details on how to join. Nō reira, ki a koe Watson kōrua ko Alena, ko kōrua ngā kaiāwhina o te kāinga nei, ngā kaiwhakatinana o te wawata o te iwi, he mihi nunui ki a kōruatahi e ārahi ana i ngā uri whakatupu.

As Marae Trustees we have long desired to have such energy and passion heading our marae. We know that alongside Rachael, Allannah, Watson and Alena we have many many others also with so much knowledge, skill, and talent. We welcome this energy and enthusiasm to uphold the legacy that has been bestowed on us - *mōu, mōku, mō nga iwi katoa.*

**Rita Powick**

*On behalf of Waikawa Marae Trustees*



# ONETAHUA MARAE

Nā, Simon Walls, Secretary



*Two of the 4 teeth of this beaked whale drying and bleaching.*



*A small tōki of grey mottled pakohe eroding at Whanganui Inlet.*



*Two korara box-raised chicks to add to the population.*



*A karearea checks us out from a nearby DOC track marker.*

## Coming out of troubled times

The whānau of Onetahua Marae would like to thank iwi support organisations from Te Tau Ihu a Waka a Maui for the physical and mental support which has been extended to us "over the hill" and in relative isolation in Mohua. We are hugely grateful that we were included in weekly zoom hui which in themselves helped raise our spirits as we hunkered down in survival mode. Our puku, too, were happy and that is one less thing to worry about each day. Our poor old Marae lay almost deserted but for Makere in her mobile home up on the filled in swimming pool terrace. And Eddie who puts lots of energy into the garden and lawns decided, at level 3, that he could stay away no longer. The weeds showed scant regard for lockdown, pushing ahead regardless through the lovely autumn weather.

Things happened behind the scenes. Papatuanuku breathed steadily as the days shortened.

The lower jaw of a southern 4 tooth whale, buried in sawdust since last year, was exhumed and scrubbed, readying it for display. As a mysterious arrival, the adult male whale suddenly appeared dead on Farewell Spit and we salvaged the very smelly jaw, watched by a bus load of fascinated tourists.

A papakainga at Whanganui Inlet, washed by wind-driven high tides, was laid bare at the top of the beach to give us a chance to walk beside ancestral hangi, to see obsidian and quartzite flake knives, to pause and pick up tōki where they were left, to feel the palm grip of a sandstone grinder, to imagine waka pulled up on the shore under the pillars of rimu and rata.

Little blue penguins entered Tarakohe Harbour with their tracking devices locked on to last years nesting box locations among the wharariki. They are rowdy tenants who leave fertile offerings for the plants in your coastal garden.

And karearea swooped on the bounty of small summer-raised birds to fuel their fierce aerial lifestyle. For one of these proud birds to come alongside and spend a few moments with you is magic as one did at Cape Farewell.

*Simon Walls,  
Secretary, Onetahua Marae*



# WHAKATŪ MARAE

## Nā, Jane du Feu

Tēnā koutou katoa

Ngā mihi ki te Poari o Te Ātiawa o Te Waka-a-Māui for holding the AGM at Whakatū Marae in October 2019. This is the first time for many years that this has occurred. As Te Ātiawa has ahikaa across Te Tau Ihu it is important that our tupuna in each whare whakairo are honoured by the presence of generations that have followed. When the Kaakati was built the kaumatua involved were cognisant of the historical connections that needed to be recognised. Hence the whakapapa depicted in the taonga we see today.

On April 1st this year was the 25th anniversary of the opening of Kaakati by Te Arikinui Dame Te Atai-i-rangi Kaahu and Tainui waka. At the time the whakapapa was agreed to by the collective kaumatua of all the Iwi in Whakatu and was settled the outcome was for Tainui to open the Whare. The whare kai Mauriora was also opened by Te Arikinui in October of 2005.

As with all our Marae Whakatu has been busy hosting Iwi hui, Schools, Kapa Haka noho and Wananga.

In the lead up to Christmas Whakatu Marae works towards shut down and a whānau reunion occurred during this period.

In the new year the main event is Kai Fest on Waitangi Day. This year was another resounding success with over 5000 people moving between the Marae and Founders. There was a wide range of kai and craft stalls to choose from with entertainment from Kapa Haka Roopu, Pacific and other ethnic whanau. The day starts at 10am to 3pm and is an annual event with a powhiri at 11am. This year over 900 people attended. The main focus has always been whanaungatanga and manaakitanga and educating the wider community on the importance of the Treaty and what it means for us all. The Marae is currently working towards the Maihi of the Wharenui being recarved and replaced and Iwi will be notified when this will take place. Like all Marae when we moved into lockdown for COVID-19 the Marae was closed and will re-open towards the end of June.



# TE ĀTIAWA MARAE CONTACTS



## Onetahua Marae

Pohara Valley Road, Takaka

PO Box 113, Takaka 7142

**Contact:** Simon Walls (Secretary)

**Phone:** (03) 525 8332



## Te Āwhina Marae

133 Pah Street, Motueka

**Contact:** Ann Martin (Tumuaki)

**Email:** info@tam.org.nz

**Website:** www.tam.org.nz

**Phone:** 03 528 6061



## Waikawa Marae

210 Waikawa Road, Waikawa, Picton

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

**Email:** manager@waikawamarae.com

**Website:** www.waikawamarae.com

**Phone:** 03 573 7547



## Whakatū Marae

99 Atawhai Drive, Atawhai, Nelson

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**Website:** www.whakatumarae.co.nz

**Phone:** 03 546 9097



**TE ĀTIAWA**  
*O TE WAKA-A-MĀUI*

