

PĀNUI

Hōngongoi (July 2019)
Issue #23



Te Rā Whakanuia o te Whare Tupuna

ARAPAOA



'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*

Whānau Visits to the Tari



Darlene Keenan (Mother) and Melanie Austin (Daughter)



Descendants of John O'Donell and Sarah Parkes



Kawai rāua ko Makere Scholes - Our whānau who travelled from Te Tairāwhiti to attend the O'Donelle Reunion ki Waikawa Marae



Dr Neil Scholes with his daughter Carolyn van-Leuven and granddaughter Erice van-Leuven



Sharon Campbell - Registered Whānau Member

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

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

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

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

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

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

HEAMANA REPOATA CHAIRPERSON'S REPORT

Nā Archdeacon Emeritus Harvey Ruru QSM

POROPOROAKI

Ko ngā kaitiaki o Te Ātiawa e whakaatu ana i ngā mihi ki te hunga kua mate.

Kia mohio ngā whānaupani kua tino pouri ana mātou, ka pouri ki a koutou katoa.

Te Ātiawa Trustees express sincere farewells to those who have died.

May all the close and extended whānau also know we are saddened and grieve with you all.

Haere rā, Haere rā, Haere rā ngā taonga mate



Kaumātua Neville Watson-Tahuaroa, Amo Poki, Linda Ohia with "Tipping Points Project" Te Ātiawa students presentation Justine Newnham, Georgia-Mae Longate, Moana Joyce, Professors Conrad Pildich and Simon Thrush with Goergia – Mae Dad & Te Ātiawa Trustees. Saturday 25 May, 2019

NATIONAL IWI CHAIRS FORUM 3 – 4 MAY, 2019

TE WHARE WĀNANGA O RAUKAWA OTAKI

Te Ātiawa Delegation Trustees John Katene, Executive Assistant Te Ātiawa Trust Hattie Riwaka and Chairperson Archdeacon Harvey Ruru. Subjects ranged from Crown – Te Tiriti Relationships, Constitutional Transformation, National plan to implement the United Nations Declaration on the Rights of Indigenous People – Lead Chair Professor Margaret Mutu, The Minister of Education must realise that the NICF is a Te Tiriti Partner and not a "Stakeholder", Crown must engage to ensure Whānau Ora Wellbeing Governance is practised right across all Crown agencies, The Māori Economy must be deliberately engaged by Government to accelerate Economic Development for all NZ, clamp down on loan sharks which is crippling Māori, Legal Government protection of Manuka Honey.



VISIT OF TE ĀTIAWA KAITIAKI O TE TAI AO TO MANAWHENUA KI MOHUA



Te Ātiawa Trust Kaitiaki o Te Taiao Sylvie Heard; Laurelee Duff MKM Ahi kaa and "Shappy" Ian Shapcott visit to Manawhenua ki Mohua Meeting Wednesday 15 May, 2019. "Shappy" commented that over many years he talked to many who were at the MKM Hui but had never met them face to face. It was so good to have Te Ātiawa Trust Kaitiaki o Te Taiao present at this meeting. Daren Horne is also part of the team on our Kaitiaki o Te Taiao. Thank you Shappy, Sylvie, Daren for your diligent work and professionalism which you apply across Tasman District Council, Nelson City Council and Marlborough District Council as Te Ātiawa Kaitiaki o te Taiao. (Photo taken at DOC Takaka Offices).



Barney Thomas Interim Chair Manawhenua ki Mohua, Ursula Passl (MKM) Administrator (Ursula was our first appointed Te Ātiawa Trust Resource Management Officer), Kaumātua Rangatira John Ward-Holmes MKM

Really lovely to have newly appointed Administrator Ursula Passl and thank you to Bev Purdie who formerly held the position and also Ms Chris Hill QSM who acted until Ursula was appointed.

Manawhenua ki Mohua engages very successfully within the Mohua – Golden Bay Community with Te Ātiawa, Ngāti Tama, Ngāti Rarua and Maata Waka. Thank you MKM for all you do as "kaitiaki".

Last but not least Te Ātiawa Trustees wish to acknowledge and give huge thanks to all the activities of Te Ātiawa Trust Office and Operations headed by

CEO – Mr Richardt Prosch

Executive Assistant – Mrs Hattie Riwaka

Administrator – Ms Pare Puketapu

Office Administrator/Register – Mrs Noelene McEwen

Cultural Manager – Mr Amai Thompson

Kaitiaki o Te Taiao – Guardians of the Environment – "Shappy" Ian Shapcott, Ms Sylvie Heard

A huge increase in Te Ātiawa Registrations through the combined efforts of the Whakapapa Komiti Chaired by Mike Taylor and the mass of monthly registrations

processed by Whakapapa Register Noelene McEwen is greatly appreciated.

A huge thanks to the Commercial Advisory Board Members Lennox Love, Philip Jacques, Dr Brendon Te Tiwha Puketapu, Vennessa Ede and Richardt Prosch who have completed the review of the Statement of Investment Policies and Objectives = SIPO.

Also, a huge thank you to Te Ātiawa Trust Aquaculture Division Limited Liability Partner.

Te Ātiawa Trust announces the membership of the Audit & Risk Committee Members

Lennox Love, Philip Jacques and Vennessa Love.

THANK YOU ALL FOR YOUR COMMITMENT TO ALL TE ĀTIAWA MEMBERS

*Archdeacon Emeritus Harvey Ruru QSM
Chairperson*



Te Rā Whakanuia o te Whare Tupuna

Arapaoa

Rua tekau mā
rima tau
– 25 years

Ko Piripiri te Maunga

Ko Waitohi te Awa

Ko Waikawa te Marae

Ko Arapaoa te Whare Tupuna

Ko Raukawakawa te Moana

Ko Tokomaru te Waka

Ko Te Ātiawa te Iwi.



Te Whare Raukura

Nā John Nuku | tito te waiata nei

Te Whare Raukura, e te iwi e
Ko te tupuna, Ko Awanui-ā-Rangi e
Whakaeke mai nei, Ko Te Ātiawa iwi
Arapaoa te whare whakairo

O te Raukura e
Waikawa whenua
Waikawa te marae
Tangi ana te pūrekereke
Te kawa o te waka tapu Tokomaru
Tauihu o te waka ki te tini Taranaki
Arapaoa te whare raukura e

O Te Waipounamu
Kia whakakotahi nei

Tūhono mai nei whakahōnore
Kia whakatūwhera i ara ngā mātua

Taonga tuku iho
Taonga whakahirahira
Haere mai rā ngā manuhiri tūārangi

E whakamoemiti e
Nau mai rā haere mai
Piki mai kake mai
Omaka ki Wairau
Ngā mihi o te Whare
Arapaoa e.



ARAPAOA

On 24th April 1994, approximately 2000 people attended the dawn ceremony 25 years ago.

Our Whare Tupuna

The Whare Tupuna 'Arapaoa' is the carved meeting house at Waikawa Marae. Arapaoa was formally opened on 24th April 1994 by Hon. Whetu Tirikatene-Sullivan on behalf of iwi katoa. The opening was attended by guests from throughout Aotearoa.

Our whare was given the name because Arapaoa (Island) was the main unifying factor for us as Te Ātiawa in our takiwā of Waitohi, Waikawa, and Tōtaranui. All of our whānau — our tūpuna, settled on Arapaoa first before moving to Waitohi or Waikawa.

There are many meanings behind the reason for the island being called Arapaoa, but we know Arapaoa (Island) was our historic point of collective connection and Arapaoa—our Whare Tupuna, is exactly that for us all today.

Ngā wāwata o Arapaoa or ultimate vision of the whare tupuna by the trustees, committee and whānau mā was that all people, from all walks of life—ngā iwi katoa, would have a place to connect to, and have a sense of belonging. Whānau rallied together to ensure that sufficient pūtea was raised. Fundraising ventures included; Cabaret evenings, monster raffles, shop days, bikeathon, disco's and t-shirt sales, to name a few.



One of the mightiest challenges is to ensure we have whānau home, to keep the fires burning.

"We (the whānau at home) will always be there to uphold our mana within the whare but we aren't going to be here forever, our children and those children of the Ahikaaroa of our rohe need to come home to understand our journey and begin walking in our steps, so that one day they can stand on behalf of our people".

Tina Looms neē Reeves

The whānau should stand here today, tall and proud, looking at their whare — 25 years on. Remembering and sharing the stories that have begun and at times ended here.



2017 marked the completion of the Arapaoa whare tupuna whale bone entrance way. The provision of the whale bone from Te Ātiawa Trust, the artistic skills of carver Pita Rua, and the building expertise of Billy Reeves, have seen the carved completion of the door lintels at the entrance way to our whareniui—something planned for by our tūpuna who built and opened our whareniui in 1994.

"The work of art completed Pita's initial whale bone carving over the main doorway, creating a significant presence in our whare, and adding much to the stories it holds".

Rita Powick neē Matangi



PAPA PĀNUI – NOTICE BOARD **Calendar Dates**

**HAERE MAI, HAERE MAI,
HAERE MAI
Descendants of Rihari
Tahuaroa – Wai 124
Whānau Whenua Claim –
Arapaoa**

Te Ātiawa o te Waka-a-Maui Trust and the Shingleton whānau would like to invite whānau to a Hui to be held at Waikawa Marae on **Saturday August 24th 9:30-5:30pm**. The aim of the Hui is to discuss the process and legal entity required to enable the return of our whenua on Arapaoa.

The objectives of the Hui are to:

- present a draft consultation plan and timeframe for discussion and feedback;
- whānau to discuss ideas on usage of the land (to help determine the type of legal entity required);
- present different legal entity options for discussion and feedback (as required in the Trust settlement); and
- identify whānau who are able to support.

An online site will be established to especially engage with whānau who are unable to attend hui. The minutes from the Hui will be made available online for further feedback.

RSVP by August 3rd to Susan Shingleton: sdshingleton@gmail.com

**Whare Karakia – Nā
Neville Tahuaroa-Watson**

WHARE KARAKIA - WHARE TAONGA.

The Watson -Tahuaroa Whānau of East Bay Q.C. Sounds have commenced construction of a fully trailered building of the above description, with the proposed desire to locate it possibly upon the property to be returned under the Wai 124 Claim adjacent to the URUPA at Te Umukuri. The proposed use is as indicated above nā reira for SHORT overnight stays it would serve for accommodation for those of our whānau, hapū and iwi whom may desire to spend time with their TUPUNA.

It is being constructed in two relocatable modules which will be BARGED to the property upon completion internal and external design will be based upon our MĀORI orientated architectural art forms and will be the FIRST church facility to be designated to ARAPAOA since the days of Reverend Ironsides deliverances of the Christian religion in the early 1800 and certainly the FIRST on WHEELS.



Kaitiaki o Te Taiao Team

Planning for succession in the Kaitiaki o Te Taiao (KT) Office – an emerging employment opportunity for a Te Ātiawa professional.

The Kaitiaki o Te Taiao Team has a succession plan to employ members who whakapapa to Te Ātiawa and are registered members of Te Ātiawa o Te Waka-a-Māui Trust.

The suitable candidate will hold an under-graduate degree or a higher award in the likes of Planning and Environmental / Resource Management and have had around a minimum of 5 years professional work experience in that discipline.

Relevant post-graduate study will be encouraged / supported. We are focused on finding the right person who is seeking a long-term commitment, and we will be flexible in exploring how that might work for a suitable candidate.

If you are interested in exploring this very special employment opportunity, please contact:

Sylvie Heard

Kaitiaki o Te Taiao | Guardians of the Environment

Te Ātiawa Manawhenua Ki Te Tau Ihu Trust

PO Box 340, Picton 7250

P: 03 573 5170 or 0800 284 292 E: rc@teatiawatrusted.co.nz

6th July 2019 – Waikawa Marae

E Te Ātiawa tāngata ki Waitohi

Nau mai Haere mai

E karangakaranga atu ki

ngā Tāringa e kitea, ngā Karu e whakarongo

Ngā haerenga o ngā Tīpuna

Date: 6 July @ Waikawa mārae

Step back in time and listen to a presentation by local whānau sharing where they are from and why they choose Waitohi to live and nurture their whānau mokopuna tamariki.

Feel free to come along to listen and interact in our natural community environment.

No cost but please bring a plate of something to share

With our Sausage rolls Tea/Coffee

10.00 Pōwhiri

12.00 Lunch

10.15 Koro George Aldridge

12.35 Kōrero/Waiata

10.40 Kui Ngaro Aldridge

13.00 Karakia/Waiata

11.05 Koro Peter Beech

13.45 Reflection/Feedback

11.30 Mike Taylor

13.55 poroaki

Enquiries please contact

Amai Thompson

cm@teatiawatrusted.co.nz/021 028 76507

Marae Wānanga

4th July 2019 – Te Āwhina Marae

6th September 2019 – Whakatū Marae

Come and join us on these dates to share you thoughts on how we can all work together as Iwi.

Aquaculture Cadetship

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

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

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

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

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

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

This formal training will be subsidised by Te Ātiawa. To be successful you must be a registered member of Te Ātiawa ki te Tau Ihu o te Waka a Māui Trust.

For more information contact – Te Ātiawa Trust Office on 0800 284 292 or email office@teatiawatrusted.co.nz

AGM
Sunday 1st December
2019

Annual General Meeting, Whakatū Marae.
Further details will be included in the pānui scheduled for November 2019.

Trustee Elections

4 Trustee seats will be up for re-election in October 2019. Further details will follow in November 2019 Pānui.

2019 Education Grant

2019 Education Grant Open 2019/ 2020 Culture, Arts & Sports Grants. (Refer page 27 for further information).

School Bags and
Starter pack

Thank you to all our Mokopuna/Tamariki who have applied for the School Bags/ Starter packs.

If you wish to apply for a School Starter Pack or School Bag for your tamariki/mokopuna. Please contact the office on how to apply Office@teatiawatrust.co.nz.

Allanah Burgess: I just wanted to say a huge thank you to the trust for Kaia's school pack! She loves it and is representing with her bag and gears every day :)



Kaumātua Koha

Kaumātua Christmas Koha payments for 2018 will end on **June 31st 2019** and will restart in the new Financial year from **1st July 2019**. All applications for 2018 after June 31st will not be processed. *All payments for Kaumātua Christmas Koha payments for 2019 will be processed and paid in Dec 2019.*

Section for Sale

Te Awaiti Bay, Tory Channel
• 90 % share of multi-owned land • Approx. 4 ½ acres total area
• Building site cleared & road formed
Phone Frank 027 6277283.

Tōtaranui 250:

Tōtaranui 250 ki Shipscove will take place in November 2019. A day to celebrate the arrival of those who came before us. Due to the high demand only a selected few from each Iwi will be selected to attend the Celebration.

Te Ataarangi Akomanga
Reo Ki Waikawa Marae

Classes are held at Waikawa Marae every Tuesday night from 6-8:30pm

The Trust recently had a visit from the crew of the Marlborough Coastguard in the vessel that services boaties, and emergency services alike throughout the Marlborough Sounds.

The visit was twofold. It gave the Trustees the opportunity to see first-hand the Trust's logo on the vessel. And also, to thank the Trust for its sponsorship and support of the valuable work that the Coastguard and local crew do for all those who live, work and enjoy the waters of this beautiful part of Te Ātiawa o Te Waka-a-Māui.



TE ĀTIAWA HISTORIAN – MIKE TAYLOR



Kaiana Lagoon

Kaiana Lagoon which was not only a kaimoana gathering place was also the breeding ground for an extensive variety of fish i.e. garfish, herrings, eels, and at times flounder down nearer the wharf as well as mussels, pipi, kopakopa etc.

This site like many other traditional kaimoana gathering places has suffered the disastrous effects of progress in the form of reclamation. It took in an area from Dublin Street to the Waitohi Wharf, a part alongside Dublin Street was used for many years as the local Council rubbish dump which created pollution in the form of seepage from the dump. In later years this area was made part of the Waitohi Domain recreation grounds. Then with the coming of the interisland ferries in 1961 the rest of Kaiana Lagoon was reclaimed, resulting in that site ceasing to exist.

Many generations down to my own gathered kai from there, some of those I can remember were Kaumatua, William (Bill) Keenan, Johnny MacDonald, Tom Norton (Snr), Tureiti Love, George Tonga Awhikau, Mrs Smith (mother of Jock), Manaia and Marie MacDonald, Kipa and Keita Mason and Bill Patterson just to name a few, some of these went as family groups to gather their kaimoana.



Kaiana Lagoon 1961 commence of reclamation

Along with the above were streams which we fished, these were the Wairau Road, Kent Street stream and Waitohi Stream, both contained Koura, eels, the small native trout and the introduced brown trout. We fished the Waitohi Stream from Essons Valley to the sea and many feeds of whitebait were had from both.



Kaiana Lagoon in the 1880's – 1890's looking east.



Victoria Domain Lagoon January 1911.

Victoria Domain Lagoon

Picton's only other lagoon was also reclaimed in late 1950, an area of 7 acres was reclaimed at that time, at a height of two feet above high water. The idea was of it becoming an alternative recreation ground. This was the area from the top of Hampden Street down to Suffolk Street.¹

Waikawa Bay

As children we used to be taken to the Bay for picnics and swimming amongst the Scallops which were thick there, we used to enjoy poking at them until they demonstrated their jet propulsion. We always collected enough for a meal never wasting anything, as those days (during WW2) with rationing our parents would not allow this.

¹ Picton Borough Council Minute Book No 11 P 487, 488, 491 and 503. These Minute Books are held in Marlborough Historical Society's Archives in Blenheim.



Victoria Lagoon looking towards Picton.

I have seen many changes within Waikawa over the years, at one time all our whānau fished in or around the Bay, in particular on the West side near where Watkins motor camp was. You never went to the shop to buy fish for the evening meal, after coming home from work we used to take our lines and you could guarantee to catch a snapper almost instantly, using pipi's for bait.

Again that word progress in the form of reclamation has destroyed our pipi ground resulting in pushing the snapper away and covering this particular area with the Waikawa Marina. This again was a traditional kaimoana gathering site which

included kopakopa, pupu, flounders, garfish, etc.

Whatamango

This unlike the above two sites has not been reclaimed but has been over fished by holiday makers etc., I can remember when you could fill a bag in a very small area in about 10 minutes with mussel's. Whatamango had a bed of some of the largest pipi's and cockles in our district. The late Bill Keenan could walk straight to his favourite spot without hesitation, I used to wonder how he always managed to pick the largest pipi's in the bed. He said boy, you see that point over there, and that birch tree on the other side there, you line these up with that rock outcrop and bobs your uncle.



Grove Track – now known as Queen Charlotte Drive

Ahuriri Bay

This Bay would be one of the last unclaimed areas in our rohe, it is situated to the east of Whatamango, I am not sure of the situation in that bay at the moment.

Okiwi Bay

At the head of the Grove Arm, this was abundant with Flounder, Garfish, Herring, Snapper, Blue Cod, Pipi's, Cockles, the area has not suffered so much with reclamation but with forestation, the run off of clay when bulldozing forestry tracks has covered the majority of the Kaimoana beds.

Once the food chain of pipi's disappear so do the snapper and other fish.

Kaipupu (Shakespeare Bay)

Pollution of this Bay commenced as early as 1901 with the opening of the Freezing Works, with all the

outfall pouring into the Bay. With the subsequent closing of the works, the bay was steadily healing itself when along came another threat again in the form of reclamation which also included part of Picton Harbour by the Port Company.



Kaiana Lagoon 1880 – 1890 looking south, with Te Maunga Piripiri in the background

Snippets From The Past – Te Ātiawa Oral History Collection

Aunty Wairemana Houra remembered gathering Kopakopa (a small mauve mussel), and pipi, yes just below us when the tides were out we gathered them from there. I loved pipi's, you know where the Marina is now, when the tide went out you used to get pipi's and large cockles. They¹ spoilt our pipi bed. The kopakopa's they were lovely. We did not like the Marina going in, but what can you do, they are there to make money. Vera Tanerau Love also recalled collecting pipi, paua, mussels and kopakopa, in a kete. We would walk around to the Snout for kopakopa and mussels. As her parents got too elderly to gather kaimoana it was left up to the children to gather. That's what everybody lived off, kaimoana.²

Teremoana Sparks recalls; It was mostly paua, kina and mussels. They were our three main kaimoana. Of course during the whaling season, there were Tuere³ was something that we loved, because they only came in seasonal, that's when we used to get it. When the first whale came, they would ring up someone in Picton to say that they were due to catch the first whale, and it seems as though it related to the Tuere when you got the first whale the Tuere would come around to feed off the offal. The Tuere would be all on top of the sea and all they had to do was scoop them up, although they were

pretty slimy. Sometimes they would use what they called a popo. They would plait the flax and they would grab whatever we had on the end of the flax and they would just pull it into the boat. Then they would bring it home and all the ladies, our mothers and aunties would go to the river where they would clean all the slime off them, because they were very slimy, then brought them back and hang them up to dry.

What we called a popo, was just plaited flax, like a fishing line,⁴ as instead of the tuere having rows of teeth on each side of the face they had suckers. They would suck onto the popo and you could pull them into the boat.

To clean the slime off them the Tuere was placed in running water in the creek, and a sugar bag was then used to wipe the slime off. They were then taken home, where they were split open, thread them on flax and hung on the line to dry. There were so many of them, but now of course they are so rare.

We used to cook them in the oven because the skin was so crisp, some boiled them, however, the skin comes off them if boiled. They were better dried and done in the oven. Everybody had them on their lines, it was a delicacy.⁵

¹ Harbour Board.

² Vera Tanerau Love Oral History.

³ This was the blind eel.

⁴ Yes, like bobyng for eels.

⁵ Teremoana Sparks Oral History.

AGREEMENT TO TAKE MUTTON BIRDS FROM MOTUNGARARA (TITI) ISLAND ¹

Transcribed from original given by Karena Martin,
by Mike Taylor

The Māori of the Watene (Watson) and Love Families belonging to the Ātiawa Tribe residing in that portion of the Marlborough Land District, being the Town of Picton and the Queen Charlotte Sound, have been granted permission by the Crown to land on Motungarara Island, Onehunga Bay, Queen Charlotte Sound (Blk XII Gore Survey District) for the sole purpose of obtaining Mutton Birds (Sooty-shearwater).

This permission shall continue during the pleasure of the Commissioner of Crown Lands for the Land District of Marlborough.

We the undersigned, having been appointed to act as Trustee's for and on behalf of the said families, do hereby promise and agree:-

1. That we will not light any fire or damage any of the vegetation or capture or destroy any native birds or other animals other than Mutton Birds on or in the vicinity of the said island.
2. That we will not carry or discharge any firearm or permit landing of dogs on the said island.
3. That in consideration of the privileges granted, we will keep an effective supervision on the said island, and will report at once the taking of guns (game) and any sort of vandalism or damage, to the Commissioner of Crown Lands at Blenheim.
4. That we will take the birds according to the ancient Māori custom.
5. That the Trustee's will visit the island late in January or early February in each year to ascertain the condition of the birds.
6. That the Trustee's will report to the Commissioner of Crown Lands at Blenheim the most suitable date for the commencement of Mutton birding.

7. That at the same time the Trustee's shall give the Commissioner of Crown Lands a list of those entitled to obtain Mutton birds.
8. That the Commissioner of Crown Lands shall agree of the date and notify those entitled to obtain Mutton birds.
9. That we hold ourselves individually and collectively responsible to see that these conditions are strictly observed, and we fully understand that if any breach of the said conditions is committed by any of us, the permission for any of us to land on the island will be withdrawn.



Signed for and on behalf of the

Watene (Watson) and Love Families Of the Ātiawa Tribe in the presence of witnesses by:- Timothy Watson, William Watson, Riwai Keenan.

¹ Kindly given by Karena Martin 2017. [No Date on original]



Photo showing Anatohia Saddle, which was where the boat was pulled over to Titi Island situated on the other side. It also shows the Anatohia woolshed and sheep yards.

Titi Island is situated just over the neck at Anatohia, Tōtaranui, the following is recalled by Kaumatua George Love and brother Enoka Love:

"There were an abundance of Mutton Birds on Titi Island, my grandfather Utiku Love was one of those who used to say just get enough you know just go over and get about 100, and that would be it we wouldn't take any more, they always had that way when you would just take enough for yourself."²

They took a dinghy over the saddle at Anatohia. They called the dump, I guess when your talking about the back of the woolshed in Anatohia. Yeah, the boys towed it over there and Harvey Love, Johnnie Love, Pa Love, and one or two others I can't remember off hand. They towed the dinghy over there and down the other side, and rowed out to Mutton Bird Island³ to get some mutton birds. Then rowed back again and towed it over again, the old people didn't know about it. They wanted to know how they got the mutton birds. But old Keni Riwai, he looked and he saw the stern of the dump, they called it the dump, the dinghy just going over the neck, down the other side. That's how that boat was towed over there.

The family used to go over there and I used to go with them, and get mutton birds in those days we used to get over a hundred mutton birds, and take them around or pull into Coopers Bay and start cleaning them. Because we never had anything to do with the cleaning, the old people used to sit and do all the cleaning, they used to cook them in camp ovens and render them down in their own fat and preserve them in their own fat. They had these biscuit tins, and that's how they preserved the mutton birds, and when you want some you just dig them out of the fat and grill them or cook them up in a camp oven, it was more or less just heating them up because they were half cooked anyhow. Yes, our family and the Watson family, the Keenan family used to go and get their mutton birds from Titi Island, only a little island but there were plenty of mutton birds on it.⁴

² George Love Te Ātiawa Oral History Collections.

³ Titi Island.

⁴ Enoka Love Te Ātiawa Oral History Collection.

TŌKU TŪRANGAWAEWAE

Nā Penni Wildi

My name is Penni, I live with my 2 beautiful daughters on the New South Wales South Coast, Australia. When I was just a week old my mother gave me up for adoption to her second cousin who was much older than her. My adoptive parents then moved from New Zealand to Tasmania when I was 6 months old, where I grew up. I used to come back to New Zealand often as a child with my adoptive mother to visit family.

My life has always been surrounded by secrecy, with all my cousins, aunties and uncles knowing I was adopted and being sworn to silence, never to let it slip. Even to this day some of my immediate family do not acknowledge my existence and some even refusing to meet me.

I knew from my early 20's that there was something missing and there was something much more to my life, but I just couldn't work out what it was. In my late 30's I wrote away to Births Deaths & Marriages and received an official birth certificate stating I had a different birth mother. But life got complicated, neither of my mothers' would tell me the truth about my life or my circumstances and I wasn't getting straight answers to anything and then my adoptive mother became really ill, so I gave up looking, it all seemed too hard.

My story really took some purpose about 2 years ago, I started working at Waminda, an Aboriginal Women's Health and Welfare Service in Domestic Violence case management. In the first week I was at my new job I went out with our maintenance contractor, a Māori man, Tehika Hepi. We had a great conversation about children, work etc. and at the end of it he asked me if I had Māori descendants, I was shocked, nobody had ever asked me that before. I said

I didn't know, there had always been rumours in our families, but never any answers or anything substantiated. I had a lot to think about. A few weeks later Tehika's brother joined us on a job, we spent a few hours together and I left them to it. A few days later when I caught up with Tehika again, he said that after I had driven away, his younger brother had asked if I had Māori family. Now it was really time to do something.

I have to add at this stage, that I think it was in the hands of someone else, a higher being or fate that I ended working for Waminda. I work with beautiful, strong Aboriginal women in a very close team and they introduced me to their community, their culture and their families, I felt so connected to them. They encouraged and motivated me every step of the way. I can't thank them enough.

I started researching my family tree with the very limited information that I had. I found out my grandmother's birth date, and applied for her birth certificate, from there I had my great grandparents' names. Tehika offered to help me and took away the little amount of information I had put together. He contacted family and used a website he was registered with. A few days later he returned with a whole family tree. There it was in black and white...finally, I belonged somewhere, I had a family tree and my Māori ancestors had names, it was true. I cried, thanked Tehika for helping me put all the pieces together and then cried again. He gave up his time to help me and made it so much easier, I will always be so grateful to him.

I was born Penni Leeanne Norton-Taylor, my grandparents were Mollie Ivy Winifred O'Donnell and William (Bill) Duncan Norton-Taylor, (my maternal grandmother and my



adoptive grandmother had the same father, Hugh, this is how my biological mother and adoptive mother were cousins). My great grandparents were Margaret Josephine O'Donnell and Hugh Augustus O'Donnell. My great great grandparents were Tiemi Te Puku and Sarah Parkes O'Donnell. I am now registered as a member of the Trust through Tiemi Te Puku.

In January this year myself and my youngest daughter travelled to The Waikawa Marae and met with Rita and Owen for the most beautiful welcome onto the Marae. It was a very emotional time, I find it really hard to find the words to describe how it felt and what it meant, but I felt immediately comfortable and at ease. At last, I was being acknowledged for my true identity and everything was open and honest I could finally hold my head high and know who I was and where I came from, I was so proud.

I now can't wait to take my eldest daughter there, she was overseas at the time, I know it will mean a lot to her as well. Joe joined us and we sat around and talked for a few hours, I felt honoured that Rita, Owen and Joe had welcomed us with such open arms and privileged that we were now part of this new family, my family. Thank you from the bottom of our hearts, it meant so much. xx

**"Ina 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."*

OUTWARD BOUND



OUTWARD BOUND

— EST. ANAKIWA NZ 1962 —



My name is Athina and I attended Outward Bound earlier this year in January, after meeting my fellow McKenzie watch members and turning in our phones we got straight into sailing, we mastered many roles, what process to carry out in different situations and of course working as a team and soon we were sailing and rowing on our own.

We travelled for three days along the Queen Charlotte Sounds, doing everything together on that boat; cooking, sleeping, captaining and bathroom business, we clearly got very comfortable with each other quickly and we were already thrown into the deep end and faced with many challenges which we overcame together. From then on activities became more challenging, we were working hard for many days on less than 5 hours sleep, we pushed our limits, we opened up and it was a beautiful experience going through these extremes with my watch, we lifted each other up



learned individuals strengths and weaknesses as we did everything together from tramping for 12+ hours in one day to arriving on time to dinner with all members present. Towards the end we all participated in a half marathon which I never thought possible for myself, we were leaving the day after and during the last few kilometres I was thinking about how thankful I was for everyone in my life and at Outward Bound and I couldn't wait to see them at the finish line and as soon as it was in sight I couldn't help but shed happy tears and ran even faster, in that moment I had never been so proud of myself, ever since then my self-confidence has shone.

Outward Bound truly changed the way I saw the world - how I can help my team, the community and the wider world, it also revealed to me what my true goals are and made me question whether my actions,

thoughts and lifestyle were reflecting these values. My solo also encouraged me to dive deep inside myself to discover what was most important to me. I learnt more about how our actions effect Earth, how to navigate a map and the lines of the



forest mountains, I learnt how to successfully be a part of a team, how to pull your weight and to find motivation to keep going for myself and my crew. The people I lived with and met during that time opened my eyes wider and the vision we shared by the end was so real and the bond we have will be eternal. I am much more aware of what I do and how I live thanks to Outward Bound's lessons which



were invaluable, and the 21-day lifestyle will be with me forever and one I will continue to strive for. I found there is truly more within each of us and limits I thought I had, had been obliterated by sheer determination, compassion and hunger to see, do and learn more. I want to thank Te Ātiawa Trust for being the bridge to help me reach this goal and have this experience which I am so grateful for and would encourage anyone to go for it, live and breathe these moments for one's self and hopefully find the life you truly wish to lead, as I have.





Nā Petrice Gledhill

I'm always keen for some physical challenges in my life, my true nature is that I get bored easily, so anything that represents the word "exercise" in it, I want to rise to the occasion allowing nothing to stop me...except me!!!!

I signed up for a 20 day course and started to train a month prior. It was funded by Te Ātiawa iwi so I was there to represent ... "Aoraki Bound"... (i've heard of Outward Bound) but this must be the Māori equivalent with references of Ngāi Tahu culture which is a part of my father George Aldridge's lineage through his grandmother Tini Kere so I was keen and eager to learn more. It turned out to be a self-development course, aiming to build future leaders, understanding who we are, our connections to the environment and building a brighter future for our iwi. It is aligned with the with Ngāi Tahu Leadership programme that seeks to develop a model of leadership within a Ngāi Tahu cultural context to grow the future rangatira of our people. It is also open to non - Ngāi Tahu people. Arggh, at last, I would get to indulge in all the naturalness surrounding us. The Moana, Awa, Maunga, and Ngahere whilst learning new Ngāi Tahu waiata, karanga, purakau & te reo, all within a safe environment, not to mention the fittest id likely become in my lifetime. What an opportunity Te Ātiawa had given me, coming together with 12

individuals from all over Aotearoa, tane & wahine between 18-54 years old. How would I cope not knowing anyone? Absolutely fine. The best way when thrown into these situations is to talk to others, be interested in them, listen to their stories and share some of my own. I was sure we would end up as a new whānau. Our roopu name, "Kupe 651"!!!! We were the 651st roopu assigned to Kupe watch to start our journey together at Anakiwa. Only 2 courses are run in Feb and March of every year for Aoraki Bound, I felt privileged to be able to start on the 2nd intake.

- Our first 7 days began at Anakiwa. Up at 5.30am every morning, running 3.4kms with an ocean dip to follow, only to be topped off with a cold outside shower. Talk about getting us in to it straight away and lucky I had trained my body beforehand to withstand the physical demands lol. Mid to late arvos were spent with more physical challenges, a 3 day hike up/down a local Ngāti Kuia Maunga Mt Royal, carrying between 15-20 kg packs. Up early

the following morning to haka up te ra, overlooking the Wairau looking over Te Parinui o Whiti. What a highlight for many of us. With little or no sailing experience, we were put onto a clinker boat relying on each other to work together as a roopu to get us from Anakiwa to Arapaoa Island and return. A little uneasiness started to come through with some of the group, because some us wanted to use the wind, whilst others wanted to row. There wasn't much space for 13 adults to move around on for 28 hours, so privacy for space, bathroom or toilet duties & a bit of solitude were out the window. At night we rested our heads on 8ml thin blue mats & sleeping bags altogether on an open boat approx 2.5 metres by 6 metres on the ocean. . It was peaceful looking up at stars glistening, listening to the laughing and stories being told with head torches off so we could see something almost surreal. Another opportunity offered at midnight, so I took it and jumped in the ocean, moving like a frog, amongst the bio luminescence, whilst all around me



lit up like I was in the Avatar movie, I will never forget that moment. Up early, with a 2.5 hour climb on Arapaoa Island from the bottom of Double Bay, we reached the ridge to look over the other side at Moioio Island in Erie Bay down towards Kura-Te-Au, where the first people of Ngāi Tahu were based, I used to travel by boat to our bach frequently at Ngamahau Bay passing it on the right, but not knowing the significance of the area.

We had 2 Personal Trainers from Outward Bound, and 2 Māori tutors from Ngāi Tahu who continually fed our brains with teachings & learnings physically and mentally, trying to bring out the best in us and often making us step out of our comfort zones. What I observed about our newly formed roopu, was that within the older group (I was the eldest wahine at 46 years) were steady but soldier like. We were often the first up, always into every task set before us, organising our troops with gear to carry, offering our younger ones help in every aspect from day one, in terms of equity, we stepped up, we took on leadership roles in the waka, on the hikoī, we were diligent with our newly given roles often raising our hands for new

experiences. I wonder now if that was because we had already lived life a lot longer than our younger members? Our young adults 18-26 yrs, were confident in the physical races, looked after themselves and helped when being asked too. They preferred to get into hot showers first, always have clean clothes, usually eating first, lets just say they took their time at raising their hands for work duties lol. I knew over time this would need to change, if we were all to commit to our share of mahi in fairness, but the only way it would be if we led by example. Team work in such a small environment is necessary. At times I'd raise up my hand to steer us in a working group, gaining the respect from the others and at other times I'd sit back and watch and listen to what others had to offer, open minded to follow their lead. Day 8, It was sad to leave my rohe, because I was leaving my connectedness behind, my whānau, on the other hand it was exciting, to venture into unknown territory.

A morning swim at Lake Rotoiti and another interesting purakau about our Ngāi Tahu Tūpuna, we made our journey to the West Coast by our waka, the Outward Bound bus. Arriving at Arahura Marae was almost a relief from Anakiwa or so we thought, as

we relished the soft but firmness of a mattress, sleeping indoors for a night inside Tuhuru wharenuī, with beautiful night lights to above our moenga, only to have that luxury taken away for another hikoī with hiking packs. But 8 hours later we had reached our destination Waitaiki, further into the Arahura River, the motherload of pounamu, another rare and memorable opportunity. A kuia, Aunty Horiana of Ngāti Waewae had given us the blessing to look for this ataahua taonga but only 2 were lucky enough for the pounamu to find them. I made the most of taking part in a karanga along with 4 other wahine as well as learn more waiata. A 15 km run was thrown in there for good measure after a 3 hr hike out of the drizzly ngahere. Kate our instructor gave me a quick lesson on how to do a backflip off a jetty into the calmness of Lake Kaniere at Hans Bay. Elated I succeeded first pop, we returned to a hot smouldering shower, a warm kai, with a night sesh from some of the tangata whenua of Arahura marae, sharing more history about the West Coast. Community work is all part of the curriculum, so 1/2 day was spent at the kuia's whare whilst she gave us a korero on pounamu proudly sharing with us her ataahua treasures, some the size of big boulders. In return we spent a



few hours in her gardens knowing she wouldn't ask for help. It was time to give back. So I rallied the group, dishing out mahi to them all. Gardens, wood stacking, weeding, cleaning, even making cups of tea, everyone was on board wanting to do so much more. She never asked for anything, but she was appreciative. We should have spent more time there but we had to journey on.

A quick bite to eat at Klondyke, Arthurs Pass, you could feel the temperature plummeting as we entered the Alpine weather. Now this is what I call, out in the sticks, miles and miles away, the only thing connecting us to civilisation would have been the main road, but otherwise we were about to be alone. Tucked at the bottom of a skifield, a solo for 3 days which meant exactly that. We were not allowed to leave within 20 metres of our parameters. Food rations? 2 carrots, 2 apples, 1/2 C raw peanuts/raisins, 2 litres water & 2 flapjacks. It doesn't sound like much kai, but believe me, when yr out there by yourself its plenty. I challenged myself to eat as little as possible and bingo 1/4 cup nuts and water was all my body & mind needed. When we all met back up I noticed there

were a few others who ate a little less also. It was in that moment, I realised the luxuries we take for granted back home. I saw resources that were easily wasted. Kai chucked out when I could have made it into another meal and this sparked me to improve my home situation. With all this time by myself, what could I possibly do? I had the perfect answer. Rest, reflect, recharge my batteries, letter write to whānau, keep learning the 8 Ngāi Tahu waiata so that i could confidently stand up , sing without any book in front of me. (This was my biggest challenge.) and practice karanga that I knew.

Time to journey onto Arowhenua Marae, and meet more whānau listening to the kaumatua korero about mahinga kai and show us some old Māori ways, of how to cook kai moana in the ground but only after we had gathered the kutai and run all the way to the lighthouse on a soft beach at Timaru that really showed no mercy on our bodies, making it difficult as our feet pushed into the soft sand. We had more learning with rakau, a new experience for me, which I thoroughly enjoyed, karanga and purakau during the day and after an awesome time at Arowhenua, we had to move on

with more community work on a section, weeding some shrubs planted over a year ago. I really got a sense of what a team really meant to me. That everyone contributed towards the hand at task. And it was the last week that I witnessed our younger adults step up to fulfil the roles they reluctantly shyed away from. Leading by example they were fluent in Te Reo which they utilised very well amongst our roopu teaching those of us less fluent. It pleased me to see us all work stronger, and respect each others ages and differences, but to lift our individual games to make things work for us all.

When we arrived at Lake Pukaki, it was a sunny day, Mount Aoraki in the background, hearing more stories about our tupuna, I knew what this journey was all about. I was filled with quiet emotion as I looked at the glassy mountain. "Ekea kaa tiritiri o te moana" Ascend to the heights of your aspirations. (A Māori proverb I want to live by). Another 5am start, the morning was still, and there was complete fog on the water. Once we had lifted our waka into the lake it was all on. I almost felt like a race was about to start, but we had to learn

about co-ordination and commands in māori before I could even consider the thought of winning against some of our roopu at the other end lol. Once we reached the end of the lake, the fog had fully lifted and there waiting for us in its white korowai, was Mt Aoraki. We were told that we were the first roopu who managed to paddle the whole lake 32kms in a long time, because the weather changes dramatically, but we were blessed with sunshine for 17 days and only a couple days of thundery rain. We reached the other end in no time and had our final night out with the stars, sleeping beneath the highest maunga in all of Aotearoa. Up early for the final 15km run, in this rugged, alpine environment, our bodies taken through extreme pressures reaching the finish line, with those before you welcoming you to the finish line with a haka, made me very emotional, and the realisation that we had made it. What an accomplishment! Our graduation was set in perfect surroundings with the sun shining and snow in the background as we shared with whānau and friends

the achievements our roopu had succeeded in, all being gifted with a pounamu representative of Ngāi Tahu and resembling Mt Aoraki.

I approached this course with an open mind, can do attitude, a massive heart for my fellow roopu members, allowing myself new experiences every single day, leading when I could, and taking a back step when I should. I learned the most ataahua waiata of Ngāi Tahu and realised Te Reo is an area I am going to pursue, after all I am Māori and I want to have a stronger connectedness to our language. I have a wider interest in whakapapa now and Māori History even more so, and Karanga is another area of learning for me that feels so right. Im not sure why it just does. (maybe that's because i've always admired my mum who is often welcoming manuhiri onto Waikawa Marae) I have learned the importance of nourishing our tinana when we are putting our bodies through strenuous conditions to cope with on our journey.

Thank you Te Ātiawa Iwi for giving me some timely direction in my life where it is so easy to be content

with the goings on around us, but where I have the want to learn, to challenge myself always and to want to offer and support and share my knowledge. To my husband, mum, dad, whānau and friends, you are my support roopu always. I believe in this kaupapa 100% and am happy to meet with anyone who is up for a physical, cultural, unique, and once in a lifetime experience that will help u grow as an individual. The good thing about this journey is that no 2 courses are the same, what happened on my 20 day journey is not necessarily what will happen on your 20 day journey and that is because the weather predicts what your roopu will do and where you will go. Don't let age be a barrier, just have a go. You will surprise yourself at how much your body can actually take and your mind wanting to soak up the knowledge.

My quote..
*“If u think u can't, u can't.
 But if u think u can, go for it...
 the only thing stopping you,
 is you!!!!”*



KAITIAKI O TE TAI AO

Nā Sylvie Heard, Daren Horne and Shappy (Ian Shapcott) Kaitiaki o Te Taiao

Urupā Marking – South Hitaua Bay, Tōtaranui

A local resident has approached the KT Office with his interest in marking the urupā to mitigate against the effects / threats from the upland forestry operation. He would like this process to be respectful to the values and wishes of Te Ātiawa.



The Ministry of Justice has confirmed the owners of the urupā block are the descendants of William Henry Keenan. The adjacent land blocks are Māori land blocks with multiple owners. This includes hundreds, if not thousands, of people.

A prospective Plan to protect the Urupā:

1. Seek the blessing of representatives of the urupā / the adjacent land blocks for the project.
2. Work with landowner to have the site surveyed.
3. Work with the landowner to have interested whānau transported out to visit the site and help with the project.
4. Fence the urupā so it is clearly identifiable and to help with its protection.

We are very keen to hear from whānau in the ownership group before we advance this mahi. Please contact Sylvie or Shappy for discussion, if you have any questions or would like to be involved with this project:

P: 03 573 5170 or 0800 284 292 E: kt@teatiawatrust.co.nz

Liaison visit to Manawhenua Ki Mohua

After years and months of intentions, the KT Team - Sylvie and Shappy journeyed to Takaka on 15 May to attend an MKM hui, to make a small presentation and meet the whānau, along with Ursula Passl, who has just stepped into Chris Hill's role. This was a very positive step in terms of consolidating kaitiakitanga at Te Ātiawa Trust Board Level in Te Tau Ihu.

Marlborough Tour Company (MTC) Boat trip

On May 3, Sylvie attended a trip to look at proposals put forward by MTC, including:

- a new seafood restaurant at London Quay, Waitohi;
- a new elasticised mooring at Flippers Bay, Grove Arm; and
- modifications to the jetty & a new elasticised mooring at Punga Cove, Endeavour Inlet.

Also in attendance, were MDC, Port Marlborough, DoC and MTC representatives. Following the trip, we have advised MTC that Te Ātiawa is interested in all proposals, from a kaitiakitanga perspective. Te Ātiawa will be involved in further discussions to reflect this request.



Rare seagrass cover (foreground) and a boatshed (background) that MTC plans to convert into a waterside bar, Endeavour Inlet, Tōtaranui.

Marlborough District Council's Annual Plan (allocation of Council funds for 2019-2020)

The KT Office lodged a submission on the MDC's Annual Plan in early May. It was particularly disturbing that not a word of Te Reo Māori was included in the consultation document- not the case with many other councils. The KT Office supported that iwi liaison spending be increased. Other submission points included:

- Financial support for iwi capacity to respond to post-Settlement demands.
- Support to fulfil recommendations from the Waikawa and Waitohi Streams Characterisation Study.

- Suggested purchase of parts of a block to be subdivided in Waikawa to provide a buffer to Endeavour Stream – enhancing a taonga.
- Support to the Waikawa Marae as a Civil Defence Centre.

Whakatū (Nelson) Rohe

Nelson-Tasman Future Development Strategy (FDS)

Planning staff from Tasman District Council and Nelson City Council visited the Trust's Waikawa Office on May 6, to discuss the progress and scope of iwi involvement in this FDS project. This hui was attended by Richardt, Amai, Sylvie and Shappy. The KT Team has already made a significant contribution toward the FDS. A draft Strategy has recently been available for public input. Subsequent to that process, Daren represented the KT Team at a hui at TDC on 9 May, to see if any of the additional development land recommended via the public process had implications for Te Ātiawa. The FDS Team is now working to consolidate all the input received and come up with a Final Strategy.

Nelson City Council (NCC) - Applications for Resource Consent

Port Nelson has engaged Te Ātiawa in pre-application proposal for a new boat ramp carpark, hardstand area, boatshed and boat storage yard at the Port Nelson complex. Daren has been involved, assisting with determining the cultural effects as well as giving advice. The KT Office will work with Port Nelson on linking the Marina with central Nelson City and ensure the entire process is carried out sensitive to the interests of Te Ātiawa.

Motueka (Tasman) Rohe

Mapua Waterfront Masterplan

Daren attended the April hui to discuss the Mapua Wharf. Also in attendance, were Ngāti Rārua, various tourist operators, community groups and the Council. The group met at Grosse Point and discussed some of the issues including logs left lying around the park, the lack of natives, the piles of gravel dumped by roading contractors and erosion.

The group then discussed the Ngaio Park plan to enhance the park, which sits amongst the Bars in the wharf area. Issues there are with access for the community boat and kayak clubs and with bar patrons drinking alcohol within the park and outside of the licenced premises.

Daren was approached to organise a hui with Iwi reps to discuss pouwhenua for the Mapua Waterfront and Grosse Point.

Te Mamaku wetland project

Daren attended a hui on April 9 at Dominion Road, Mahana. Attendees included DoC, TDC and Community Corrections.

Te Mamaku wetland is named in association with Te Mamaku Pā site located in the Mariri/Kina Peninsula area. This area is known as "Mahana", inland from the "Matāhua" occupation. Many significant sites have been discovered in the area including hangi pits, anchor stone, and pakohe. Banded Kokopu are present in these waterways which connect with their inland habitat which is located directly across the State Highway Rd.



The group identified sensitive areas and assessed the site for planting and maintenance. An area has been designated for parking and toilet facilities. Alongside Dominion Road. An opportunity for minor landscaping and developments and a place for Pouwhenua were identified.

Tasman District Council (TDC) - Applications for Resource Consent

Challies Island Wetland Project, Waimea River

Daren attended a hui on April 10 with TDC, Fish & Game, and Tiakina te Taiao. TDC has been working in alignment with gravel extraction consents, by converting exposed cavities into wetlands. Riparian plantings have not been too successful, with only a few ngaio and lucern plants surviving. Gravelly soils mean it has been difficult for other species to adapt.

Historically, this location is in an area of occupation. There is a large pā site recorded nearby with some very large gardens, and multiple settlements are located in the area. This project presents some positives in the ecological enhancement of the land and waterways but there is still some unease with the potential disturbance of Māori cultural sites. This will need to be addressed by the KT Team.

CULTURAL MONITORING WĀNANGA

What is this?

A wānanga to help Whānau and Hapū of Te Ātiawa o Te Waka a Māui understand the process and skills of Cultural Monitoring on work sites, about working with councils and local authorities to ensure that your Treaty Settlement obligations are being met and lastly what working with the Resource Management Act means for your whānau and hapū.

DATE OF WĀNANGA:
Friday 2nd of August 2019 to Sunday 4th August 2019

PŌWHIRI / MIHI WAKATAU Friday 2nd of August 2019, 4pm

KARAKIA WHAKAMUTUNGA: Sunday 4th August, 2pm

This will be held at Waikawa Marae, Picton.

This wānanga has been sponsored by Te Putahitanga so can be offered at no cost to the whānau and hapū of Te Ātiawa.

Programme

Friday 2nd August 2019
Outline of the programme
Input from Kaumātua and Kuia into the tikanga and kawa for working with Kōiwi, Taonga and Taiao

Saturday 3 August 2019
Definition and identification of the Cultural Monitors role
Skill sets involved in Cultural Monitoring
What is a Cultural Health Indexing report?
What is a Cultural Indicator report?
Working with an Archaeologist (Debbie Foster)
Identification of potential cultural sites
Introduction to Google earth and GIS system

Sunday 4 August
Introduction to the Resource Management Act (RMA)
The relationship between Treaty Settlements and the RMA
Introduction to Treaty Settlement and the relationship between Local and Central Government
Introduction to Council process and Resource permitting

We have spaces for 25 PARTICIPANTS on this course so if you are interested please register with:

Pare @ the Te Ātiawa office (0800 284 292) or Geoff @ 021 417 828

If you could do this by the 30th of June 2019 it would be greatly appreciated.



Pāua stranding (Chatham Islands 2007)



Toki (adze) Motueka 2019



Midden Motueka 2019

OUTWARD BOUND

Classic Course is a 21-day course and is open for people between the ages of 18 years and 26 years. It gives participants the focus and perspective to decide on their future direction. One in four Classic participants reported the course motivated them to find work or start a new career, and 88% left with increased confidence and self-belief. The Classic is the original and iconic Outward-Bound experience, a perfect balance of adventure and reflection. You'll take time to consider your personal values and work out what's important. You'll find a sense of belonging, leaving Anakiwa with new connections and with a better understanding of yourself and your relationship to the wider world.

The criteria for both courses are:

- applicant must be able to run three (3) kilometres in under 25 minutes
- applicant must be a confident swimmer
- applicant must be able to participate in full day activities, e.g. tramping for 7+ hours with a pack. If you believe you fit the criteria stated, please express your interest to Te Ātiawa Trust Office:

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



Grants and Sponsorships

EDUCATION GRANT: At their hui held in February 2019, Te Ātiawa Board of Trustees resolved to increase the Education Grant for financial year 2019/2020. The Education Grants will open for applications on Monday, 1 July 2019 and will close on Wednesday, 31 July 2019. 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 (www.teatiawatrust.co.nz). Please contact the Trust Office if you have any questions or if you would like to pre-register.

CULTURE, ARTS & SPORTS GRANT: Also, at their hui in February 2019, Te Ātiawa Board of Trustees resolved to increase the Culture, Arts & Sports Grants for financial year 2019 / 2020. These grants are open for applications from 1 July 2019 through to 30 June 2020.

Sports Grant Recipient Damien Paewai

Kia Ora from Australia,

We had the blessed opportunity to come back to Aotearoa - our Home, as a whānau to compete in the 2019 Māori Basketball Tournament. This is our third year attending and we love to return home to be able to play the sport we love, meet with whānau and friends and to keep fit!

My whole family participates in one way or another. This year 5 out of 6 of my whānau competed in Ug's, Taira (5), Arorangi (8), U15 T'chaunte (14), Jaelon (17) U19 and myself (40) Masters Mixed Grade. We have also refereed, coached and managed teams.

We did have some placings but the unique nature of this tournament is that we get to all participate at whatever age or level you are.

You get to share cultural connections, waiata, kapa haka and lots of laughs and cheering.

Thank you Te Ātiawa for blessing us with grants that allows us to come home and enjoy and engage with the place and people that we love.

My whānau love it and never want to leave. It lifts our wairua and increases our Mana.

Ngā mihi

Damien Paewai



Education Grant Recipient Olivia Burns

Tēnā koutou katoa

I completed my Bachelor of Commerce (Victoria University of Wellington) in 2018, majoring in Information Systems and minoring in both Marketing and Management, and have just had my graduation ceremony.

The completion of my degree would not have been possible without support from my whānau and friends, and also Te Ātiawa o Te Waka-a-Māui. I am grateful for the assistance that I have received and would like to take this opportunity to pass on my thanks to the Trust.

My degree has opened so many doors for me, and I am pleased to have earned a position in one of Wellington's most influential strategy firms as a consultant. I aim to develop many skills in my new position, with the hope that one day I am able to bring these skills back to my wākāinga should the opportunity arise.

Once again, thank you to Te Ātiawa for your support over the last 3 years, I genuinely appreciate it.

Ngā Mihi
Olivia Burns



Poho Kereru: Frank Burns (Father), Olivia Burns and Kirsten Burns (Mother)

Manu Kōrero Recipient Erin Bunt

*E tiu taku manu ki runga Arapaoa, te wāhi tapu o te tipua o Kupe
Mai i Waikawa, te tihi o Piripiri, whakawhiti atu ki te Wairau
Whakatopa atu ki Te Hoiere, ki Whakatū ki Moketapu
Rere kau ana ki ngā tai e papaki ana ki Tahunanui ki roto o Whakatū
Te rerenga whakawaho ki Āore moana
Piki ake ki ngā pae maunga o Waimeha, hoka ki Motueka
Whakawhiti ki Mōhua, tae atu ki Onetāhua i te uru
E tau taku manu, e tau e.*

Tēnā koutou katoa

Queen Charlotte College had the privilege of hosting Ngā Manu Kōrero Nelson/Marlborough Speech Competitions Regionals Friday 24 May. Schools from Te Tau Ihu (Top of the South) arrived for the gam pōwhiri.

Ngā Manu Kōrero speech competition is one of the biggest events on the Māori Secondary School Calendar. The purpose of this competition is to create a greater awareness among our Māori youth about political, social and economic issues that affect Māori people today.

Judges were Richardt Prosch, Lorraine Eade, Petrice Gledhill, Amai Thompson, Maria Maniapoto, and Rita Powick. MC's for the day were Rachael Hāte and Rihari Ohia.

Another highlight for the day was Petrice Gledhill (nee Aldridge) presented the Pei Te Hurinui / Senior Māori Aggregate - Karaitiana Poki Memorial Trophy, which was donated by her grandparents and she was the first recipient.

It was an awesome day from start to finish. All students represented their whānau, hapū, iwi, school, and community distinctively.

Queen Charlotte College students won seven trophies, including overall Aggregate Score. Well done to Mason Larrington (Ngāti Kahungunu), Rawinia Anderson (Tūhoe) and Erin Bunt (Te Ātiawa).



Erin Bunt with Te Ātiawa ki Te Tau Ihu descendant - Highest Aggregate Score - Taonga Niho Tohora Trophy

Cultural Grant Recipient Ana-Rose Offord



My name is Ana-Rose Offord and I am seven years old. I learn Highland Dancing at the Marlborough Academy of Dance in Blenheim. I started when I was four years old and so far, have learnt the Highland Fling, the Irish Jig, the Sword Dance and am now learning the Sailor's Hornpipe during my weekly lessons.

Over Easter weekend this year, I travelled up to Hastings with a group of dancers from my dance school to compete in the Easter Highland Games. This is a huge national competition that is held each year in Hastings for Highland Dancers and Bagpipe Players. There was well over 100 competitors in this competition. I went up to compete in eight events in the Under 8 Section: two Highland Flings, three Irish Jigs and three Sword Dances. I was very nervous as there were lots of dancers competing and this was only my first time competing at such a big competition and the furthest, I have travelled for a competition. I had a lot of fun meeting other dancers like me and watching the big girls dance their complicated steps.

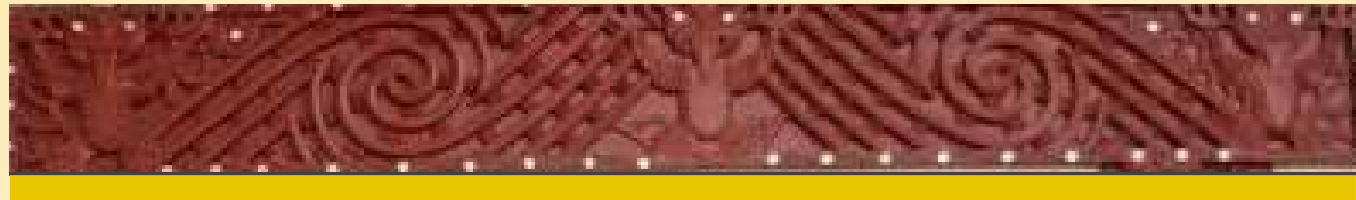
It was a tough competition, but I danced my best and out of the eight dances I competed in, I came home with six ribbons – one Very Highly Commended, three Highly Commended and two Commended.

I am so glad I got to have the opportunity to go up to Hastings and compete and I want to thank Te Ātiawa very much for their sponsorship which helped me to get there. I had a great time and am very excited for the next competition which is the New Zealand Highland Dancing Championships 2019 which are being held at the ASB Theatre this year.

Thank you so much again, and I hope you like the photos.

Nāku noa, nā
Ana-Rose Offord.





WHAKATŪ MARAE

Nā, Jane du Feu

A very successful Kaumatua Luncheon was held on 4th December 18 at the Marae hosted by Ngati Tama. The Marae Committee has handed the kaumatua function to the Iwi due to a limited the ability to staff and host it. Ngati Tama has started the Iwi hosting rotation. The luncheon was a resounding success with over 70 Kaumatua attending. The Iwi hosting the function this year on Dec 3 has yet to be advised.

Over the Christmas break The Marae was not open and hui started again in February with the annual Kai Fest. This was a success once again with over 5,000 people coming to the Marae. The Marae works in conjunction with Founders who link with the Marae on the day which allows whānau to move from one site to the other. The Marae Committee acknowledges the Organisers, Marae Staff, and those who supported or had stalls on the day to make it such a success.

Fires



The Pigeon Valley fires started on the afternoon of Monday, 4 February 2019. After a meeting of Iwi, TPK, the Police and Fire Dept Whakatu Marae was activated on Friday 8/2/19 at midday as a

Civil Defence Emergency Management Evacuation Centre to assist evacuees from Pigeon Valley. To complicate things the fire on Milton St close to the Marae broke out Friday afternoon at 1.30pm which threatened the Marae. Kaumatua, Kohanga Reo and Staff were evacuated with a small group remaining for the Police to call for evacuation. 5 Helicopters were diverted from Pigeon Valley to fight the fire immediately. Luckily for us the wind was blowing away from the Marae. Once the danger was passed by 6pm the Marae continued to be an emergency centre. It remained open until 11 February and then on standby for the duration of the fire. It was not utilised as much as one would expect in the circumstances which is under review.

There were a lot of learnings from this event, the Marae responded quickly and efficiently to ensure the Manaakitanga for the evacuees was paramount. At no time were there any breaches of our protocols.

As always, we learn and grow from events of this nature in order to make sure that Whakatu Marae is prepared and ready should the need arise again.

There have been several Hui at the Marae over the last couple of months some of which have been whānau, Kura, Government Depts and Community.

Whakatū Marae Anzac Commemoration



On the 25th April Whakatū Marae hosted their inaugural marae-based Anzac Commemorations in collaboration with the 28 Māori Battalion D Company Te Taihū Committee.

It was a very emotional occasion with whānau coming from near and far to share stories of their tupuna who served in the 28th (Māori) Battalion, and learn about their family history.

A beautiful day, and a great start to what is hoped will be an annual event.

He mihi nui ki ngā kaiwhakahaere mo tēnei kaupapa whakahonore.

Currently the Marae is in the process of replacing the Maihi on Kaakati urgently need repairs. Once the process and timeline is finalised Iwi will be advised.

DID YOU KNOW THE RELATIONSHIP THAT THE \$100 NOTE HAS TO ONE OF OUR MARAE?

A pattern on the \$100 note bears special significance to iwi in the Top of the South.

When New Zealand's new \$20, \$50 and \$100 bank notes were unveiled at Government House, at the same time a special event was held in Nelson with the launch ceremony live streamed at Whakatū Marae.

The kōwhaiwhai (pattern), on the side of the note is featured inside the whareniui and represents the unity and consensus of the six iwi of the marae in Nelson.

At the time the former Whakatū Marae chief executive Trevor Wilson said that it was a "real privilege" for local iwi to be represented on the note and that he had been involved in the redesign process which began six years previous.

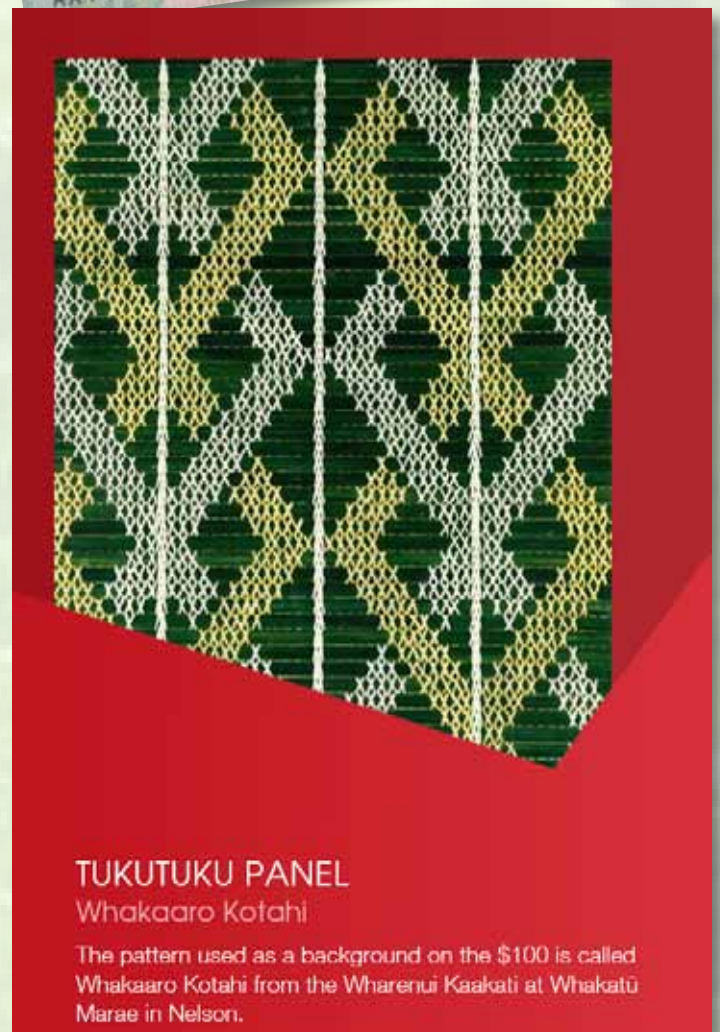
The pattern, called whakaaro kotahi, features intersecting green, white and yellow woven strands and was created in the late 80s for the interior of the whareniui.

"It's unusual to find six iwi that belong to a region and agree on the fabrication of a house, so it took a lot of talking over a lot of years to get everybody to agree, not only on what the outside was going to look like but also the inside of the house."

The previous \$100 note, which was introduced in 1999 also featured the pattern but it had turned pink in colour over time. On the new notes the pattern is green, white and yellow as it appears in the whareniui.

Mr Wilson had said that The Reserve Bank were looking around the country for something that was really different and they came down to there because Whakatu Marae had only just been opened in 1995.

Kotahitanga meant doing something as individuals, together.



TUKUTUKU PANEL
Whakaaro Kotahi

The pattern used as a background on the \$100 is called Whakaaro Kotahi from the Whareniui Kaakati at Whakatū Marae in Nelson.

AROHATIA TE REO

Mihimihi

Tēnā koutou e te whānau

Ko _____ tōku maunga

(_____ is my mountain)

Ko _____ tōku awa

(_____ is my river)

Ko _____ tōku waka

(_____ is my canoe)

Ko _____ tōku Marae

(_____ is my Marae)

Ko _____ tōku hapū

(_____ is my sub-tribe)

Ko _____ tōku iwi

(_____ is my tribe)

Ko _____ ahau

(I am _____)

Nō reira,

Tēnā koutou, tēnā koutou, tēnā koutou katoa.

Kīwaha

A kiwaha can be made up and can mean anything as long as it is a saying.

For example: Hey Bro! — E Mara! Awesome! — Tau Ke! Wicked! — Wananei!

Kiwaha should be fun and exciting ways to express yourself!

Below are some examples:

Tau Ke — Awesome!

Wananei — Wicked!

Tumeke — Awesome!

E Mara — Hey bro!

Titiro! — Look!

Kia Tau! — Relax, settle petal!

Keke ana te haere — Like a rocket

He reka! — Yummm!

Me haere — Come quickly!

Te ataahua hoki! — That's beautiful

He tino pai hoki koe! — You're very good!

Ka mau te wehi! — That's amazing!

Katahi na te tamaiti mohio, ko koe! —
What a clever child you are!

Kei runga noa atu koe! —
You're the best!

Aue, e hika ma! — Goodness me!

Pai kare! — By golly!

Kaua e mahi pena! — Don't do that!

Ehara, ehara — That's not right!
Not even!

Karawhiua — Give it heaps! Go hard!

Te mutunga ke mai o te pai! —
Never better/awesome!

To ihu! — Butt out, stop being nosey!

Marama keke — Piece of cake,
easy as!

Kua taka te kapa! — The penny has
dropped!

Kua pau te hau! — I'm exhausted!

E ki e ki — Whatever!

Kei runga noa atu koe! —
You're awesome!

Te aro i a au — I don't give a damn

Katahi te tangata haututu — What a
mischief person!

Ka kai koe to tutae — What goes
around, comes around!

Na kawē korero te ki — A little bird
told me!

Engari tonu — Whatever!

Akuni pea — Maybe

E ngā iwi o te motu nei

Oh people of the island

He raukura rā tēnei

Here is that plume

He titia nei e Te Ātiawa

Which is fastened to Te Ātiawa

I te iti, i te rahi te katoa

The smallest, but greatest, of all tribes

E ngā iwi o te motu nei

Oh people of the island

Nohoia rā te whenua nei

Occupying the land here

Manaakitia i ngā iwi

Blessed be the people

I te iti, i te rahi te katoa

The smallest, but greatest, of all tribes

Kua tū, kua tū, a Te Whiti

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

Mō runga i ana mahi pai

Keep up his good work

Mō runga i ana mahi tika

Keep up his righteous work

I tōna ngākau pai.

And maintain his good heartedness

TE ĀTIAWA MARAE CONTACTS



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Waikawa Marae

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Website: www.waikawamarae.com

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TE ĀTIAWA

O TE WAKA-A-MĀUI

