

TE PUNA

PĀNUI O NGĀTI TAMA KI TE TAUHU | AUGUST ISSUE 2021

ORAL HISTORIES

The Stories of our Ancestors (pgs 8-9)

TE RAUTAKI REO O NGĀTI TAMA

Our language planning journey (pg 11)

HINEMOANA VAKA

Landing of the vaka at Mohua (pg 20)

TOHORĀ STRANDINGS

at Onetahua (Farewell Spit) (pg 23))

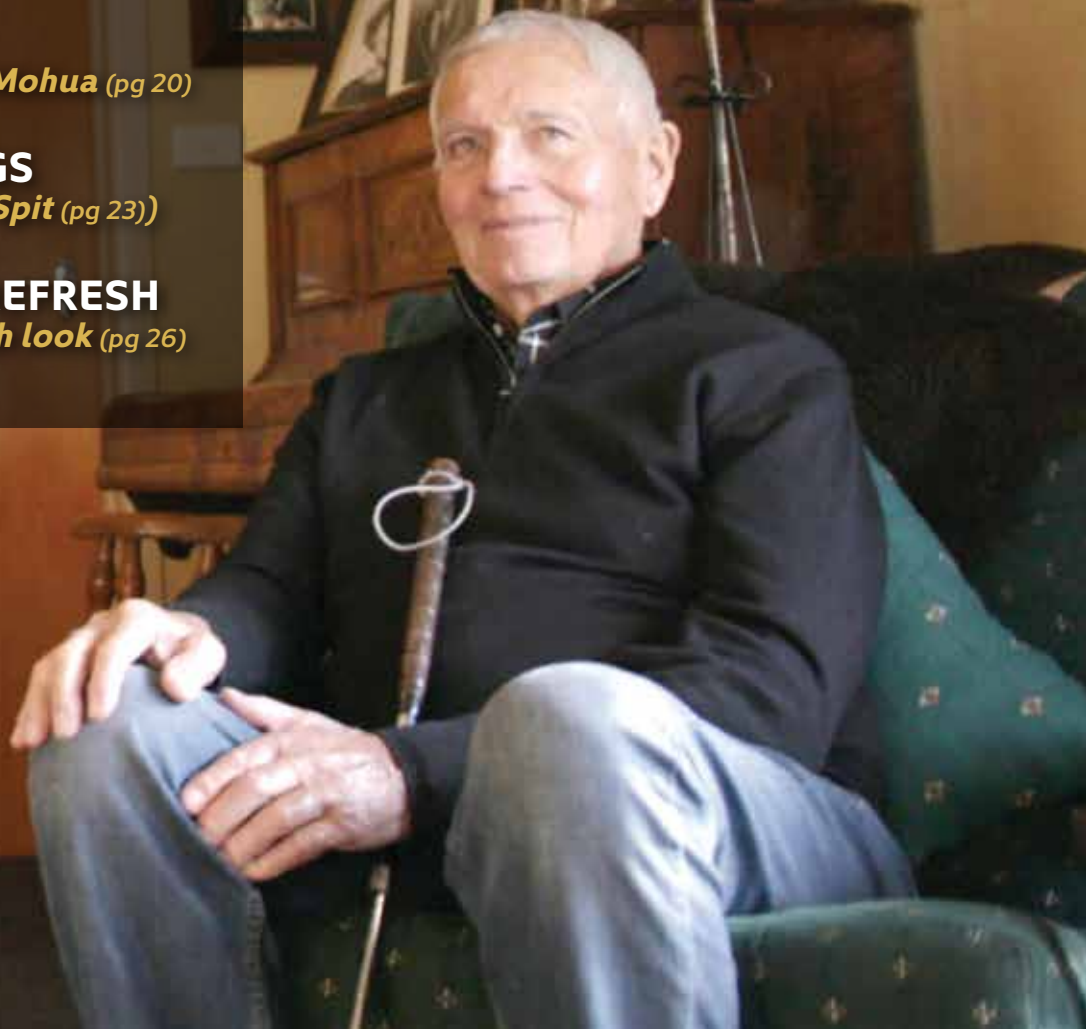
BRANDING & TOHU REFRESH

Tama entities get a fresh look (pg 26)



**NGĀTI
TAMA**

KI TE TAUHU







The **vaccine** will help **protect our whānau** against Covid-19.
Go to covid19.govt.nz



NGĀTI TAMA HAS 3 STREAMS OF FINANCIAL SUPPORT AVAILABLE TO WHĀNAU AT THIS TIME...

- **Manaaki Grants**
- **Covid-19 Relief Grants**
- **Winter Energy Subsidy**

Go to www.ngatitama.nz to apply



Feeling unwell?
Call your doctor or Healthline on **0800 358 5453** about getting tested.
Go to covid19.govt.nz




NGĀTI TAMA
KI TE TAUIHU

Unite
against
COVID-19

SUPPORT IS AVAILABLE FOR WHĀNAU

- Updated information for people that need help, support or advice can be found on the **Unite against COVID-19 website**.
- If a whānau has an urgent need for food, a local food bank may be able to help. You can find food banks and other food assistance services across New Zealand online.



Unite against Covid-19



Stay at home in your bubble



Feeling unwell? Call your doctor or Healthline on **0800 358 5453** about getting tested

If leaving the house:



Wear a mask and keep a **2m distance** from others



Keep on scanning QR codes



Wash and sanitise hands often



Stay local and **be kind** to one another



NGĀTI TAMA
KI TE TAUIHU

- If anyone needs financial help to buy food or pay other essential costs, they may be able to get help through Work and Income. They do not need to be on a benefit to get help.
- Work and Income can help with paying for food, accommodation costs, power and gas bills, heating and medical or dental costs. To access this support whānau can:

Call **0800 559 009**
Use the **online calculator** to check what they might get.



KAWE MATE

“Tērā a Puanga ka rewa i te pae

Nau mai, haere mai te hua o te tau hou

Tākiri ko te ata, ka ao, ka ao, ā, ka wātea

Tihe mouriora”

E ngā mate huhua o te wā,

kua nunumi atu ki te pō,

haere, haere, oti atu rā koutou ki Hawaiki nui,

Hawaiki roa, Hawaiki pāmamao

ki te whai ao, ki te ao mārama”.

Tom Taylor

Mārika King

Phyllis Stevenson

Llewellyn Jones

Keupe Stafford-Fairest

June Davis

Koutou te hunga wairua ki koutou,

tātou te hunga ora ki tātou,

tēnā anō huihui mai tātou katoa.

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MESSAGE FROM THE CHAIR



BUTCH LITTLE

POUWHAKARAE, CHAIR

NGĀTI TAMA KI TE WAIPOUNAMU TRUST

Welcome to the ninth issue of Te Puna Pānui. In this issue we bring together updates about ngā uri o Ngāti Tama, the Trust, its operations, commercial and charitable activities.

It was wonderful to see whānau at our April AGM at Onetahua Kōkiri Marae, with around 100 members registered, including partners and tamariki, and 52 members present at the AGM (not including Trustees) this was the biggest turn out yet. There we announced that our financial portfolio had recovered all the COVID-19 losses we experienced, and the continual growth across our commercial, operational and Trust entities. The Group presented the 2050 strategy for ngā uri o Ngāti Tama. The strategy is what drives the Group toward a common vision for the whānau of Ngāti Tama, and for our future generations, in that: Ngāti Tama thrive in Te Taihū and flourish in the world.

The first half of 2021 has seen a hive of activity for the Group and our whānau. Around the beginning of the year there was a number of whale strandings at Onetahua (Farewell Spit) and Aorere River mouth. Whānau welcomed Hine Moana vaka to the Ward-Holmes bach in Mohua, and whānau attended a mediation hearing in Tākaka in a continuation of work towards a Water Conservation order for Te Waikoropupū. More recently, we have seen substantial flooding and rain in Te Taihū and across the country and I hope all our whānau are keeping warm, dry and safe.

Trustees initiated an Oral Histories kaupapa to capture the stories held by our whānau and kaumātua. The team, led by our Comms Manager, and joined by whānau members Adam Walker and Grant Joyce who took on roles as Director of Photography and Interviewer. They got first-hand accounts of the history of Ngāti Tama tūpuna, whenua, Te Reo me ōna tikanga and the establishment of the Trust. Whānau engagement through collaboration is one factor that will bring about success, and it is heartening to see more whānau get involved in iwi activities.

*Mai i Hawaiki rā anō ki Te Taihū
Ō tatou tūpuna i heke mai ai, i hōrapa mai ai,
i puawai mai ai. He aha ai? Kia tika ai te kī
Tama tū ki Te Taihū, Tama ora ki te ao.*

*From the distant Hawaiki to Te Taihū
Our ancestors migrated, populated,
and prospered. For what purpose? To ensure that
Ngāti Tama thrive in Te Taihū and flourish in the world.*

Across Te Taihū, all eight iwi were successful in establishing Te Kotahi o Te Taihū Charitable Trust to help whānau to thrive post Covid. Te Taihū iwi manded an iwi-led response plan, working alongside crown organisations and Civil Defence, to minimise risk to iwi and Māori across Te Taihū. Our General Manager, Jaqui Ngawaka co-chairs Te Kotahi o Te Taihū Charitable Trust alongside CE Shane Graham CE of Ngāti Rārua. Back in March Dr Lorraine Eade was brought on as Pouwhakahaere of the collective Trust to lead the roll out the strategic plan; Kia Kotahi te Hoe – a collaborative effort focused on creating the best outcomes for whānau to thrive.

The Iwi Chairs Forum met earlier this year with Ministers Davis, Mahuta, Hēnare, Sepuloni and Parker (via zoom) to discuss freshwater allocation, housing, data, mātauranga, climate change, the United Nations Declaration on the Rights of Indigenous Peoples and the development of the Māori Health Authority.

I would also like to acknowledge our outgoing Johannah Kātene-Burge and Kingi Gilbert. Although their term has come to an end, they will both remain connected to the Trust through Kōmiti Hangarau (Kīngi) and Kōmiti Whakapapa (Johannah).

Ngāti Tama continue to look at ways to support our whānau, whether it be financial support, information, kai, resources, or someone to talk to. This year we launched the Winter Energy Grant for our members. This is a \$100 payment per household to a registered members energy provider to help ease the cost of power and gas over the winter months. Alternatively, we also have a firewood option for our kaumātua who live in Te Taihū.

I am pleased with how the Group are progressing through the year and look forward to providing further updates in future.

Ngā mihi ... Butch



MESSAGE FROM THE GENERAL MANAGER



JAQUI NGAWAKA

POUWHAKAHAERE, GENERAL MANAGER
NGĀTI TAMA KI TE WAIPOUNAMU TRUST

As we will be aware, this season marks the beginning of the Māori New Year, heralded by the constellation Matariki that prompts us to pause, reflect, and reset as we look towards the coming year.

At the AGM in April the Trust shared with ngā uri o Ngāti Tama our 2020-2025 strategic plan with key priorities across five areas, these include:

Stimulate learners of Te Reo, tikanga and whakapapa

Enhance our significant lands and waterways

Fit for purpose systems and operations

Explore options to explore whānau wellbeing and independence

Develop opportunities to work and live in Te Taihau

Progress across each of these areas is encouraging, through a combination of work between trustees, operations and commercial, Ngāti Tama are working with stakeholders, crown agencies, iwi members and other iwi to deliver the best outcomes for Ngāti Tama.

Earlier this year planning was underway to develop Te Rautaki Reo o Ngāti Tama, and work has commenced with a language planning expert and some iwi members to begin to develop a Māori language strategy that will reflect the diversity of te reo and tikanga knowledge of Ngāti Tama. Our Te Reo Māori champions will work with the language planner to develop a

*Tērā a Puanga ka rewa i te pae
Nau mai, haere mai te hua o te tau hou
Tākiri ko te ata, ka pua te ata
Korihi te manu, tino awatea
Tūi, tūi, tuituia
Ko te tangi mai o te kō, kō, korimako
I te atatū, tū ka takatū
Koia rā e Rongo, whakairihia ake ki runga
Tūturu whakamoua kia tina! Tina
Hui e! Tāiki e!*

strategy and wānanga. These initial planning sessions are set for August and September.

We are also progressing the development of Educational Resources for Te Taihau schools, this edition will focus on Ngāti Tama's connection to Te Waikoropupū Springs and the Water Conservation Order, which is a significant cultural area that remains relevant today.

As we continue to raise our profile within Te Taihau, we unveiled 'Te Ara o Tama Ariki', the naming of a new street in a Whakatū housing development in Richmond. We also unveiled the new name of a reserve in Toi Toi, Whakatū: Te Manu Reserve and supported the development and installation of an interpretation panel about the origins and inconsistencies around the naming of Emano Street.

Our Cultural Manager, Te Ahu Rei provides strong representation for Ngāti Tama, attending various blessings, openings, and inter-iwi events on behalf of the iwi. Te Ahu, in his role as member of Te Pae Motuhake led the Te Tai Tonga Reo Māori Summit, hosted in Whakatū mid-July. The four-day event brought together language champions throughout Te Taihau to discuss how we can continue to grow and nurture Te Reo Māori within our communities.

Also, earlier this year Ngāti Tama underwent a branding refresh to bring consistency across the Group. We kept the original tohu that was created in 1996, marked by the gold colour that we are well known for. Branding has been updated across our external channels and is ongoing in the office. New merchandise is now available for whānau to purchase from our website.

There are a number of wheels turning within the Group, and I am pleased with the progress we have made thus far, and excited for the next stages in our mahi.

Mauriora ... Jaqui

NATIONAL IWI CHAIRS FORUM

DISCUSSIONS FOR A MĀORI HEALTH AUTHORITY MOVE FORWARD

Hundreds of Māori leaders gathered in Porirua earlier this year to discuss the big kaupapa facing iwi, hapū and whānau, including how these groups will inform the design of the new Māori Health Authority.

Hosted by Te Rūnanga o Ngāti Toa Rangatira, the two-day hui began with pōwhiri at Takapūwāhia Marae before shifting to the five NICF pou; Pou Tikanga (constitutional and Tiriti o Waitangi), Pou Tāngata (people), Pou Tahua (economic), Pou Taiao (environment and natural resources) and Pou Take Ahuarangi (climate).

Day two of the hui saw Ministers Davis, Mahuta, Hēnare, Sepuloni and Parker (via zoom) welcomed to discuss freshwater allocation, housing, data, mātauranga, climate change, the United Nations Declaration on the Rights of Indigenous Peoples and the development of the Māori Health Authority.

The Crown agreed to setting up an independent agency that will oversee Māori health, and was formalised in a joint memorandum signed with Waitangi Tribunal claimants for the Hauora Inquiry.

From this inquiry it was proposed a Independent Māori Health Authority would be commissioned to lead its own health services, allocating funding and negotiating its own contracts with health providers.

A Steering Group was brought together to work with Māori to identify candidates for the interim board. The Steering Group will provide advice to the Transition Unit in the Department of the Prime Minister and Cabinet on governance arrangements and initial appointments to an interim board.

The members for the steering group were chosen by Tā Mason, given their knowledge, background and mana across Māori health, Whānau Ora, iwi leadership and governance roles. The Steering Group members are Dr Matire Harwood,



Top: Ministers Parker (zoom), Davis, Mahuta, Sepuloni and Hēnare discuss key issue with NICF. Photo Credit: NICF Facebook.

Above: Ngā iwi o Te Taihau are represented at the National Iwi Chairs Forum in Porirua. Pictured left to right: Janis de Thierry, Taku Parai, Waihaere Mason, Calvin Hart, Hinemoa Conner, Rachael Hāte, Joanie Wilson and Butch Little.

Parekawhia McLean, Tā Mark Solomon, Rāhui Papa, Kim Ngārimu, Amohaere Houkamau and Lisa Tumahai.

This Steering Group, will decide on their engagement process and reach out to iwi and the Māori sector on:

- identifying candidates for the interim Māori Health Authority board
- supporting Ministers in appointing that board with a mandate from Māori
- providing advice on appropriate options for governance and accountability arrangements for the Māori Health Authority.

The term of the Steering Group was to run from May to July 2021 so we can expect to be getting some updates soon.

ORAL HISTORIES

HE KŌRERO TUKU IHO – THE STORIES OF OUR ANCESTORS

In May this year Ngāti Tama set out to capture the stories of our tūpuna, whenua, maunga, awa and tāngata by going out to our pahake in Mohua, Motueka, Whakatū, Wakapuaka and also afar in Tāmaki Makaurau, Paraparaumu and Pōneke. For Ngāti Tama, our oral histories and traditions are key to connecting with the past, our tūpuna, and our Ngāti Tamatanga..

Our stories are what give us our identity and provide us with the knowledge of our tūpuna.

This project was initiated by our Trustees in February 2021 and led by Communications Manager Christina Harris-Pakeho. The production team went out to our pahake who hold significant knowledge of our past and interviewed about three key areas of Ngāti Tama’s oral history, including:

- **Ngāti Tama stories, including our tūpuna, kaitiaki, historic life events and whānau stories and history;**
- **The history of Ngāti Tama leadership, Trust history and stories, whānau members who were instrumental in the past century, the creation of Ngāti Tama entities (past and present) and their involvement with claims and settlement.**
- **How Te Reo Māori has grown in their lifetime and how colonization affected their upbringing.**

Ms Harris Pakeho said “we have a lot of great talent within Ngāti Tama and are very lucky we have such keen whānau members who have a lot of experience in film and television.

Ngāti Tama whanaunga Adam Walker came on board to film the project and with his aroha provided the high-tech camera, lighting and sound equipment to film and record the beautiful kōrero. Adam has a wealth of experience in film, from feature films to commercials, music videos and TV. Some notable projects he has worked on are Netflix’ Letter for the King, and TV shows such as Man Eats Wild, Grand Designs NZ and Hikoki.

The project also enlisted whānau member Grant Joyce to interview our kaumātua and support the project as a whole. Grant also has a background in film and lighting and was an electrician in his past life which came in handy being the



John Ward Holmes



Mairangi Reiher



Mākere Chapman



Fred Te Miha



Project lead Christina (L) with whaea Mākere and Grant



Production Team: Adam Walker, Christina Harris Pakeho, Grant Joyce. Photo credit: Adam Walker.

TAMA TŪ KI TE TAUIHU, TAMA ORA KI TE AO

Head Electrician on Sir Peter Jackson’s tranches exhibition. Grant’s passion for ngā kōrero tuku iho and his whakapapa connections to Mohua made him the perfect choice to interview our kaumātua.

“we have a lot of great talent within Ngāti Tama and are very lucky we have such keen whānau members who had a lot of experience in film and television”.

In two and a half weeks of filming, Christina, Adam and Grant interviewed 14 whānau members at various locations including Onetahua Marae, Ngāti Tama offices and whānau homes. The production crew taking on the self-appointed name of Te Tira Hanga Hōtaka to provide a sense of kōtahitanga and whanaungatanga.

On their journey, the team made a visit to Mohua, and was embraced by the whare at Onetahua Marae, were invited on a tour of the Ward-Holmes whānau homestead and farm by John and Chrissy. The team took in the great history

and whakapapa of the portraits and photo’s that lined the whānau room.

In Wakapuaka the team were sheltered from the rain by the mouna that protected the back properties of Moetū Tuuta and Ānaru Stephens and in Whakatū, were welcomed with open arms into the home of Whaea Judi Billens to interview her.

The Production Team went on to visit and interview whānau in Pōneke, Paraparaumu and Tāmaki Makaurau.

The crew shot hours of priceless kōrero, most of which will be put into an archive and used at a later date. However, some of the kōrero will be produced into mini-segments and shared with the whānau through our safe and secure online whānau app. Each interviewee will be showcased across our various kaupapa, sharing their kōrero tuku iho with the wider whānau.

The first episode is due to be released later this year. Keep an eye on our Facebook, e-pānui and website for updates.

Please turn to page 16 for more oral history photos...

TE KOTAHĪ O TE TAUHU CHARITABLE TRUST

Te Kotahi o Te Taihau Charitable Trust continues to grow across Te Taihau with the appointment of five new kaimahi, under the direction of the Pouwhakahaere, Dr Lorraine Eade.

The pan tribal trust received funding from Ministry of Social Development for capacity and capability development with the appointment of two iwi work brokers and two community connectors and an administrator. Two of the team are located in Wairau and two in Whakatū.

Dr Lorraine Eade was appointed back in March of this year to support the establishment of the Trust and to drive to achieve their vision of Kia kotahi te hoe – creating conditions for whānau to thrive.

Te Kotahi o Te Taihau was formed by all eight iwi of Te Taihau, and is co-chaired by Ngāti Tama General Manager Jaqui Ngawaka and Ngāti Rarua CE Shane Graham.

The Trust is a collaborative effort to initially focus on providing adequate emergency and crisis response and a longer term goal to ensure:

- Whāngai (feeding the people)
- Tāwharautia (shelter and support for the homeless)
- Whiwhi mahi (employment opportunities (jobs))
- Whai oranga (holistic wellness)



Ngāti Tama ki Te Taihau recently provided a mihi whakatau for the new staff of Te Kotahi o Te Taihau Charitable Trust.

COVID-19 VACCINE CLINICS



Te Kotahi o Te Taihau Trust have been working closely with Te Piki Oranga and Nelson Marlborough Health to make available COVID-19 vaccine clinics for whānau, hapū and iwi. They have been sending out regular pānui to keep whānau informed about activities and vaccination clinics being held across Te Taihau.

Kia Kotahi Te Hoe Waka – Karawhiua!

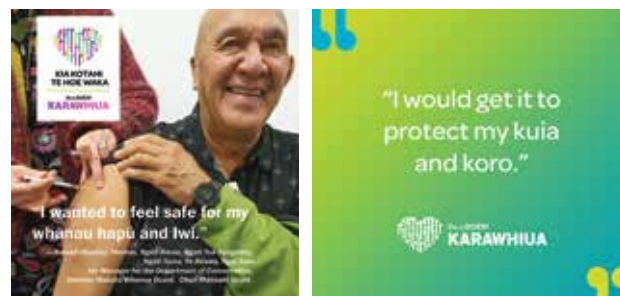
We can be proud of what we have done to protect each other from COVID-19. Let's not waste our hard mahi. We still need to protect our whānau and communities from COVID-19. The Pfizer COVID-19 vaccine is FREE. There will be enough vaccine for everyone aged 16 and over* to get the two doses they need to be protected against COVID-19.

In the meantime you can still keep yourself safe by: Washing your hands, staying home if you are sick, scan in when you are out and about.

To find out where a vaccination clinic is near you. If you live in Te Taihau you can visit the Te Piki Oranga website on the link below:

<https://www.tpo.org.nz/get-vaccinated-covid-19>

For those whānau not in Te Taihau please visit your local health provider for details of vaccination clinics in your area.



AHUREA | STIMULATE LEARNERS OF TE REO, TIKANGA AND WHAKAPAPA

TE RAUTAKI REO O NGĀTI TAMA

STIMULATE LEARNERS OF TE REO TIKANGA AND WHAKAPAPA

Ngāti Tama are moving forward with the development of Te Rautaki Reo o Ngāti Tama ki Te Taihau.

Our Māori language strategy has been an aspiration for many years and we are now at the stage of bringing together key Māori Language Planners, whānau and staff to develop a strategy that will enhance and elevate Te Reo Māori within Ngāti Tama.

In 2019 this journey started with our Trustees and representatives setting priorities for a 12-month period. Te Reo me ōna tikanga was a priority for everyone. From there funding was secured from Te Mātāwai to undertake a scoping exercise so Trustees can understand the strengths, limitations, challenges and aspirations of the iwi.

The scoping exercise included an iwi wide survey and whānau roadshow discussions around the motu, one on one interviews and focus groups with whānau which collected qualitative and quantitative data. From this exercise a recommendations report was submitted to the board. Following this an iwi wide census was delivered and the results reinforced the desire from whānau to stimulate learners of Te Reo Māori mō ngā uri o Ngāti Tama.

The next step for Ngāti Tama is to develop a plan that would see Te Reo Māori grow and prosper for generations to come. With the support of Te Mātāwai, Ngāti Tama are now preparing to develop Te Rautaki Reo 2050.

An advisory group, made up of Tama whānau, has been gathered to design and create a Māori Language Strategy that will set the pathway for te reo revitalisation and engagement for generations to come.

The group will be led by a Māori Language Planning expert, and the group will participate in a series of wānanga and hui to assess the current data, gather any future data, discuss and set the pathway forward.

Developing Te Rautaki Reo a Ngāti Tama is an exciting time for the Trust and its priorities will have long lasting effects for our iwi and future generations to come.

TE TAI TONGA REO MĀORI SUMMIT – TE PAE MOTUHAKE

The inaugural Te Tai Tonga Reo Māori Summit was hosted in Whakatū mid-July with our very own Te Pou Hāpai Tikanga (Cultural Manager), Te Ahu Rei hosting the event as a member of Te Pae Motuhake o Te Tai Tonga.

Te Pae Motuhake, represents iwi and Māori interests and develops the investment plan and key priorities for their region and make recommendations to the Board of Te Mātāwai for approval.

The Summit was hosted over three days and was a great opportunity to gather all language champions together from throughout the rohe to discuss how the region can continue to grow te reo Māori within our communities.

One of the key goals for the Summit was to create greater awareness of the current te reo revitalisation efforts being carried out within communities.

Presentations included 'Ka Hao Te Rakatahi and the State of the Hapū' by the Cassidy whānau from Ngāi Tahu. Jeremy Banks enthralled the audience with a great presentation about Plink Software. Dinnertime entertainment was provided by local kapa haka groups Motueka Mai Tawhiti and Te Pitau Whakareia.

This was a great event for all whānau and iwi of Te Taihau, to share, learn and gather in the name of Te Reo Māori revitalisation.



Te Pae Motuhake members: Kiwa Hammond, Lynne Harata Te Aika, Te Ahu Rei. Photo credit: Te Pae Motuhake o Te Tai Tonga

NGĀTI TAMA TŪPUNA



Top: This Lindauer was commissioned by the public of Nelson in 1909 to mark the recent death of Hūria.

Below: A re-imagination of the Delaware Bay Shipwreck. Image Credit: Alexander Turnbull Library

Right: Hūria, in her 20's dressed in fine clothing. Photo credit: Nelson Provincial Museum, Tyree Studio Collection: 29492



HŪRIA MĀTENGA

Hūria Mātenga was born in the early 1840s at Wakapuaka north of Nelson. Hūria was Ariki Kahutaratara (high chieftain of scattered tribes) as her lineage could be traced back to many Tokomaru and Tainui tribes.

Her grandfather was the paramount chief of Ngāti Tama, Te Pūoho ki te Rangi. Her father is Wiremu (Wi) Kātene Te Pūoho, the chief at Wakapuaka and her mother is Wikitōria Te Amohau the daughter of Tātana Te Keha chief of Te Ātiawa in Mohua.

Marriage

Takawaenga (mediators, buffer states or go between) marriages were strategically arranged with some being negotiated to halt the possible outbreak of open warfare. They were always between two persons of status and always with approval of both tribes.

In 1858, at the age of sixteen, Hūria’s marriage was strategically arranged to Hēmi Mātenga. Hūria, with her high-ranking lineage and Hēmi Mātenga also having high ranking lineage were married to maintain connection between iwi and whānau and to secure relationship links for future generations.

From this union Hūria had a whāngai daughter named Mamae, a child fathered by Hēmi and her second cousin Ngāwaina. Hūria and Hēmi raised Mamae, as their own child, and also to ensure bloodline relationships provided stability between tribes, for securing lands but also to commemorate the peace between Ngāti Tama, Te Ātiawa Ngāti Mutunga, Ngāi Tahu and Ngāti Toa at Wakapuaka.

Delaware Bay Shipwreck

Hūria, Hēmi and Hōhāpata Hurumutu gained national prominence in 1863. On the night of 4 September the brig Delaware, on its way from Nelson to Napier, ran into a storm and was thrown onto the rocks at the foot of the cliffs at Wakapuaka. Hūria in her early twenties along with her accomplices saw the complications of the crew and came to help. Nine of the crew reached the shore, the only casualty was the chief mate.



At a ceremony supervised by the Superintendent of Nelson, the rescuers were praised for their kindness and their clear manner during the shipwreck. Hūria was given an inscribed gold watch along with fifty pounds. Hēmi and Hōhāpata also received fifty pounds along with silver watches as did Eraia and Kerei, along with +ten pounds.

Lifestyle

Renowned for her beauty and her distinguished leadership qualities, Hūria was not only famous for her hospitality but was also an exceptional weaver of harakeke and renowned for her manaakitanga.

The lifestyle of Hūria and Hēmi was of grand English, they were celebrated hosts both to Māori and Pākehā guests. Their home relished all the luxuries of a Victorian way of life, and they even had a ballroom where they would entertain both Māori and Pākehā dignitaries. For many years Hēmi and Hūria lived a privileged life as opposed to many other Māori of their time.

In her later years, Hūria embraced her Māori heritage, where she also chose to discard her English attire and wear her own clothing. She posed in three Lindauer portraits, where she wore her Korowai. The pictures of Hūria in the same cloak, are made of muka (fibres of the flax).

Hūria had gardens at Tūrakiwaru, the spit in Delaware Bay and was often seen swimming in the estuary on her way to tend to her gardens. She made visits to her whānau in Taranaki and Wellington and maintained her leadership at Wakapuaka right up until her death in 1909. Her funeral was attended by over 2,000 people. Both Māori and Pākehā from all over New Zealand came to farewell a woman of courage, strength and great beauty.

Whakaaro inspired by Sheree Klenner

TE MANU RESERVE UNVEILING

Ngāti Tama led the unveiling of an interpretation panel and the renaming of a Reserve and in Toi Toi, Nelson. Formally known as Emano East Reserve since the early 1990’s, the name was disputed by iwi and the wider community as being incorrect, thus being changed to Te Manu Reserve.

Students from Waimeha Kōhanga Reo, Victory Primary, Victory Kindergarten, locals and council members were in attendance to the unveiling and helped mark the occasion by planting trees and shrubs on the site.

The site was saved by the local community from being turned into housing development and it was decided that the land would remain a Reserve and work was carried out to preserve the land and to correct the name.

Ngāti Tama helped to put together the wording and imagery for the interpretation panel to educate the local community on the history of Te Manu, and artist Robin Slow made the designs in and around the panel.

About the Panel

Te Manu was a name approved by Nelson’s Street naming committee on 31 March 1842. The version they recorded was E Manu. Some other street names in Te Reo Māori were adopted at the same time, but Wī Kātene Te Manu was the only living chief recognised in this way. For reasons unknown, E Manu was altered at some stage to Emano, a name that has stuck for well over a century.

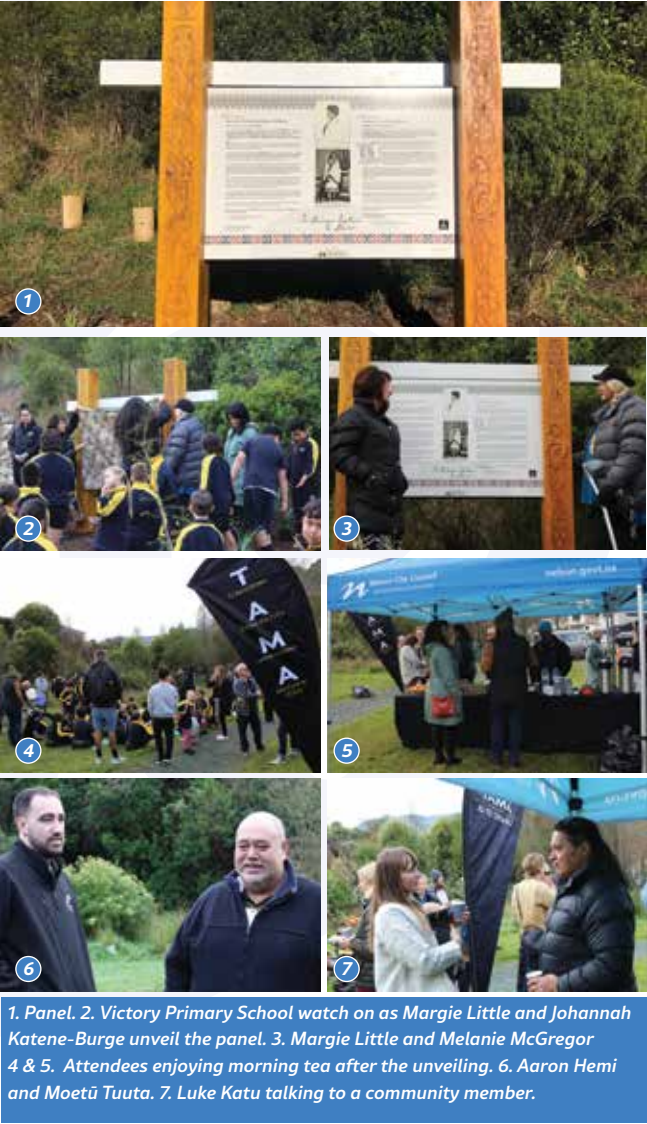
The correction of the name was prompted by local residents who requested that the informally named Emano East Reserve be retained as public land rather than losing its reserve status to make way for housing. Following successful submissions, a community group met with iwi to find out more about the name.

E Manu or Te Manu was another name for Te Pūoho, son of the paramount chief of Ngāti Tama, Te Pūoho ki te Rangī and his wife Kauhoe Te Waipunahau of Te Ātiawa. Te Manu was chief at Wakapuaka, the closest Māori settlement to Nelson Town.

Te Manu and his wife Wikitōria Te Amohau of Te Ātiawa of Golden Bay, were baptised as Anglican in January of 1844. Their daughter, Ngāhota Ngārongoā, was baptised Julia on the same day. Julia, later known as Hūria Mātenga, famously helped rescue the crew of the Delaware when it was driven aground on the rocks at Wakapuaka in 1863.

Wī Kātene Te Manu was known as a man of peace and as a great rangatira who led his own whānau and the wider Ngāti Tama tribe across Motueka, Mohua, and Te Tai Tapu. He was successful in traversing both his own traditional world and the new society brought by European settlement. He looked after his people and was tenacious in not giving up land to the Crown, especially at Ngāti Tama’s main base of Wakapuaka. He maintained that the Wakapuaka block was the minimal holding for his people’s subsistence.

It is fitting that Te Manu Reserve survives today as public land because of local community leadership and perseverance.



1. Panel. 2. Victory Primary School watch on as Margie Little and Johannah Katene-Burge unveil the panel. 3. Margie Little and Melanie McGregor 4 & 5. Attendees enjoying morning tea after the unveiling. 6. Aaron Hemi and Moetū Tuuta. 7. Luke Katu talking to a community member.

TE MANA KURA TAHI
NATIONAL PRIMARY SCHOOL
KAPAHAKA COMPETITION



Te Taiuhu will be hosting the National Primary School Kapa Haka Competition this year in November. Te Taiuhu o te Waka a Māui Cultural Council are looking for volunteers to assist during the four days.

Ngāti Tama will be providing tikanga guidance and support to the pōwhiri proceedings, contributing to the manaaki of distinguished guests, and volunteering staff to the competition to support this amazing kaupapa.

If you have any questions please feel free to email: tetauihuculturecouncil@gmail.com.

If you or your whānau would like to participate and help with this amazing event complete a volunteer form on the Ngāti Tama website.

WHAKATAETAE KAPA HAKA A MŪTU

TE MANA KURATAHI

TE TAUHU O TE WAKA 2021

EVENT DETAILS:

Pōwhiri: Sunday October 31st

Date: Monday 1st Nov - Thursday 4th Nov

Venue: Trafalgar Centre, Paruparu Road, Nelson

DO YOU HAVE AN IDEA FOR A STALL FOR TE MANA KURATAHI?

Ngāti Tama have reserved and paid for a stall site for our whānau to showcase, sell or promote their kaupapa!

Sell your kai, clothing, beauty products, health care products, promote your kaupapa at the National Primary School Kapa Haka Competition.

Contact whanau@ngati-tama.iwi.nz for more info.

NGĀTI TAMA COMMISSIONS
PŪTĀTARA TO TE TAUHU KI TE HOE.
KAITĀTAKI TĀNE CATEGORY



Te Kura Kaupapa Māori o Tuia Te Matangi were the inaugural winners of this new Ngāti Tama Taonga.

The taonga, named Te Pouhere Tāngata - one who unites people was carved by master artist Brian Flintoff. The taonga is a pūmoana or pūtātara made from a triton shell, wood and feathers - to represent the children of both Tāne and Tangaroa.

There are two faces to the wood - one with a heru carved into it symbolising Rangatira status and Ngāti Tama paramount Chief, Te Pūoho ki Te Rangī. The other face includes a feather - depicting the Hakawai or Hōkioi bird that is now only seen in the heavens, after famously competing with the kārearea by flying higher and higher into the sky. For the recipient of this taonga, it is an encouragement to rise, persevere and never give up. Ngāti Tama has also provided similar trophies for the Primary Schools and Senior Regional Kapahaka festivals.



Top: Te Pouhere Tāngata - one who unites people - carved by master artist Brian Flintoff. Above: TKKM o Tuia Te Matangi senior, George De Thierry takes the title of Kaitātaki Tāne. Photo credit: Māori TV.

TE ARA O TAMA ARIKI

A special moment was had on 13 April when whānau from Ngāti Tama and Wakatū gathered to unveil and bless the street sign for ‘Ara o Tama Ariki’. The sign is on the Wakatū subdivision off Richmond’s Champion Road and is the second street sign completely in te reo Māori in Te Taiuhu. It joins ‘Ara o Ngāti Koata’ in the same subdivision.

MARAE IN TE TAUIHU

There was an error in Marae information published in Issue 8 of Te Puna Pānui in December 2020. We apologise for this error and publish below the corrections

WHAKATŪ MARAE

WHARE | Kakati (1995)

WHAREKAI | Mauri Ora (2005)

WAKA | Tainui, Kurahaupō, Tokomaru

MAUNGA | Maungatapu

AWA | Mahitahi

TIKANGA/KAWA | Tū atu Tū mai

WAHI | Whakatū (Nelson)

IWI/RŪNANGA | Ngāti Koata, Ngāti Kuia, Ngāti Rārua, Ngāti Tama ki Te Taihu, Ngāti Toa Rangatira, Te Ātiawa



Whakatū marae is located in Taitapu Bay, Nelson. Whakatū is the southernmost marae associated with the Kīngitanga movement. Whakatū connects ancestrally to the waka Tainui, the maunga Maungatapu and Tūao Wharepapa, and the awa Mahitahi. The kawa of Whakatū is Tū atu Tū mai.

Address: 99 Atawhai Drive, Atawhai, Nelson 7010

ONETAHUA MARAE

WHARE | Te Ao Mārama (2001)

WHAREKAI | Te Whare Mātika

WAKA | Tainui, Tokomaru

MAUNGA | Parapara

AWA | Te Waikoropupū

TIKANGA/KAWA | Taranaki

IWI/RŪNANGA | Ngāti Tama

ki Te Taihu, Ngāti Rārua, Te Ātiawa o Te Waka a Māui, Manawhenua ki Mohua



‘Onetahua’ is the local name for the nearby Farewell Spit, and is translated as ‘heaped up sand’. The whare tūpuna, Te Ao Mārama, was opened in 2001. Onetahua connects ancestrally to the waka Tokomaru, the maunga Parapara and the puna Te Waikoropupū.

Address: 71 Pōhara Valley Road, Pōhara

TE ĀWHINA MARAE

WHARE | Tūrangāpeke (1990)

WHAREKAI | Hūrae (1958)

WHARE KARAKIA | Te Ahurewa (1897)

WAKA | Tainui, Tokomaru

MAUNGA | Pukeone, Tūao Wharepapa

AWA | Motueka, Riuwaka

TIKANGA/KAWA | Tānga kawa

WAHI | Motueka

IWI/RŪNANGA | Ngāti Rārua, Te Ātiawa, Ngāti Tama ki Te Taihu



Te Āwhina marae lies in the shadow of two maunga, Pukeone and Tūao Wharepapa. Te Āwhina connects ancestrally to the waka Tainui, Tokomaru and the awa Motueka and Riuwaka. The kawa for the marae is Tānga kawa.

Address: 133 Pā Street, Motueka, 7120

REVISITING ANAWEKA WAKA

During our whānau wānanga in April, whānau were treated to a viewing of the Anaweka waka. We revisit that tour and the kōrero that was shared.

The Anaweka waka was discovered in 2012 by picnickers on the Kahurangi coast. The waka was partially exposed, and the find was deemed nationally significant as the oldest artefact find in New Zealand.

Upon analysis, the waka was shaped from a single timber, and comprehensive and thorough tests (taking two and a half years) showed the waka was carved from New Zealand Matai. The caulking remains in four of the lashing holes turned out to be pounded bark from Totara.

Radiocarbon dating estimated the waka to be dated 1226-1280 AD for age of the timber, and 40 or so years later for the caulking material and the last caulking and repair dates that the last likely voyage of this waka was around 1400 AD.

The design on Anaweka is the same design technology as that of the Huahine Waka which was found in the 1970's on Society Islands. Before the Anaweka waka was found, the Huahine was the oldest surviving East Polynesian-style voyaging canoe left in the world. Now Anaweka takes the title.

The age, location, size and sophistication of Anaweka strongly suggest that it was part of a large ocean-going sailing canoe. Experts say Anaweka waka was most likely a big double canoe which was lashed across with a deck and a shelter, had a low bow and raised stern, and an inverted triangular sail set forward just like historic canoes of the Society and Southern Cook Islands.

This kōrero provides us with evidence about early canoe technology, but also insights into Māori as well-established seafaring people.

Under the Protected Objects Act 1975 all newly-found taonga tūturu such as the Anaweka waka are initially claimed as the property of the Crown, namely the Ministry of Culture and Heritage. The waka is now under care of Ngāti Tama, Ngāti Rārua and Te Ātiawa, with Manawhenua ki Mohua as kaitiaki.

The waka is currently submersed in a chemical tank in a secure lockup and undergoing a treatment process which is expected to be completed next year.

Discussions between Ngāti Tama, Ngāti Rārua, Te Ātiawa and Manawhenua ki Mohua continue to be had about where the waka will be housed permanently.



Top left: Archeologists digging up Anaweka in 2005. Photo credit: G. Hindmarsh, “More Tales From Kahurangi Stories”. Top right: Anaweka waka was found 300 metres up the coast from the estuary's northern headland (left). Bottom: Ngāti Tama Wananga 2021 Mohua - Chris Hill (pictured with gloves and black shirt), unveils cover of Anaweka waka submerged in a special solution. Photo credit: Kura Stafford.





Anaru Stephens



John Mitchell



Leanne Manson



Jane Du Feu



Te Maunu Stephens

Mai i Hawaiki rā anō ki Te Tauihu
ō tatou tūpuna i heke mai ai, i hōrapa mai ai,
i puawai mai ai. He aha ai? Kia tika ai te kī
Tama tū ki Te Tauihu, Tama ora ki te ao.



NGĀTI TAMA ORAL HISTORIES SERIES

COMING TO WHĀNAU 2021

John Ward-Holmes and Chrissy Griffiths



Moetū Tuuta



Waari Ward-Holmes



Judi Billens



Rob McKewen



Margie Little and John Ward-Holmes

HINE MOANA VAKA ANCHORS AT MOHUA



**AHUWHENUA | ENHANCE OUR
SIGNIFICANT LANDS AND WATERWAYS**

Te Toki Voyaging Trust’s waka Hine Moana took a detour in their scheduled voyage to visit the whānau of John Ward-Holmes at their bach in Golden Bay back in May.

The waka ‘Hine Moana’, known as the ‘female deity of the ocean’ sailed to Te Taihu to support the Waka Ama Long Distance Nationals being held in Picton Harbour.

Trust kaihautū Hoturoa Barclay-Kerr, and captain of Hine Moana made the decision to sail the 72-foot, double masted waka to visit old time friend John Ward-Holmes. Hoturoa said “the waka whānau wanted to come and see John, to tell him how much they respect him, and tell him that face to face. They haven’t seen a lot of John recently and wanted to spend some time with him. He is a great rangatira and friend”.

The 12-man crew moored into Golden Bay, near Pūramāhoi where they were welcomed in with a pōwhiri by the hau kāinga. John said “it was awesome for our whānau to experience, for whānau to come here, meet the crew and be together. The crew was a group of fantastic young people, the skipper was only 27”.

Later in the day whānau got the opportunity to board Hine Moana, and sail around the bay. Hoturoa said “we wanted to take John, his whānau and grand-children out on the waka for the afternoon” as they had done 5-6 years prior when Hine Moana visited and were welcomed by John and the whānau.

John’s grandson Riley Ward-Holmes, nephew Butch and Butch’s son Tama joined the crew on Hine Moana on its next leg back to Porirua. John saying “it was extra special that our rangatahi joined the crew, learning how to navigate the stars and working on the waka. Riley and Butch were on 6pm-12pm shift and others were on 12-6am shift, learning from the crew on how to operate on a waka. Being on the waka

teaches the kids that there’s more out there by experiencing waka navigation”

Hine Moana sailed from Kāwhia Harbour to Te Taihu as part of an education programme, Te Hau Kōmaru, to help reconnect tamariki and their whānau with the knowledge of their ancestors.

Hoturoa visited John when he learned John was unwell and wants to ensure that the links between John and his whānau and the waka Hine Moana stays strong and continues into the future. John said that “our kids will remember this waka visit and will know who to talk to in future to maintain those connections”.



Top: Mohua whānau went out on waka to meet Hine Moana and the crew. Left: Start of the pōhiri for Hine Moana. Right: Mohua whānau welcoming crew members with harirū. Photo credit: Kura Stafford.

TE WAIKOROPUPŪ SPRINGS MEDIATION HEARING

Whānau continue to fight for a Water Conservation Order (WCO) for our wāhi tapu Te Waikoropupū, to recognise and protect the outstanding values of the springs and its associated water bodies.

In March 2020 the Special Tribunal for Te Waikoropupū Springs released its Recommendation Report for the WCO. In summary, the Special Tribunal recommends the WCO be granted over the Confined and Unconfined Arthur Marble Aquifer and Te Waikoropupū Springs (which include the Main Spring, Dancing Sands Spring and Fish Creek Springs), which were found to have outstanding amenity or intrinsic values as waters in their natural state.

The Order is also recommended to apply to the headwaters of the Tākaka River and to its surface water tributaries (including the Waingaro River) due to the contribution of these waters to the values and characteristics of the Arthur Marble Aquifer and Te Waikoropupū Springs.

The Tribunal recommends that the Order be declined for the Anatoki River and the Waikoropupū River, as they are not hydraulically connected to Te Waikoropupū Springs.

However, ten parties lodged further proceedings with the Environment Court regarding the Special Tribunals report in. Section 210 of the Resource Management Act 1991 (RMA) directs that the Environment Court must hold an inquiry in respect of the recommendation report.

In March 2021, a mediation hearing was held at the Rec Park Centre in Tākaka to discuss and agree on the WCO before moving onto the Environment Court. In attendance was

Ngāti Tama whānau, Andrew Yuill, Save our Springs, along with Tasman District Council, lawyers, Federated Farmers, TrustPower, NZ King Salmon to name a few.

The Ngāti Tama whānau presented on various aspects of the springs in relation to its cultural, spiritual and physical wellbeing. The health of the springs directly impacts on the health of the iwi and the wider community.

The mediation hearings took three days and was concluded as all issues were unable to be resolved. Updates about the process of the Water Conservation Order can be found on the EPA website at www.epa.govt.nz



Top left: Lauralee Duff and John Ward-Holmes. Top Right: Mediation hearing in progress. Bottom Left: Te Ahu Rei and John Ward-Holmes. Bottom right: Margie Little, Talia Lynch, Lenaire Crockford, Mairangi Reiher, Jaqui Ngawaka, Kura Stafford, Keri Manson. Photo credit: Christina Harris Pakeho.

THE NGĀTI TAMA TE WAIKOROPUPŪ EDUCATION RESOURCE FOR TE TAUHU SCHOOLS

Earlier this year Ngāti Tama was granted funding from the Ministry of Education to develop a Ngāti Tama centric teaching and learning resource for Te Taihu Schools. The first publication will focus on Te Waikoropupū Springs, its connection to Ngāti Tama and the Water Conservation Order.

The resource supports learning across the New Zealand Curriculum targeted at years 8 and older, by providing opportunities for students to develop the knowledge and skills they need to understand wāhi tapu within their region. This includes the history, its connection with Ngāti Tama, myths and legends, conservation, biodiversity and tikanga Māori. Each text will be carefully reviewed by educators, linguists and Te Reo Māori experts to ensure the information in this learning resource is valuable for both teachers and students.

The Te Waikoropupū resource has four sections that explore Ngāti Tama's connection to Te Waikoropupū Springs and the journey of the Water Conservation Order. The sections are complimented with activities for the students to reinforce their learning and additional teaching resources for teachers to discover more information and teaching opportunities.

Ngāti Tama is planning to have this resource into Te Taihu schools in 2022, working with the Ministry of Education for a region-wide rollout.



PAPA POUNAMU HUI – NZ PLANNING INSTITUTE

Protecting Te Waikoropupū

Whānau members Margie Little, Kura Stafford, and Te Ahu Rei presented at the Te Papa Pounamu Hui on the work Ngāti Tama whānau have been doing to protect Te Waikoropupū Springs.

The Papa Pounamu is an annual signature event, held prior to the start of the NZPI (NZ Planning Institute) Annual Conference. With this year's event based in Nelson, the organising committee prepared a wonderful day of speakers with a focus on local kaupapa and national strategies in resource management.

Te Papa Pounamu was born out of the formation of a Māori Special Interest Group within NZPI. This Hui has become a key event in which delegates and speakers come together to discuss key topical issues and advance in Māori planning practice. Key features of this years Te Papa Pounamu Hui were heating up about the developments with the Three Waters Reform programme, Significant Natural Areas (SNA's) and Natural and Built Environments Act (NBA).

Margie Little, Kura Stafford and Te Ahu Rei presented to the Te Papa Pounamu Hui on Te Puna Waiora o Te Waikoropupū.

Ngāti Tama whānau shared their connection to Te Waikoropupū Springs, their experiences and journey thus far with the Water Conservation Order. Their kōrero touched on the springs cultural and spiritual values, caring for it as a wāhi tapu through Mātauranga Māori, tikanga and kawa.



Top: Te Ahu Rei, Kura Stafford and Margie Little presenting at Te Papa Pounamu Hui.

Left: A sneak peak at the Ministry of Education resource

TOHORĀ STRANDING

In February this year around 50 long-finned pilot whales beached themselves at the base of Onetahua (Farewell Spit). Onetahua, and Mohua are known for individual and mass stranding events and the reason for their strandings is still unknown.

Ngāti Tama are called upon to work with DOC and Project Jonah to care for these taonga, provide karakia and tikanga around strandings, burials, and at times, harvesting of whale bone.

Through whakapapa connections, in the Te Ao Māori world view, all life in the natural environment is intrinsically interlinked. Whales are considered a taonga species, and represent abundance, richness and are regarded as chiefly animals. The relationship with whales has changed over time. Early Māori welcomed stranded whales as a gift from Tangaroa utilising the meat, oil and bones for a range of uses. Strandings in Mohua and Onetahua are unfortunately common. There have been a number of mass-strandings in the area, with 45 pilot whales beached in 2014 at Pūponga, 198 whales at Onetahua in 2015 and over 400 pilot whales at Onetahua in 2017, the largest known stranding event in Aotearoa. In December 2020, a 17-metre long Sei whale beached on Pūponga in Mohua and died.



Left: Barney Thomas, Te Ahu Rei and Mairangi Reiher with whānau and DOC at the site toharā washed up – Feb 21.

At mass-stranding sites DOC and Project Jonah coordinate teams of volunteers to attempt to re-float the mammals. In some cases, and through hard work some of the whales are able to be saved.

For Ngāti Tama, Matua John Ward-Holmes, Mairangi Reiher, Mākere Chapman and Barney Thomas amongst other whānau are notified of a stranding and the whānau will go to the site for karakia and advise DOC on tikanga processes.

When a tohorā or dolphin is unable to be saved, DOC and iwi come together to either bury them or harvest their meat, oil and bones according to tikanga.



Before entering a stranding site whānau and DOC come together to plan their approach

Aotearoa has one of the highest stranding rates in the world with around 300 dolphins and tohorā stranding each year. The cause of strandings are unknown, however some of the following factors, or combination of factors may be the cause:

- The mammal may be old or in poor health
- The mammal may be injured. Damage to their hearing, body or bones can cause distress and in some cases they are unable to communicate, hunt or navigate
- Navigational errors from hunting, coming too close to shore, fast tides and currents and unusual weather patterns pushing them closer to the beach where they become stranded
- The strong social bonding of some species of whales can cause mass strandings. Whatever the reason for the initial stranding, the strong social bonds of these animals can draw the rest of the pod in. In large pods the initial stranded whale will send out distress signals and members from their pod may attempt to help or mill slightly off-shore. A receding tide will then catch these animals out and soon the whole pod will become stranded.



Te Ahu, Mairangi and Barney lead karakia. Photo credit Kura Stafford



Pahake are driven back from the stranding site by DOC. Photo credit: Kura Stafford

KOTAHITANGA MŌ TE TAIAO ALLIANCE

Kotahitanga mō te Taiao is an alliance formed by of the Councils, Te Taihū iwi and the Department of Conservation. Their focus is on landscape-scale conservation projects that also have environmental, social, economic, and cultural benefits. STORY BY KOTAHITANGA MŌ TE TAIAO ALLIANCE

TACKLING WASPS IN TE TAUHU

Common and German wasps are having a massive negative impact in Aotearoa. In Te Taihū especially, we have the highest recorded numbers anywhere in the world. It is our luscious honeydew-producing beech forests that attract the wasps in their droves. The impact on both the health of Papatūānuku and our people has great cause for concern. The Kotahitanga mō te Taiao Strategy lists wasp control as a key action as part of the Strategy, with a focus on landscape-scale application using innovative technologies and methods.

Current Activity

For several years, the Wasp Wipeout programme, an innovative collaboration between DOC and Stuff news, supported by Tasman Environment Trust and Conservation Volunteers New Zealand, has increased the profile of the wasp problem and rolled out wasp control work at priority sites. Stuff has also been very successful in creating engaging content to increase the profile of the programme.

Wasp Wipeout has thus far enabled wasp control across designated locations in Te Taihū. While this programme has been a great success, both the Kotahitanga mō te Taiao Alliance and Wasp Wipeout team know that further strategies need to be put in place if landscape-scale wasp control is to succeed in the long-term.

Biocontrol Measures

Biological control (biocontrol) is a control approach using natural predators of the wasp that can offer several key advantages over toxin-based control methods. The biocontrol method is scalable, self-sustaining, improves biodiversity, and reduces reliance on poison usage. Recent investigations into new biocontrol agents have identified two species with great potential for significant reductions in wasp densities: a hoverfly and a beetle.

Kotahitanga mō te Taiao Alliance partner, Tasman District Council, working with other councils across Te Taihū and New Zealand and Manaaki Whenua Landcare Research, received regulatory approval to release these new biocontrol agents in New Zealand. A stringent regulatory process has



German Wasp
Photo Credit: Tony Brierton
from Getty Images

been overseen by the Environmental Protection Authority (EPA), who have pioneered world-leading qualitative risk assessments to analyse and weigh up environmental, economic, societal, human health, and cultural values into a decision-making framework for using new biocontrol agents in New Zealand.

Kaupapa Māori Perspectives

A Māori Perspectives Report (MPR) has been completed as part of the EPA process overseeing the release of the beetle and hoverfly into New Zealand. The focus of the MPR was on the potential impact of the release of these new biocontrol agents regarding tāngata Māori relationships with the environment.

As part of the investigation, factors such as, effects on culture and traditions with ancestral lands, water, sites, wāhi tapu, valued flora and fauna, other taonga, and the principles of the Treaty of Waitangi (Te Tiriti o Waitangi) were taken into consideration. From consultation and engagement processes with tāngata Māori, it was gleaned that there would be a low risk to native species, and favourable impacts to ecosystems, traditions, values, and health, and wellbeing practices as well as positive ability for tāngata Māori to exercise their responsibilities as kaitiaki.

Next steps – The Opportunity for Te Taihū

A successful biocontrol agent release programme for wasps would provide major gains for nature and people in Te Taihū and wider Aotearoa. While approval for release has been granted there is still much that needs to take place to contribute to the landscape-scale wasp control aspirations of the Kotahitanga mō te Taiao Strategy. The Wasp Wipeout brand provides the opportunity to raise public awareness on the opportunity to transition to the use of the biocontrol agents to scale-up wasp control. With Kotahitanga mō te Taiao Alliance support, The Nature Conservancy will work with Manaaki Whenua Landcare Research towards securing the resources to carry out this important work.

KĀKĀ POINT HISTORIC RESERVE

Ngāti Tama Ki Te Taihū has an association with Kaiterere through participation in significant events in history. Ngāti Tama staff have frequented the site in recent months for blessings and wānanga.

Archaeological surveys show that Kaiterere was at one point an undefended kāinga with Kākā pā occupied only when the area needed to be defended. Seventeen storage pits were identified at Kākā Point comprising a fine series of singular and double pits. These pits were damaged in the 1970s when the road and parking area atop the site was built.

Before the Tasman Bay Raids of the late 1820s, Kaiterere and the area at large was commonly used for seasonal fishing, with people moving around often to cultivations and gardens at Riuwaka and to the upper valley where birds were hunted. However, the last invasion, around 1829, was led by Te Pūoho ki Te Rangi, with Ngāti Tama, Te Ātiawa and Ngāti Rārua. The tangata whenua who lived at Kaiterere before the arrival of the New Zealand Company held the land according to the principles and practices of tikanga Māori.

Upon arrival of the New Zealand Company a kōrero was held with local chiefs and Captain Arthur Wakefield to discuss the Nelson land purchases and reach an agreement on payment and reserves. Terms included the protection of tangata whenua settlements, cultivations and wāhi tapū and the reservation of one-tenth of all land used for the Nelson settlement to be held in trust for the benefit of the original Māori owners and their whānau.



Ngāti Tama Staff visited Kākā point as part of their wānanga in Kaiterere. What a beautiful day. Photo credit: Jacinta Beullens

Later, the Te Taihū Claims Settlement Bill 2013 came into consideration, later being enacted as the Ngāti Koata, Ngāti Rārua, Ngāti Tama, and Te Ātiawa o Te Waka-a-Māui Claims Settlement Act 2014. This resulted in a change of status of much of Kākā Point from a recreation reserve to a historic reserve.

Kākā Point is a wāhi tapu (occupation site and burial ground) and requires cultural recognition and protection. It was gifted to Ngāti Rārua, Te Ātiawa and Ngāti Tama for seven days and then gifted back to the nation, as part of the Treaty Settlement process in 2014.





AHUWHĀITI | FIT FOR PURPOSE SYSTEMS AND OPERATIONS

NGĀTI TAMA BRANDING AND TOHU REFRESH

At the AGM this year Ngāti Tama presented to the whānau our refreshed logo and branding. There were slight changes, however the tohu, originally created by Brendon Miratana in 1996, and redefined by Alex Walker in 2011, remains the same.

Brendon’s design shows Te Pūoho ki Te Rangi, leading the heke of Ngāti Tama southwards.

The notches in the taurapa represent the other Taranaki iwi that did not migrate to Te Taihū.

The arrow-pointed design that flows through the middle of the waka represents the Mōhakatino River, traditional boundary between Taranaki and Tainui in the North Island.

The shape depicts the curve of Mohua (Golden Bay)

Gold

The gold colour takes inspiration from and is a reference to resources and histories significant to Ngāti Tama. One being the Kōkōwai (red ochre), that Robin Slow originally did his work with. Kōkōwai is found on Parapara maunga and depending on its

composition can produce colours of reds, oranges, yellows, and browns which were used by tangata whenua in earlier times.

Kōwhaiwhai

The Kōwhaiwhai, was designed by Robin Slow and developed from the basic Ngāti Tama design and speaks of the different areas, and the whānau within those areas.

These logos of the 3 entities will be used for any official correspondence or publications related to each of the entities. Ngāti Tama ki Te Taihū is the iwi logo and will be used in promotions, marketing, and merchandise.

THANKS TO OUR OUTGOING ASSOCIATE TRUSTEES

On behalf of us all, the Trustees acknowledge Kīngi Gilbert and Johannah Kātene-Burge and extend a big thank you for the contribution you have made as Associate Trustees over the past 2 years. You have both added valuable insight to the Group and we’ve enjoyed having you on the Board. We hope you both have learned about iwi governance during your term and wish you both the best on your governance journeys.

Both Kīngi and Hana will remain connected to the work of the Trust through the Kōmiti Hangarau (Kīngi) and Kōmiti Whakapapa (Hana).



NGĀTI TAMA STAFF WĀNANGA

Twice a year Ngāti Tama staff get out of the office for an overnight wānanga. The purpose is to come together as a team to reflect, breathe, celebrate, and plan for the future. This wānanga was no different.

After setting our 5-year strategic priorities in 2020 it was a good time to take stock and make sure the team was on track to achieve what we had set out to do.

The setting for our staff wānanga was at the beautiful Kimi Ora set in idyllic Kaiterere. We did a session on strategic priorities and planning and team reflection activities.

The team completed individual assessments that provided a wealth of information about our workplace priorities and preferences to help us understand “why we do what we do”. In addition, we learned how to connect better with colleagues whose priorities and preferences differ from ours.

In the evening we celebrated the rising of Matariki with a Tunu Kai team challenge and were treated to several special homemade dishes from the team and kōrero around the table to reflect on the year that was and our aspirations for what lies ahead of us.

On day two the team continued working on our workplace profiles then went to visit Kākā Point Historic Reserve, an area of cultural and historical significance to Ngāti Tama.



Top: Ngāti Tama Staff (L to R): Christina, Te Ahu, Jaqui, Nikita, Jacinta and Paul (Kura photographer).
Above: Kaiterere from Kimi Ora.

PROTECTING OURSELVES AT NGĀTI TAMA: IT PROTECTION SCAM, RANSOMWARE, VIRUS

Cybercrime is a real issue and at Ngāti Tama we are always ensuring we are keeping on top of our online security and undertake regular training to ensure we remain vigilant and protected.

Just this year, NZ has experienced a number of attacks on IT systems, such as the Waikato DHB being stripped of its IT systems and internet after a ransomware attack, and a number of NZ schools and businesses being targeted with the Kaseya ransomware attack. This is where hackers claim they have infected millions of systems across the globe, stealing data and encrypting it.

Ngāti Tama have an external provider who supports our IT. Since the national attacks they have assured us that they don’t use the Kaseya applications or services and pose no risk to Ngāti Tama.

For whānau who are concerned about these attacks and want to be aware of the risks online subscribe to CERT NZ’s latest updates for awareness and guidance of all things cyber-security including advice on preventing a ransomware attack. CERT NZ works to support businesses, organisations and individuals who are affected (or may be affected) by cyber security incidents. They provide trusted and authoritative information, while also collating a profile of the threat landscape in New Zealand.

CERT NZ’s latest quarterly report suggests that most reported incidents relate to phishing and credential harvesting with the number of ransomware attacks being well down the list, however this incident, along with the recent attack on The Waikato DHB highlight the need for constant vigilance!

What is Phishing?

An attack often used to steal user data, including login credentials and credit card numbers. It occurs when an attacker, impersonate as a trusted entity, dupes a victim into opening an email, instant message, or text message.

The graph to the left shows the breakdown by incident category. Phishing and credential harvesting remains the most reported incident category.

You can protect yourself by checking in with CERT NZ’s Top 11 Tips for Cyber Security and suggest that Multi-Factor Authentication (MFA) is a strong way to protect your information and data.



AHUORA | EXPLORE OPTIONS TO EXPLORE WHĀNAU WELLBEING AND INDEPENDENCE

WINTER ENERGY GRANT

Energy subsidy available for Whānau
Ngāti Tama Trustees have approved an energy grant payment of \$100 per household where a registered member lives, to support whānau through winter, which for some can be tough.
Please note that the payment is one per household. To apply for the grant simply email or post us a copy of your most recent energy bill (power or gas).

How to Apply: Email whanau@ngati-tama.iwi.nz with your energy bill to apply. Please make sure that the bill you send us shows the following:

- The address of a registered member - the address on the utility bill must match the iwi members address we have on file.
- Show the energy account number - marked '1' in the sample below
- Show the ICP number with the same address - marked '2' in the sample below

Please ring or email the office with any pātai.



WHĀNAU GRANT RECIPIENTS

Harriet Mason – 7 Years
Harriet was awarded player of the day for her hockey team. She also received a certificate from her school for the 'heart of achievement' award. They only give out 4 a year and she was very stoked to receive it.

Ka mutu pea Harriet!



Harriet Mason (left) receiving player of the day and (right) showcasing her certificate for 'heart of achievement'!

Debi Cook and Katelyn Reddock
Congratulations to Debi and Katelyn for completing their Te Reo Rua Māori Certificate. Here are photo's of them at their graduation.

Ātaahua!



WHĀNAU GRANT RECIPIENTS (CONT.)

Joshua Solomon
My name is Joshua Solomon and I received a grant from Ngāti Tama earlier in the year for which I would like to express my deep appreciation and gratitude.

I was born and raised in Hamilton and am currently living in Dunedin. I am a 5th year medical student enrolled in the Dunedin school of medicine (University of Otago).

The education grant has afforded me the opportunity to help with living costs as my wife and I are both currently studying and have two young children.

To other whānau thinking of higher education I would say if it's something that aligns with your future goals and are wanting to engage in it, go for it! In my opinion the best investment you can ever make is in yourself for the betterment and well-being of your immediate and wider whānau.

Biggest challenges I would say is the obvious financial burden that comes as being a student and not part of the full time workforce. Especially with a young family.

Biggest reward I think for me is the self belief and self confidence that comes with successfully progressing through your education journey that helps to build and shape who you will eventually become in the future regardless of what your chosen area of study is.

Thanks again for the support shown me in the form of an educational grant. The importance of the work that has gone on behind the scenes (years of settlement claim work etc) in the past to even be able to have a fund from which grants be given to people like me is not lost on me.

Kaela Schwass
Last semester my placement was at Waikato Hospital in ward M4. I was there for 6 weeks and during my time there I learnt so much! I got to do a lot of things including giving injections, wound dressings, assisting patients with showering and going to the toilet, writing care plans/patient notes and plenty more! I made therapeutic relationships with all patients and received very positive feedback from a few of them and also the ward nurses.

When my placement came to an end it was time to focus on my exams. I had two exams, one was on acute care and the other was science (including topics around cardiology, respiratory, diabetes, trauma, and drug calculations). I studied very hard and the outcome of my study really showed in my results. I passed both exams with B which I was very proud of. Today is my first day of Semester 4 which means I am now half way through my degree.

I am excited for what this semester has in store and I am also looking forward to gaining new knowledge that will further benefit me in my nursing career.



Tāmihana Kātene at his Regional Secondary School Kapa Haka – whuuu!



LEANNE’S MASTERS JOURNEY

Leanne Manson, Ngāti Tama Ki Te Taihu, Te Ātiawa, is currently a Policy Analyst Māori for the New Zealand Nurses Organisation based in Wellington, shares with us her journey of completing her thesis and her aspiration for others to consider taking up the challenge.

Leanne is a Registered Nurse with a Bachelor’s degree in Māori studies and a Master’s degree in Public Health and has an in-depth understanding of Te Reo and Tikanga Maōri. She is published in her chosen areas of academic interest. Ms Manson has governance experience on several iwi boards and organisations, including as an iwi representative on a District Health Board (DHB). Her Masters’ thesis was on the topic of a Māori nurse’s perspective on assisted dying. Ms Manson feels she can contribute to the SCENZ Group to improve and guide cultural care in end of life care settings.



Completing my thesis, Te Ao Māori: Māori nurses perspectives on Assisted Dying and the Te Ao Māori cultural considerations required to guide nursing practice is a testament to my parents’ drive, commitment and determination for a better world for their independent, well rounded, loving, skilled and inspired children to guide and serve our whānau, our communities and our iwi. My mother’s passion was her whānau, education, Mātuaranga Māori, whakapapa and singing. She encouraged and inspired many young people to pursue that lofty mountain of mātauranga and to celebrate those successes.

The commitment to completing my master’s in public health has been an up and down journey over the last three years. Managing to fit in my study, while working full time, combined with iwi and whānau commitments. Losing my dad during this time was also a mixed bag of relief for an end to his suffering and a loss of his presence, support, sense of humour and encouragement. I would like to thank Ngāti Tama for supporting me with a scholarship during my study. Ka mihi mahana ki a koutou.

Being able to complete my masters in original Māori health research has been a great personal success for me. It’s something that I would recommend for anyone committed to future study. Furthermore, the most rewarding achievement is ensuring Māori voices and stories are available for our mokopuna. Creating space to hear Māori stories, including Māori perspectives on health topics that could improve and benefit iwi Māori is success for me.

Encourage others to pursue lofty maunga. Mātauranga is a legacy I am committed to.



***Te manu e kai ana i te miro, nōna te ngahere;
Te manu e kai ana i te mātauranga, nōna te ao***
***The bird that eats from the miro tree owns the forest;
the bird that eats from the tree of knowledge owns the world.***



TE TAUHU RANGATAHI HUNTING WĀNANGA

During the Term 2 school holidays whānaunga Shannon and Adrienne Thompson, along with Hoani Tākao and Wade Berkett brought together rangatahi from across Te Taihu for a four-day Hunting Wānanga.

“He Kai Kei Aku Ringa” Kaupapa was based in Wakapuaka and despite the torrential rain, rangatahi had an action packed weekend, learning about hunting, tracking and shooting.

Rangatahi were given a guided tour through dense bush, shooting lessons from a Murchison Shooting Olympian, and had a lot of help and support from local hunters during their Murchison leg of the wānanga.

Organisers of the wānanga received sponsorship and koha from a number of local businesses and organisations, including Ngāti Tama. Some businesses donated wet weather jackets and pants, while others provided transport, accommodation and kai support for the kaupapa.

Shannon and Adrienne said “despite the torrential rain, and getting caught amongst the floods and road slips all our rangatahi had a fantastic time. And thanks to you they were well fed, and warm and dry in their new gear”.

Rangatahi spent their days and nights in the dense bush, testing their endurance, stamina, collaboration and taking them outside their comfort zones. Picture credits: Shannon and Adrienne Thompson.



The Thompsons sent Ngāti Tama some amazing photo’s of the wānanga to give us a sense of what was made possible.

As this wānanga was a pilot, Adrienne and Shannon said they “were really happy with how everything planned out, but of course lots of learnings to help us improve next time”.

They also went on to mention that “we do plan to run these type of Wānanga throughout the year, at least seasonally and we look forward to keeping you up to date on how that’s tracking”

Ngāti Tama will keep the whānau updated on “He Kai Kei Aku Ringa” Kaupapa for future opportunities for rangatahi to get involved.

Ka mutu pea!!

WORKING FROM HOME USING TE WHARE TAPA WHĀ

TAHA WHĀNAU (FAMILY AND COMMUNITY HEALTH)



Pick up the phone
and call someone.



Keep in contact with your
family and friends.



Can we
call Nan
and Koro?

CONNECTION



Fill your body with nutritious kai.

Separate work life
and home balance.



TAHA TINANA (PHYSICAL HEALTH)

Get outside for some fresh air.



Take frequent breaks
from sitting.



Move your body!
Shake it out!



TAHA WAIRUA (SPIRITUAL HEALTH)

Notice the beauty in the world
and around your home.



Practice mindfulness exercises or
purposeful pauses during the day.



Take time to feel the sun on your
skin and breathe in fresh air.

Thank someone in your bubble for how
they make you feel or for the work they do.

TAHA HINENGARO (MENTAL AND EMOTIONAL HEALTH)



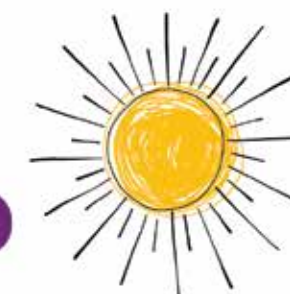
Set ground rules with the
household for when you are at work.



Create a routine
or to do list.

Put on a positive podcast or music
to keep your spirits high.

Take regular breaks.
Go outside and smell the blossoms





NGĀTI TAMA KI TE WAIPOUNAMU TRUST IS SEEKING FULL-TIME POUĀWHINA ADMINISTRATOR & EA SUPERSTAR!

This position would suit someone with initiative, resourcefulness, and impeccable organisational skills.

Key tasks include:

- Reception and office administration duties
- Board secretariat duties and co-ordination of hui and events
- Executive assistance services to the General Manager and support to special projects as reasonably required

TE POU TAHUA – GROUP ACCOUNTANT

We are looking for a Group Accountant to support the key financial functions for the entire Ngāti Tama Group being:

- Ngāti Tama ki Te Waipounamu Trust
- Tama Asset Holding Company Limited
- Ngāti Tama ki Te Taihū Charitable Trust

Key tasks include:

Monthly management accounts, balance sheet and consolidated financial statements, managing cashflow, preparing annual budgets and range of business improvement projects. You will support the evaluation, implementation, and monitoring of commercial opportunities as they arise.

For a confidential discussion about either of these roles, contact:

Chan@Rezource 027-540-1027



If you know of whānau (18 years and older) who need to be registered, download the registration form from our website - ngatitama.nz/contact/register/. Once completed please “save as” and forward to pouawhina@ngati-tama.iwi.nz

**TE TAUHU O TE WAKA
O MĀUI TE IPUKĀREA**



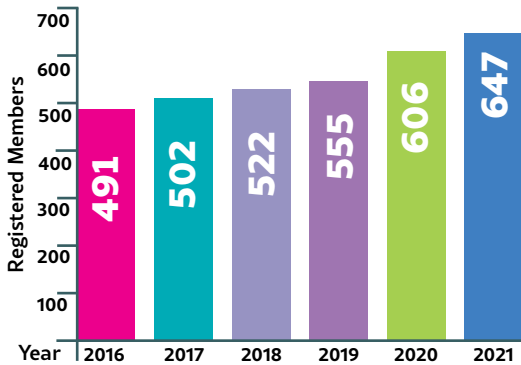
As 2020’s season of Te Ipukarea was postponed due to Covid-19 restrictions, Te Ipukarea will be hosted by Ngāti Toa this year in Wairau. Register your interest to represent Ngāti Tama at Te Ipukarea 2021 by emailing whanau@ngati-tama.iwi.nz or contact 0800 8262 494. This year will be hosted in Wairau by Ngāti Toa Rangatira.

MERCHANDISE

Available online at ngatitama.konstruk.com. All sizing on webstore. If you are not sure of size, go bigger. Free postage and packaging until 30 September 2021.



**NGĀTI TAMA
MEMBERSHIP IS GROWING!**



KÖRERORERO O NGĀTI TAMA

A RUDE SPELLING ERROR

WRITTEN BY KATE EVANS from NZ GEOGRAPHIC

KŪMARAHOU is a shrub that bursts into yellow blossoms in September, and plays an important medicinal role in rongoā Māori. Unfortunately, the plant’s scientific name, Pomaderris kumeraho, contains a crude insult in te reo Māori: “kumeraho” translates as “wanker”.

Botanist Allan Cunningham named the species in the late 1830s based on the field notes of his brother Richard Cunningham, who asked locals what they called the plant, and wrote down the name as he heard it—noting that Māori used its springtime flowering as a signal for planting “their Koomeras or sweet potatoes”. But the way he spelled it references other words in Māori: kume, meaning to pull or slide, and raho, meaning human genitalia.

Te Ahu Rei from Ngāti Tama pointed this out to Department of Conservation botanist Shannel Courtney, and with Unitec botanist Peter de Lange, Courtney put in a proposal to the governing body for plant taxonomy to change the name to Pomaderris kumarahou—the name they believe the Cunninghams intended.

Rude words aren’t unusual in botanical names. The word orchid derives from the Greek word for testicles, and plenty of plants are named for their phallus-like forms. One member of the pea family was named Clitoria ternatea after the suggestive shape of its flowers, while “coprosma” means “smells like poo”. Hūpiro, or Coprosma foetidissima, apparently had such a stench that the botanists who named it mentioned its smell twice, in both the genus and species name.

A committee will vote on the kūmarahou name proposal in 2023, when the next International Botanical Congress meets in Rio de Janeiro.

“What we’re trying to do is rectify an unfortunate misinterpretation or misspelling,” says de Lange, “rather than saying this is an offensive term.”

“In the annals of New Zealand botany it is unique—a case of a Ngāti Tama elder coming to us with a problem that they kind of thought was funny, but that they really would like fixed—and us going through the appropriate channels to try to fix it.”

JOHN AND HILARY MITCHELL

RELEASE NEW BOOK...

HE RINGATOI O NGĀ TŪPUNA

Ngāti Tama whānau John and Hilary Mitchell launch their new biography book this month; He ringatoi o ngā tūpuna: Isaac Coates and his Māori portraits.

Their book explores the work and art of English artist Isaac Coates who painted an important series of historical Māori portraits in Te Taihū and the Pōneke area, between 1841 and 1845. The 58 watercolour portraits depict some Māori men and women from chiefly whakapapa, others commoners and some of whom have Ngāti Tama connection.

The collection of works reveals key New Zealand history and gives an account of the life and times of many of the subjects painted by Coates. The portraits are curated from Museums, Libraries and Universities around the world and captures a unique time in New Zealand history.

Coates’s meticulous records of each subject’s name, iwi and place of residence are invaluable, and his paintings are strong images of individuals, unlike the stereotyped art of the day. Whānau, hapū and iwi treasure Coates’s works because they are the only images of some tūpuna. John and Hilary unravel the previously unknown story of Isaac Coates, as well as providing biographical details and whakapapa of his subjects, where they can be reliably identified. They discuss Coates’s work, and the many copies of his portraits held in collections in New Zealand, Australia, US and UK.

Ngāti Tama pre ordered 100 copies of the book which we will make available at a discounted price for whānau. Once these are available, we will pānui out to the whānau, or you can purchase your own from Page and Blackmore and Volume in Nelson, and bookshops elsewhere.



John and Hilary at a book talk in Nelson. Photo credit: NCC



Front and back cover credit: Screenshot from the Oral Histories Project. John Ward-Holmes in the Ward-Holmes farm whānau room, Collingwood.

CONTACT US

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