

*The legacy of
Maui John Mitchell*

*Te Rautaki Reo
a Ngāti Tama*

*Te Waikoropū Education
Resource for Te Taihū Schools*

*Blessing and unveiling
of Ngāti Tama House*

*2022 AGM and
Whānau Wānanga*

TE PUNA

10TH ISSUE | JANUARY 2022
PĀNUI O NGĀTI TAMA KI TE TAUHU

DEDICATED TO NGĀTI TAMA RANGATIRA

**MAUI
JOHN
MITCHELL**

20 MAY 1941 - 23 SEPTEMBER 2021



NGĀTI TAMA
KI TE TAUHU



Kawe Mate

He aha te tohu o te ringaringa?

He kawakawa!

Tuku ki raro ki a hope rā, he korokio!

Ko te whakatau o te mate!

Huē hā! Huē hā!

What sign do the hands display?

Tis the kawakawa, (the emblem of death!)

The hands moving in a downward fashion

Acknowledging the passing of a loved one.

Alas! Alas!

Mauī John Mitchell

June Davis

Thomas Moore

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MESSAGE FROM THE CHAIR

BUTCH LITTLE

POUWHAKARAE, CHAIR

NGĀTI TAMA KI TE WAIPOUNAMU TRUST



*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.*

Tēnā tātou e te iwi o Ngāti Tama,

In this special issue of Te Puna Pānui, we present the tenth publication of our Ngāti Tama-centric magazine that celebrates our achievements towards our iwi vision, Tama tū ki Te Taihū, Tama ora ki te ao.

We are saddened to recall Mauī John Mitchell, a mighty totara of Ngāti Tama, passed away in September. This publication is dedicated to John, we would like to acknowledge all the mahi that he and his wife Hilary have done to progress Ngāti Tama hītori and revive Tama kōrero. John was a champion for Ngāti Tama, an enduring fire, and with his wife Hilary, researched and wrote a four-part volume series: Te Tau Ihu o Te Waka, which has been widely distributed with whānau and used as a backdrop for our Treaty Claims. John, with the help of a few other Tama champions, was integral to the establishment of Ngāti Tama Manawhenua ki Te Tau Ihu Trust and with the help of Hilary played a key role in collating the evidence and submissions that took the tribe through our Treaty Claims.

Although we are at a loss with his passing, we are extremely grateful to have his legacy, research and books to cherish and continue the work he started for ngā uri o Ngāti Tama. Earlier last year we interviewed John as part of our Oral Histories interviews and are honoured to be able to share some of his kōrero in this pānui.

In this issue, we have included our newly developed Te Waikoropū Education Resource which will be distributed to Te Taihū schools in 2023 as part of our commitment to strengthen our connection with Te Waikoropū and continue to protect our taonga tuku iho.

An update on our Water Conservation Order (WCO) application; back in 2020, the Special Tribunal appointed by the Minister for the Environment recommended the WCO be granted over the Confined and Unconfined Arthur Marble Aquifer and Te Waikoropū Springs, which were found to have outstanding amenity or intrinsic values as waters in their natural state.

Based on the Special Tribunals Report, submissions were lodged with the Environment Court where an inquiry was held to either accept or reject the report with or without modifications. Once this process has been completed the Environment Court will make a recommendation to the Governor-General. If the WCO is recommended, the Governor-General will make the order – by order in the council. We will endeavor to keep the whānau up to date on its progress.

Some key highlights for Ngāti Tama in 2021 is the progression of our Māori Language Strategy, which the whānau have been working on since August last year and due to be completed by our 2022 AGM. We unveiled the E Manu Interpretation Panel at Te Manu Reserve in Whakatū, also our third Pouwhenua was installed at Mahana School last month.

We have evolved our Covid Response Plan to ensure we have additional measures in place to support staff and whānau with the new challenges of the Delta variant. The Trust approved kai packs or grants for our whānau at the start of the lockdown. We also ramped up our grants and had available a \$100 Energy Grant to help pay power and gas bills for whānau households, this grant is currently closed and will reopen again in May 2022. We also have new processes for visitors to our office and have a 'closed door' approach and require visitors to contact the office ahead of time to schedule appointments.

A few months ago, Ngāti Tama purchased Waimea House, the current location of our office, which was blessed and unveiled as Ngāti Tama House. The building got a 'face lift' to better reflect our Ngāti Tama branding and colours. The office aesthetic has been progressing over the year, and it has a sleek and vibrant feel and flow. We can't wait until we can safely invite whānau back into the office for a cuppa and kōrero.

We will be returning to Mohua for our AGM this year and whānau wānanga, this will be held during the ANZAC weekend break, details about these events and any covid/vaccination restrictions will be sent out to whānau as soon as information is confirmed. Trustees are glad to announce that we will have a travel subsidy available for whānau to attend our AGM and whānau wānanga.

I would like to thank all our whānau, representatives, directors, trustees and staff for all their efforts last year. We were faced with another challenging year with the emergence of the Delta variant, lockdowns, and the new traffic light system, but we again adapted. Together, we have achieved some great things for our whānau and have confidence that we will continue to go from strength to strength.

I would like to wish all our whānau, friends and staff a safe and festive holiday season. Take care of yourselves, your whānau and friends and enjoy the summer.

Ngā mihi ... Butch

GM LEAVES MARK OF DEDICATION AND COMMITMENT

At the end of last year Ngāti Tama said farewell to Pouwhakahaere, Jaqui Ngawaka as she and her whānau take on new adventures in Pōneke.

After over 3 years at the helm of Ngāti Tama, Jaqui stepped down as General Manager on December 17th 2021.

Chairman Butch Little said, “The impact of Jaqui’s leadership is evident in the development Ngāti Tama has seen in the past 3 years”.

“With Jaqui, the Group has been taken to a whole new level, on collaboration, engagement with whānau and stakeholders and setting plans to action our key strategies”.

“The Trustees and I are immensely grateful for Jaqui’s dedication to the growth of Ngāti Tama and the commitment to leading our operational team. We wish her and her whānau all the best on their journey” Butch said.

During her time with Ngāti Tama Jaqui has progressed the Group through several integral projects both within the iwi and across Te Taihū.

Jaqui saw Ngāti Tama through the review, alignment and strengthening of the Trust’s entities and the engagement with Koau Capital Partners as commercial investment managers for Tama Asset Holding Company. Jaqui also facilitated the development of TAMA2050 - Ngāti Tama’s new strategic priorities plan, and she has grown an exceptional operational team based in Whakatū.

Jaqui also spent time as the Chair of Te Kura Kaupapa Māori o Tuia Te Matangi and is currently Co-chair of Te Kotahi o Te Taihū Charitable Trust, an entity formed to achieve collective aspirations of the eight manawhenua iwi of Te Taihū, in the wake of the 2020 covid lockdowns.

Jaqui said “It has been a privilege to work for Ngāti Tama and within Te Taihū over the past 3 ½ years. I am very proud of what we have achieved, and I am satisfied to know that I am leaving the organisation in great shape to progress through the opportunities and challenges ahead.”



Ngāti Tama staff and Trustees celebrate Jaqui’s final day in the office with kaitahi
(Absent Nikita Takai)

Jaqui was presented with a taonga (pictured) by Tama Trustees

MAUĪ JOHN MITCHELL

1941 - 2021

Kua tauria a Parapara e te kapua pōuri o aituā
Kua waipuketia a Pariwhakaoho e te roimata
Ko tōu marae a Onetahua e tū tahanga nei
E pupū ake ana te aroha i te ao, i te pō
Mōu kua riro atu nei ki tua o te ārai, e koro e
Taihoa e haere, kia takaia koe ki te kupu kōrero hei korowai mōu
E moe e koro, e au ai te moe.

Parapara is enshrined in cloud, symbolising the passing of a respected elder

Pariwhakaoho is awash with tears

Your marae Onetahua stands desolate

The love of your people will never fade

For you who has departed beyond the veil, a statesman, a gentleman

Remain awhile, that you may be adorned with a cloak befitting your status

Rest koro, rest in peace.

ORAL HISTORIES

Mauī John Mitchell was born to Mauī Mitchell and Doreen Small in Mohua on the 20th of May 1941. In May this year, only 2 days before his 81st birthday, Ngāti Tama interviewed John to document his kōrero about his upbringing, family, and his work with establishing the Trust and historic work with his wife Hilary.

This kōrero is transcribed from that interview, and with the blessing of Hilary, we are grateful to share, in John's own words, some of his memories and experiences.

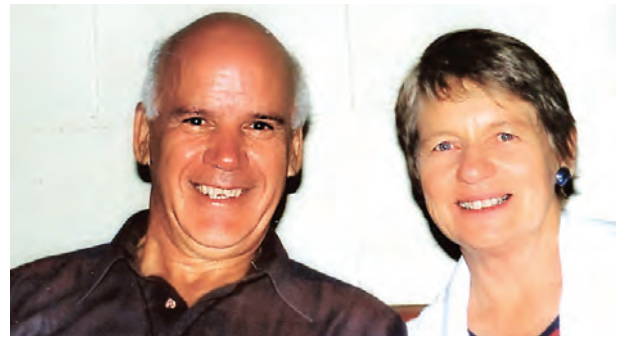
TE RŪNANGANUI O TE TAUHU O TE WAKA O MĀUI

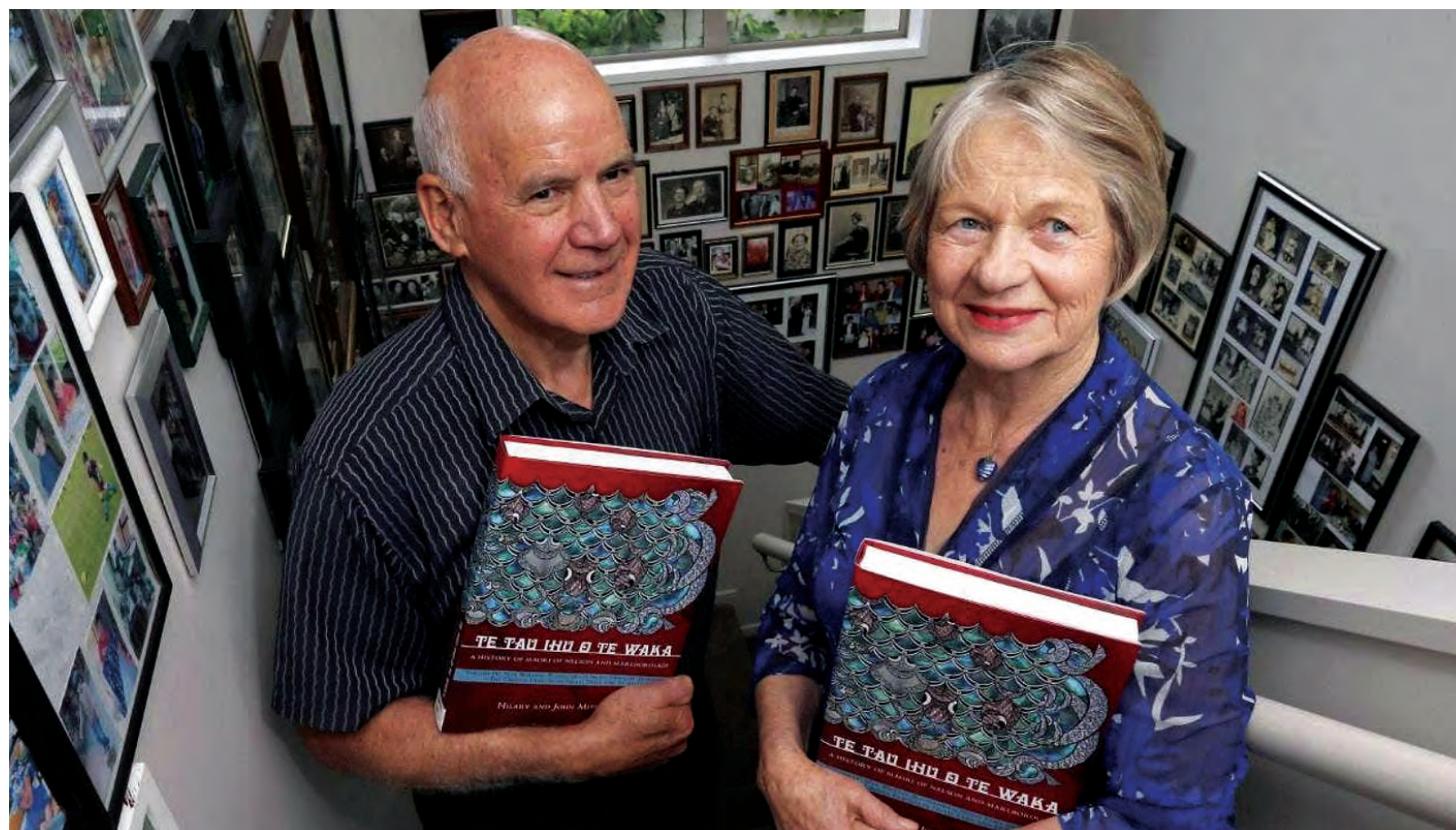
The passing of the 1995 amendment to the Treaty of Waitangi Act, allowed claims to be taken all the way back to 1840. Prior to that, you could only take a claim from 1975 onwards. With that amendment, tribes suddenly from all over the country were looking at their history. In response to that, locally, there was an amalgamation of local authorities to form regional authorities who took over at the administrators of the allocation to water space for marine farming. There was an urgent need locally to respond to these precious tribunals stuff on the one side and, resource consent issues on the other.

Te Taihu iwi formed a combined pan iwi body called Te Runanganui o Te Taihu o Te Waka o Māui and elected a kaumātua council, sometimes there could be up to 70 or more kaumātua from each of the tribes. There were about 16 of us on the Rūnanganui. Jim Elkington was elected chair, then Barry Mason and then I was elected in his place, as deputy chair.

We lodged a claim on behalf of the eight iwi with Waitangi Tribunal, WAI102. The tribunal wanted a generic history written on behalf of all of the tribes to act as a backdrop against which the separate iwi, hapū and whānau can lodge their claims, particular statements of claim. I was also appointed by the Rūnanganui kaumātua council to become their historian and from that what eventually became Book One of the four volumes over there. (John points to the four Volumes of books behind him) because that's really an amalgamation of a lot of the evidence that was put together for that history on behalf of the eight tribes.

I told the Kaumātua Council "we can write a history, Hilary and I, but it will be a fairly European Eurocentric sort of a history if we can only rely on the official records. If I could get access, if you were willing to give me access to whakapapa books, not necessarily for the whakapapa, but for the whānau stories, iwi stories, hāpu stories that are also recorded by a lot our tūpuna in the old whakapapa books". And I mean that's a hellish impudent thing to ask, but the response was magnificent. We have copies now at home of over 80 whakapapa books from all the eight tribes of the top of the south and from quite a few others like Ngāti Raukawa. I was terrified that while I had them in my care that something would happen to them. So, with the blessing, I would whip them straight into a photocopier and a photocopy place. Get them run off and we'd use the copies and return the originals.





LEFT FROM TOP: (1) 2010 John and Hilary at Tama Hearings. (2) John at Whānau Wananga 2012 (3) John and Hilary at Tama Hearings 2010 (4) DoS Signing 20 April 2013 Onetahua Marae (5) Ngāti Tama Hearings, Pohara Hall, 2014 (6) John and sister Laurelee Duff, DoS Signing 20 April 2013 Onetahua Marae. ABOVE: John and Hilary with the fourth and final volume of Te Tau Ihu o Te Waka (Photo credit Stuff)

Te Rūnanganui o Te Taihū o Te Waka o Māui had four or five hui before we actually set up a trust or an incorporated society and then a formal deed. And at the second of those hui, dear old auntie Lou Kātene, said, Janice Ward-Holmes and John Mitchell will represent Ngāti Tama on the Rūnanganui.

NGĀTI TAMA MANAWHENUA KI TE TAUHU TRUST

For two-or three-years Janice and I religiously attended all the meetings of the Rūnanganui operating council, and we'd often also attend the kaumātua council meetings. It became obvious that we needed our separate tribes to have our own organisations. The other tribes also felt it necessary to put together the Tama story, the Te Ātiawa story, the Ngāti Rārua story and so on. There was some things that we shared and we still needed to do together, but we could see that we needed to create a Ngāti Tama Trust.

Janice and I did a lot of the work to orchestrate that because we got in touch with people in Golden Bay. People like Mairangi and John Ward-Holmes organized a lot of the locals locally and Rob McKewen dealt with some of the lower North Island. We had a couple hui in Porirua, Uncle Selwyn Kātene, Bill Kātene, Uncle Hēmi Rōpata were on the committee of the Wakapuaka 1B Incorporation and they were Ngāti Tama from

up north that we orchestrated to put together for. From that we drafted a deed of trust for Ngāti Tama Manawhenua I Te Taihū Trust which was the precursor to what are you now; Ngati Tama ki Te Waipounamu Trust. I was honoured to be elected as the inaugural chair with Janice, Kerri Stephen's, Fred Te Miha, Uncle Hēmi Rōpata, Uncle Bill Kātene, Mārama Stephens, Mairangi, and John Ward-Holmes and so on.

We had no great amounts of money. The Rūnanganui had managed to capitalise on a few opportunities and had acquired about seven marine farms in the name of Rūnanganui. When we formally broke up the Rūnanganui by mutual agreement, we allocated some of those water spaces to the different tribes. Ngāti Tama took most of what was in Golden Bay and had two or three marine farms. There were some fish quota as well that we had managed to acquire through the Fisheries Commission activities. We had a trickle of income, but we sure as hell never got paid meeting attendance fees and all the rest of it. It was done because it was for the tribe. We all shared the vision of what was the path forward to what was the vision for the path forward to, you know, put together a viable trust.

In the early days of the Trust we were trying to deal with issues out there as much as our own internal organisational stuff. We had to be organised to be able to deal with; number

one, the ownership of the estuary out at Wakapuaka. Number two, putting together the huge amount of evidence that was going to be required to get to address the Waitangi Tribunal claims issues. And that was us, Hilary and I, doing a lot of the research, but also drafting the briefs of evidence for the various people who would act as witnesses for that. No insult to them. We were the lucky ones to have a fingertip, access to the records. We knew where to find the material and how to put it together. So, we wrote the brief of evidence for about 20 or more of our witnesses that presented at the tribunal hearings.

The witnesses performed superbly, as I said, we put together quite a bit of the evidence, but you know, there's a point at which we had to let go and let them just, I had to read it out as it was or read around it and put their own gloss on it. And most of the witnesses did that magnificently. So it wasn't like people just standing up and rabbiting off words that someone else had written for them.

And there were a few people who wrote their own like Selwyn Kātene Junior, he put together his own a case on behalf of Wakapuaka 1B Trust and he was superb, Te Maunu Stephens, gave his account of Hiwa the cemetery and so forth. And he gave a very impassioned and excellent account of the life of the Stephen's family there. it was a good and very satisfying account every which way.

TAMA HEARINGS

I look back on the hearings as a rather magical series of events because I think the magic of Golden Bay and its wonderful climate really played into our hands. We had a week at the Pohara Hall and at the marae and it just coincided with the high tide. Every day, when we broke for morning tea and lunch here was the tide right up on the beach and the weather for the

whole week, I don't think we had a cloud in the sky and didn't have a breath of wind. It was just magic for that whole week.

I've got to pay a tribute to my wife because she did most of the actual organizing, as I said, we were appointed claims coordinators, which was not just dealing with the evidence and the witnesses and, but actually organising the event and making sure that, the meals were on hand at the hall. We had to have morning tea, lunches and so she did most of the work to organise for the big marquees to be set up for the kitchen equipment that was needed over and above cause it's fairly rudimentary what the community hall has got there.

CHAIR OF NGĀTI TAMA

I was honoured to be the chair of Ngāti Tama, from 1992 up until 1997. We had a few assets, and in order to manage them separate from the Trust activities, we formed Tama Fishing Company Ltd, and I was chair of that for the same period. I have a very uneasy thing about being a trustee or of an organisation, which has also contracting my firm to do work for them. So that was the point at which I actually resigned in 2000 from the Trust. I did the same thing at about the same time for Wakatū Incorporation as well. I had been on the board there but didn't stand again after two terms.

I was replaced by Janice and as we know, one of the great tragedies of Ngāti Tama was losing Janice to that absolute lunatic car driver who killed her and killed auntie at the same time. Janice was replaced by Kerri and again tragedy followed tragedy. I'll remember that very well, indeed. Twice within about three years, we'd lost two chairs. I'd have to say there was some reluctance on people to take up the role. We started to think it was a poison chalice and Fred eventually became chair, but that took a fair bit of talking to him to get him to agree to that. The Trust had some rather shaky beginnings and some terribly, terribly unpleasant circumstances.



**Parapara te maunga
Te Tai o Aorere te moana
Ngāti Tama te iwi
Tihei mauri ora e!**



AHUREA / STIMULATE LEARNERS OF TE REO, TIKANGA AND WHAKAPAPA

TE RAUTAKI REO O NGĀTI TAMA, OUR LANGUAGE STRATEGY

In 2021 Ngāti Tama kicked off a series of wānanga to develop Te Rautaki Reo a Ngāti Tama; our language strategy to progress the Te Reo Māori aspirations for ngā uri o Ngāti Tama ki Te Taihuhu.

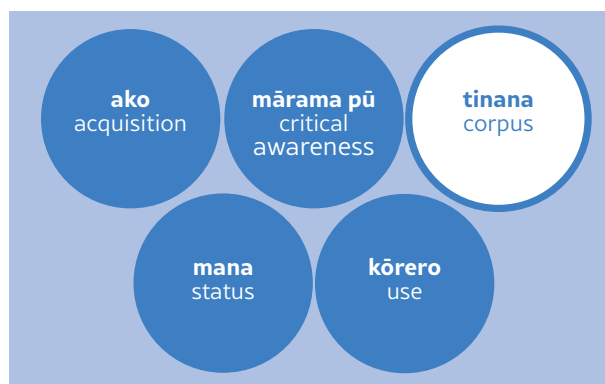
We asked whānau who are interested in the revitalisation of te reo were to participate in a series of wānanga. Participants are responsible for the development of Te Rautaki Reo a Ngāti Tama ki Te Taihuhu 2050 and will set the pathway for te reo revitalisation and engagement for generations to come.

We are privileged to have Charisma Rangipunga facilitate these wānanga and guide the development of our rautaki.

WĀNANGA TAHI

In August, Ngāti Tama whānau came together at Motueka High School to kōrero about how Ngāti Tama can develop a strategy that fulfils our collective aspirations for te reo. We took a journey through the history of te reo for te iwi Māori, the challenges and impacts that colonisation, urbanisation and legislation had on the retention of te reo.

By looking back at our own experiences and learning about other iwi experiences of te reo and their revitalisation efforts, the group were led into the five key areas language planning fundamentals.



WĀNANGA RUA

Due to the nationwide lockdown in September, our wānanga was moved online to zoom. This new format allowed for more guest speakers. Facilitated by Language Planner Charisma Rangipunga, Ngāti Tama whānau were invited to participate in our second Rautaki wānanga.

Recap on Our Guest Speakers: Dr Ruakere Hond (pictured left): a long-time kaiako of the Ataarangi approach. He is a proponent of the revitalisation of the local form of Māori language in Taranaki with Te Reo o Taranaki.

Dr Hana O'Regan (pictured centre): worked in the areas of language revitalisation, identity and cultural development, te reo Māori and education for 25+ years. Published author, composer and is recognised internationally for her work in indigenous language acquisition and revitalisation.

Josh Hough (pictured right) specialises in education futures, human-centred design thinking, systems thinking, transformation strategy and research.

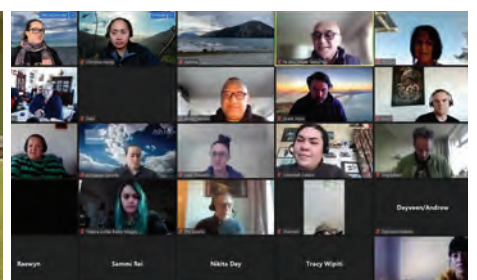


WĀNANGA TORU

Our third wānanga was held online through zoom and whānau were presented with a draft strategy and were invited to share their feedback and comments.

NEXT STEPS

Moving forward, our facilitator Charisma is aiming to have the draft strategy to our trustees in 2022 in time for our launch at our April AGM and whānau wānanga.



LEFT: (1) Facilitator Charisma Rangipunga with Shannon Thomas at Wānanga Tahī
(2) Ngāti Tama Whānau at Motueka High School (3) Wānanga Rua was held online via Zoom

140TH ANNIVERSARY OF PARIHAKA

The 140th anniversary of Parihaka was marked in Nelson with a dawn blessing in Anzac Park on Parihaka Day, November 5.

Parihaka Day, or Te Rā o te Pāhua (The Day of Plunder) marks the day the settlement of Parihaka in Taranaki was invaded by 1600 armed volunteers and Constabulary Field Force troops representing the colonial Government. Two hundred of those volunteers came from Nelson.

The Parihaka leaders, Te Whiti-o-Rongomai and Tohu Kākahi, who mandated peaceful protest, were arrested and held under house arrest in Nelson for seven months.

The anniversary event organised by Parihaka Network: Ngā Manu Korihi mai Whakatū started at 5:30am with Ngāti Tama and the community in attendance.



TOP: Attendees at the 140th anniversary of Parihaka, Anzac Park, Nelson.
ABOVE: Parihaka prophets Te Whiti o Rongomai (left) and Tohu Kākahi.

HE RARANGA KŌRERO: WEAVING CONVERSATIONS

The Suter Art Gallery, Whakatū
Saturday September 25th - Sunday November 14th, 2021
Curated by Louisa Paul (Ngāti Koata, Ngāti Toa, Ngāti Rangiwewehi)



The Suter Art Gallery exhibited **He Raranga Kōrero: Weaving Conversations**, it celebrates the work from Te Taihū harakere weavers from our present and the past. The public were lucky enough to have on display piupiu woven by Mataaria, the half-sister of Hūria Mātenga, onloan to the exhibition by whānau Te Ahu Rei.

Mataaria Te Ahu (nee Te Waari)

Mataaria lived at Whakapuaka with her husband Te Ahu Te Rei and their children. Her mother Mere Makarini was the half-sister to Hūria Mātenga. They shared the same mother Wiktoria Te Keha. Mataaria and her whānau later moved back to Taranaki to settle at Waiokura Pā in Manaia.

It seems likely that during her time at Whakapuaka, Mataaria became an accomplished weaver, skills that she probably acquired from her aunty.

Her daughter, our kuia Te Whakahāwea and her siblings, lived at the pā in Manaia, was also a weaver. I was born and raised at the pā in the family homestead along with my thirteen siblings.

My understanding is that these two piupiu, were weaved by Mataaria. She is buried at Motuawa urupā near Waiokura Pā in Manaia.

POUWHENUA BLESSING MAHANA SCHOOL

On Tuesday 9th December, Mahana was unveiled by Ngāti Tama, Tim Wraight (carver) Mahana School and the wider community.

Mahana appropriately takes its name 'Mahana' from the school and local area. It signifies the important relationship between Ngāti Tama, the school and the wider community.

The pouwhenua for Mahana School is the third of four and has similar features to the other pouwhenua at Motupipi and the Ngā Timoti schools.

The carving style is of the Taranaki region - the body shaped to represent a korowai signifying the mana of Ngāti Tama 'embracing' the local community.

The ūpoko of the pou represents a Ngāti Tama tupuna with a conical peak representing Taranaki mounga. It is facing two ways which indicates looking back to the past, forward to the future, and is in the present.

TOP: Tamariki explore the pouwhenua, named Mahana. CENTER: The tamariki are represented at the base of Mahana Pouwhenua. BOTTOM LEFT: The principal of Mahana School, Paul Shand presented with a pukapuka (pictured right) of the pouwhenua. Ngāti Tama acknowledges the carver, Tim Wraight. Tēnā rā koe kei terangatira e Tim.



TE WAIKOROPUPŪ SPRINGS

The bubbling waters from the Spring



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

An educational resource for ākonga and taurira

Section 1: The history of Ngāti Tama

Section 2: The Values of Wai


Section 3: Protecting our Wai

Section 4: Ecosystem and Biodiversity

Section 5: Waiata and Karakia of Ngāti Tama

Learn about the importance of the largest cold-water spring in the Southern Hemisphere, its importance to Ngāti Tama, its history, the plants and creatures that live in its waters.

 Indicates Teacher Resource

 Indicates Student Activity



Cover photo credit: Kane Hartill



Artwork credit: Robin Slow

This resource supports learning targeted at years 8 and older, by providing opportunities for students to develop the knowledge and skills they need to understand Ngāti Tama connection to wāhi tapu, Te Waikoropupū Springs. This includes the history, its connection with Māori, myths and legends, conservation, biodiversity and tikanga Māori (protocols). Each text has been carefully reviewed by educators, linguists and Te Reo Māori experts to ensure the information in this learning resource is valuable for both teacher and student.

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THE HISTORY OF NGĀTI TAMA

IN THIS SECTION

- 1.1 The story of Ngāti Tama's migration to Aotearoa, then to Te Taihū
- 1.2 The adventures and exploits of Ngāti Tama's last customary chief, Te Pūoho ki Te Rangi
- 1.3 Ngāti Tama's tribal boundaries and ancestral lands
- 1.4 Loss of land, identity and Te Tiriti o Waitangi

Tūpuna Hītori NGĀTI TAMA'S HISTORY

Ngāti Tama sailed from Hawaiki to Aotearoa on the waka Tokomaru, and take their name from Tamaariki, one of the five co-captains aboard the waka (canoe).

Ngāti Tama sailed from their ancient homelands, Hawaiki, to Aotearoa on the waka (canoe) Tokomaru. Ngāti Tama take their name from one of the five co-captains of Tokomaru, Tamaariki. Upon arriving at Aotearoa, Ngāti Tama established themselves in northern Taranaki and took on the role of kaitiaki (guardian) of the area; a responsibility, which is passed down by way of tikanga (protocols) and whakapapa (connection and genealogy).

Around 1820, paramount chief of Ngāti Tama, Te Pūoho ki te Rangi made alliances with Tainui and Taranaki iwi (tribes), to raid the Southern North Island. Eventually, the raiding party crossed the Cook Strait into Te Taihū o te Waka a Māui (Top of the South Island). Te Pūoho ki Te Rangi, and other chiefs from other tribes led the conquest of western Te Taihū and then established permanent communities in Te Taihū.

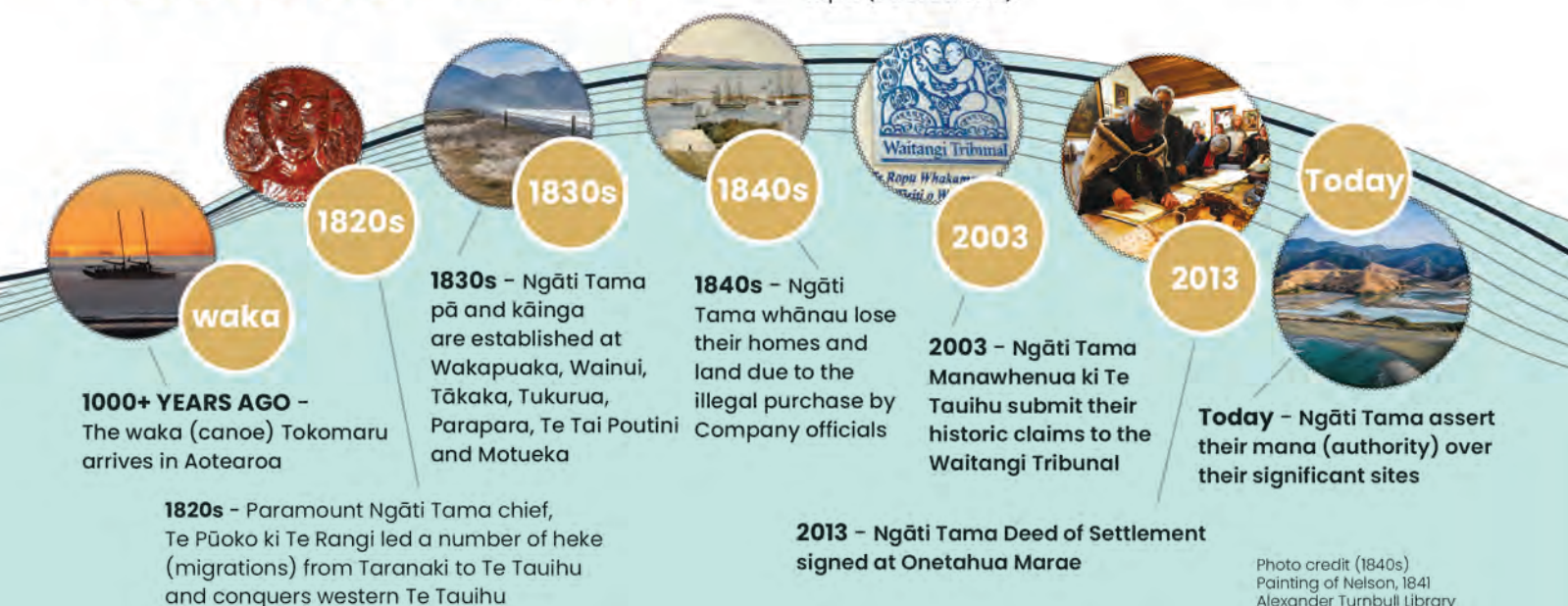
Around 1840, the New Zealand Company, settler communities and British laws arrived in Te Taihū and resulted in many Māori losing their lands and homes due to the illegal purchase by Company officials. Ngāti Tama lost their ability to live and work the farms on their land.

Many years later, in the early 2000s, Ngāti Tama lodged their historic grievance claims with the Waitangi Tribunal, and by 2013 were able to reclaim some of what was lost. While the Crown's acknowledgements and apology in Ngāti Tama's settlement are important, they do not remove the pain and suffering that Ngāti Tama have endured in Te Taihū since 1840.

Today, Ngāti Tama kaitiaki (guardians) continue to uphold the cultural, spiritual and environmental integrity of their lands and significant sites for past, present and future generations.

Te Waikoropupū Springs is one of these sites, a taonga tuku iho (ancestral treasure) and a registered wāhi tapu (sacred site).

RĀRANGI WĀ - TIMELINE



SECTION 1.2

Tūpuna NGĀTI TAMA'S LAST CUSTOMARY CHIEF

Te Pūoho ki Te Rangi was the last paramount chief of Ngāti Tama. Born of high status, Te Pūoho was a recognised high priest, a fearless warrior and famous for his fighting skills. His ancestry is traced back to co-captains Tamaariki and Ngararuru, two of the five co-captains of Tokomaru waka.

Born at Poutama in North Taranaki, Te Pūoho headed a large whānau who played important roles in Māori and colonial affairs. Te Pūoho led and took part in a number of migrations, raids and adventures with another iwi, notably the Ngāti Toa chief, Te Rauparaha.

THE ADVENTURES OF TE PŪOHO

1 1818 Te Pūoho, with support from Ngāti Toa and Te Āti Awa attacks various Taranaki Pā.

2 1820 A thousand fighting men, including Ngāti Tama, Ngāti Toa and Te Rāroa fought their way South from Kāwhia to the Southern North Island.

3 1822 Te Heke Tātārāmoa: Te Pūoho joined Ngāti Toa in a heke (migration) to the Kāpiti Coast where they were raided.

4 1823 Te Heke Niho Puta: : Te Pūoho returned to Taranaki and made another heke to the Kāpiti with Ngāti Tama and Te Ātiawa. Many people were killed by Ngā Rauru.

5 1828 Raiding Te Taiuhu: Te Pūoho and Ngāti Tama joined Te Rauparaha on raids of the pā and kāinga throughout the Wairau.

6 1828 Raiding Te Taiuhu: Te Pūoho captured Wakapuaka, travelled through Wakatū to Waimea where he asserted his mana over the area. Tama warriors attacked Motueka and Riuwaka.

7 1828 – 1830 Te Pūoho lived in Parapara before returning to the North Island.

8 1831 Te Heke Tama-te-Uaua: Te Pūoho took another heke from Taranaki to Kāpiti.

9 1831 The destruction of Kaiapoi Pā: Te Pūoho joined Te Rauparaha to destroy Ngāi Tahu Pā at Kaiapoi but helped friend Taiaroa escape before the pā fell.

10 1833 Te Heke Hauhaua: Te Pūoho returned to Taranaki to lead a heke of Ngāti Tama from Taranaki to the Kāpiti Coast then onto Te Taiuhu. 3 of the 13 waka (canoe) belonged to Te Pūoho; Tāhuahua, Te Wera and Te Kōpūtara.

11 1833 Te Pūoho lived at Parapara for a time then returned to Kāpiti coast.

12 1835 A large feast was hosted in Ōhariau by Te Rauparaha and Te Pūoho, where guests were attacked and almost 400 people were killed.

13 1835 Te Pūoho plans to attack Ngāi Tahu: Disgusted by the attacks Te Pūoho left to the South Island where he crossed paths with Te Rauparaha who had just been beaten by Ngāi Tahu. Te Pūoho proclaimed that he would conquer and imprison Ngāi Tahu throughout the South Island.

14 1835 Te Pūoho plans to attack Ngāi Tahu: Te Pūoho returned to his pā, Rotokura at Wakapuaka where he began organising a taua (war party) to attack Ngāi Tahu.

15 1835 Te Pūoho attacks Ngāi Tahu: Te Pūoho took his taua down the west coast of the South Island, recruiting fellow chiefs and warriors.

16 December 1836 – January 1837: Te Pūoho set out through the Southern Alps where his taua (war party) were ambushed. Te Pūoho met his eventual fate at Tūtūrau in Southland.

Ngāti Tama's last customary chief was killed by a gunshot and the lives of many members of his party were also lost. Paremata was spared through the intervention of Taiaroa, in repayment for saving his life at Kaiapoi five years earlier.

Kauhoe, Te Pūoho's widow composed a famous lament for her husband and son, Paremata, whom she believed to be dead as well.

Summarised from: Ngāti Tama ki Te Waipounamu Trust, 2020: H & J Mitchell (2014). Te Tau Ihu o Te Waka. A history of Māori of Nelson and Marlborough



Wīremu Kātene
Te Pūoho, born around 1815, also known as Te Manu or Manu. He is the son of Te Pūoho ki Te Rangi and Kauhoe and became chief of Ngāti Tama in later years.

Te Pūoho HIS JOURNEY



SECTION 1.3

Tūpuna Whenua OUR ANCESTRAL LANDS

Ngāti Tama created pā (villages) and kāinga (homes) at several places in Te Taihira and maintain kaitiakitanga (guardianship) over the many wāhi tapū (sacred sites) between Whangamoa in the east to Kahurangi in the West.

Our tūpuna (ancestors) maintained connection with all the taonga (treasures) within the rohe (region) which comes from whakapapa (connection and genealogy). Ancestral ties bind Ngāti Tama to wāhi taonga (location of significance) and the ecosystems in these areas, as these areas were used extensively by tūpuna (ancestors).

NGĀTI TAMA PĀ

Pā or Māori villages and settlements are established by Ngāti Tama whānau (families) to maintain mana whenua (authority) over their lands. Whānau planted crops and gathered food from the land and the sea. Wakapuaka was the only area where Ngāti Tama had exclusive rights. Within Golden Bay there were settlements which were exclusively Ngāti Tama but also other settlements which Ngāti Tama shared with either Te Ātiawa or Ngāti Rārua.

NGĀTI TAMA MARAE

Ngāti Tama have three urban marae in Te Taihira where whānau gather to celebrate, to mourn, and to connect to tūpuna (ancestors) and practice tikanga (customs).

The marae is a tradition from old Māori society that survived colonisation. Marae are central to Ngāti Tama as it fosters identity, connection and pride. Māori oratory, language, value and social protocols are given their fullest expression on the marae.



Whakatū Marae Whakatū marae is located in Taitapu Bay, Nelson. The whare tūpuna (meeting house) is named Kakati and was opened on 1 April 1995. Whakatū connects ancestrally to the waka Tainui, the maunga (mountains) Maungatapu and Tūao Wharepapa, and the awa (river) Maitahi.



Te Āwhina Marae Te Āwhina marae lies in the shadow of two maunga (mountain), Pukeone and Tūao Wharepapa. The wharekai (dining room) was opened in 1958. Te Āwhina and Te Āhurewa Church was built in 1897. Te Āwhina whare (meeting house) Tūrangāpeke was opened in 1990 and connects ancestrally to the waka Tainui, Tokomaru and the awa (rivers) Motueka and Riuwaka.



Onetahua Kōkiri Marae 'Onetahua' is the local name for the nearby Farewell Spit and is translated as 'heaped up sand'. The whare tūpuna (meeting house), Te Ao Mārama, was opened in 2001. Onetahua connects ancestrally to the waka Tokomaru, the maunga (mountain) Parapara and the puna (spring) Te Waikoropupū.

NGĀTI TAMA MAUNGA | MOUNTAINS

Maunga - Maunga have huge spiritual meaning and connection to Māori who regard them as ancestors and respect it as such.



Whenua Whenua is central to Māori society and provides a link to the past, present and future – it unites whānau (family), hapū (sub-tribe) and iwi.



Maunga whenua Maunga whenua provide important ngahere (bush) habitats for a range of rongoā (medicines), manu (birds), ngārara (insects) and other taonga (treasured) species.



NGĀTI TAMA AWA | RIVERS

For Māori, water is the essence of all life, akin to the blood of Papatūānuku (Earth mother) who supports all people, plants and wildlife. Māori assert their tribal identity in relation to rivers and particular waterways have a role in tribal creation stories. Rivers are valued as a source of kai and cultural materials, they are used as access routes and a means of travel.

NGĀTI TAMA PUNA AND ROTO | SPRINGS AND LAKES

The waters of Te Waikoropupū represent the lifeblood of Papatūānuku (Earth mother) and the tears of Ranginui (Sky Father), symbolising the link between past and present.

AWA

- 1 Mahi Tahī
- 2 Tākaka
- 3 Aorere
- 4 Paturau
- 5 Anatori
- 6 Whangamoa

NGĀTI TAMA SIGNIFICANT SITES: Maunga, Awa, Marae and Roto in Te Taihū o Te Waka a Māui



THE VALUES OF WAI

IN THIS SECTION

2.1 The importance of Wai To Ngāti Tama

2.2 The sacred home of Huriawa

2.3 The doorway of Te Waikoropupū

2.4 Measuring the changing hauora of wai

SECTION 2.1

The importance of **WAI** TO NGĀTI TAMA

Te Waikoropupū Springs are a

TAONGA

Treasure



WĀHI TAPU

Sacred Site



WAI ORA

Health and Wellbeing



The Springs are the purest form of water which, for Ngāti Tama is the wairua (spiritual and physical source) of life.



TAHA WAIRUA

Spiritual



TAHA HINENGARO

Intellectual



TAHA TINANA

Physical



TAHA WHĀNAU

Social

The water flowing through Te Waikoropupū expresses all dimensions of life.

Te Waikoropupū Springs is a wāhi tapu (sacred site) because it is “the physical and spiritual link to Ngāti Tama tūpuna (ancestors)”



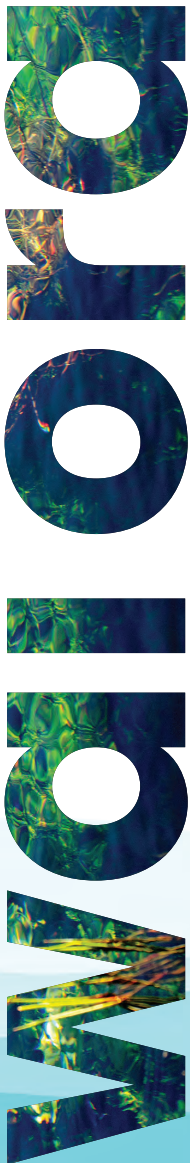
Te Waikoropupū were used as a site for birthing Arika (chiefly) children.



The water is used for the blessing of whānau and taonga when leaving Mohua.



The waters of Te Waikoropupū are said to be healing waters, used by tohunga (experts) in ceremonies.



WAIORA

The spiritual and physical health of the Springs

Protection of Te Waikoropupū is fundamental to the Ngāti Tama identity, and if the puna (spring) is healthy, then the ahi kā (whānau who live locally) are healthy.

The mauri (wellbeing) of a person is reflected in the mauri (wellbeing) of the whenua (land), wai (waters) and taonga (treasures) in their area.

USES OF WAI

- **Wai-Ora:** Water of spiritual significance used in such ceremonies as baptism and dedication of children
- **Wai Māori:** Water used for everyday purposes such as drinking
- **Wai Tai:** Sea water that is potentially dangerous
- **Wai Mate:** Water that has lost its Mauri (life force). It is damaged or polluted beyond its ability to rejuvenate either itself, or other living things
- **Wai Kino:** Water that is spoiled or polluted and that contains large rocks or submerged snags. This water has the potential to be detrimental to life.

SECTION 2.2

THE SACRED HOME OF **Huriawa**

Te Waikoropupū Springs is the playground of the kaitiaki taniwha or protective guardian 'Huriawa'.



HURIWA BY ARTIST ROBIN SLOW

KO HINE HURIAWA Koia te kaitiaki
i a Hine Te Waikoropupū, puta
noa ngā tōpito katoa o Aotearoa
me Aotearomairangi. He atua nō
tuawhakarere, he kanohi huna,
ko Hine Huriawa te mauri o ngā
taniwha e mōhio nei tātou ēnei rā,
he kaitiaki, he tapu. Ko ētehi kei te
moana, ko ētehi kei wāhi kē atu.

HINE HURIAWA is the keeper and
kaitiaki of Hine Te Waikoropupū
throughout the length and breadth
of Aotearoa and Aotearomairangi.

Mythical and mysterious, Hine
Huriawa gave birth to the children
that today we call taniwha and
other fantastic sea creatures.

Taniwha are defined as a water spirit, powerful water creature, a chief, powerful leader, something or someone awesome – taniwha take many forms from logs to reptiles and whales and often live in lakes, rivers or the sea. They are often regarded as kaitiaki or guardians by the people who live in their territory. New Zealand itself is said to be part Taniwha, The North Island was fished up by Maui himself lifted from the ocean, while the South Island was his waka.

Reference: Māori dictionary



The iwi who holds mana whenua (territorial rights) over the Waikoropupū area have cultural accounts of the historic importance of Te Waikoropupū. This is illustrated by the legend of Huriawa, a kaitiaki taniwha (guardian spirit) and tūpuna (ancestor) who works her way through the lands of Mohua, travelling in the waters that flow through the domains of Hine Tū Ahoanga (the ancestress of stone), to free the flow of water.

Rākaihautū called forth Huriawa the kaitiaki taniwha (protective guardian) from her resting place on Parapara Maunga. Huriawa is well known for her bravery, her wisdom, and her gentle nature, and she was placed to guard and protect the prow of the waka and be caretaker of the waterways.

The catchments and waterways of Te Waikoropupū stretch for miles both underground and far out into Te Tai Tapu, Golden Bay. The underground caverns are made of sandstone and is the domain of Hine Tū Ahoanga (the ancestress of stone)

who also presides over the prow of the Waka Uruao of the great explorer Rākaihautū.

Huriawa uses her special powers to dive deep into the land and sea to clear the many underwater caverns made of sandstone. Atop the land she tosses fallen trees and tangled vegetation from rivers to free the flow. She warns of earthquake danger when Ruaumoko turns in Papatūānuku, by sending messages through the surge and lift of the waters.

Huriawa travels out to sea where the clear waters rise up and bubble at the surface. She reaches all the waters touched by sandstone and travels to the deepest caverns in the very centre of the waka. Huriawa's children rest here and help care for the place while the taniwha is off on her protective travels.

Huriawa's resting place is within the numerous limestone caves and underground streams of Te Waikoropupū.



SECTION 2.3

THE DOORWAY OF **Te Waikoropupū Springs**

THE WHARENUI TO TE WAIKOROPUPŪ SPRINGS

POU WHENUA – At the entryway of the Springs stands a wharenuī, bordered by pou whenua (boundary marker), and in its centre a kōhatu touchstone. Manawhenua iwi welcome visitors to the springs through the wharenuī, where tūpuna (ancestors), taonga (treasures) and atua (deities) are acknowledged.



- **PAPATŪĀNUKU** our earth mother
- **HINE AHU ONE** the first mother of the land
- **HINE TĪTAMA** the dawn maiden
- **HINE NUI TE PŌ** the great lady of the night
- **HINE TŪ AHOANGA** kaitiaki of Mōhua and of sandstone
- **HINE HURIAWA** kaitiaki taniwha of Te Waikoropupū
- **HINE WAIKOROPUPŪ** the keeper of all springs water
- **HINE TE IWAIWA** kaitiaki of birth and rebirth
- **HINE PŪKOHURANGI** the great ancestress of all states of water
- **HINE KŌRAKO** the keeper of springs and water
- **HINE MANIA** kaitiaki of the river plains
- **HINE MOANA** kaitiaki of the tides
- **MATARIKI** representing the Māori New Year
- Sisters **RAUKATAURI** and **RAUKATAMEA**, kaitiaki of music, games and dancing

POUNAMU TOUCHSTONE

The pounamu touchstone in the wharenuī symbolises the mana (authority) and kaitiaki (guardianship) role of Manawhenua Ki Mōhua and was sourced from the awa (river) of the sacred Parapara maunga (mountain). Green is the symbolic female colour and relates to the pounamu (jade) of Te Tai Poutini, a stone of significance for Te Waikoropupū.

Pounamu is the opposite of sandstone. Sandstone is seen as an enemy of pounamu because it can grind pounamu down. Yet grinding pounamu reveals its inner beauty. In a parallel way, water has worn away the subterranean world of passages that lead to and from Te Waikoropupū Springs.



SECTION 2.4

MEASURING THE CHANGING **Hauora of Wai.**

Cultural health monitoring measures the hauora (health) of Wai. This allows whānau to exercise kaitiakitanga (guardianship) over wai and participate in the restoration of the natural environment according to tikanga and Mātauranga (traditional Māori knowledge).

Indicators of health are determined by whānau and provide evidence of cultural health from a Te Ao Māori worldview and values. The benefit of Cultural health monitoring gives whānau the ability to access and reconnect with their customary areas, revive Mātauranga Māori (traditional Māori knowledge), retain and promote traditional

knowledge and practices to inform future management of Wai areas.

Monitoring the health of wai allows whānau to exercise kaitiakitanga (guardianship) over wai and participate in the restoration of the natural environment according to tikanga (protocols) and Mātauranga (traditional Māori knowledge).

Wai can be monitored and measured by connecting with Māori creation traditions and Māori deities (gods).

1 HINEMOANA Diety of the ocean



- Check for water clarity
- Check for water flow
- Check for water quality
- Shape and form of Spring, bank condition and sediment
- How many insects and fish are in the Spring and what types are there?

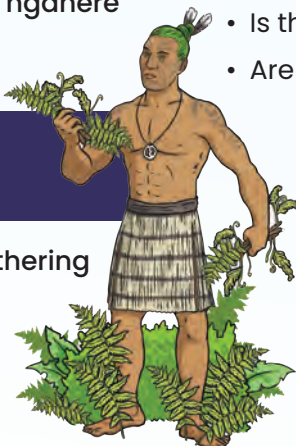


2 TĀNE MAHUTA Diety of forests and birds

- Check if there is healthy vegetation near and around the Springs
- Check birds near and around the Spring, and what types are there?
- Check the health of the ngahere (bush)
- Check for pests

3 HAUMIA TIKETIKE Diety of uncultivated food

- Are there mahinga kai (food-gathering place) areas around the Spring?
- Is there rongoā (medicines) around the Spring?



4 TŪMATAUENGA

Diety of war and human activities



- How many visit the Spring and what are they doing?
- What impact do visitors have on the Springs and its environment
- Are cultural sites acknowledged and respected by visitors?

5 TĀWHIRIMĀTEA

Diety of storms and violent weather



- What smells are coming from the Spring and Spring areas

6 RŪAUMOKO

Diety of volcanoes, earthquakes and seasons



- What rocks, minerals and geology around the Spring?
- Is there taonga there??
- Is there any erosion?
- Are there any slips?

7 MAURI/WAIRUA

Huriawa – taniwha of Te Waikoropupū Springs

From a spiritual perspective, how does the Springs feel and what is its wairua (wellbeing).



PROTECTING OUR WAI

IN THIS SECTION

- 3.1 The role of Manawhenua
- 3.2 Farming, Tourism and Ownership
- 3.3 Water Conservation Order
- 3.4 Protecting our Springs

SECTION 3.1

THE ROLE OF **Manawhenua**

The Te Waikoropupū Management plan was developed and gives kaitiakitanga (guardianship) of the springs to Manawhenua ki Mohua, the umbrella organisation made up of the three iwi who claim authority over the Springs. Manawhenua ki Mohua are made up of whānau from Ngāti Tama, Ngāti Rārua and Te Ātiawa.

Ngāti Tama are considered ahi kā roa (having occupied the region) for almost 200 years. Tūpuna have been kaitiaki (guardians) of these precious waters for generations. Central to this role is the belief that spiritual and physical survival of all living things is dependent on the maintenance of the hauora (health) and wairua (spiritual wellbeing) of Te Waikoropupū.

To keep the environment pristine and beautiful we must be environmentally conscious, we must be kaitiaki (guardians) to ensure that our local ecosystems operate harmoniously. The balance between life that exists in Te Waikoropupū eco systems is delicate. Any interruption or disturbance to this environment can have a dramatic effect on the water quality.

Ngāti Tama whānau (families) have played a huge part in protecting the wai (waters) at Te Waikoropupū. Over the years locals and tourists alike would free dive, swim, snorkel, wanted to build fibre glass hull boats and even cafes around the area. This idea of turning the area into a commodity went against the core beliefs of Māori. Local iwi were becoming increasingly frustrated as the waters were scared, wāhi tapu (sacred place), playground of the kaitiaki taniwha (protective guardian) Huriawa. The proposed plans were halted by local Māori, The Department of Conservation and locals from Tākaka.

Te Waikoropupū Springs were formally recognised as wāhi tapu under Part 2, Section 22 of the Historic Places Act 1993, and in the Tasman Resource Management Plan (TRMP).



Photo credit: Andrew Yuill

SECTION 3.2

Farming, Tourism and Ownership

Timeline



1850s – Miners cleared the forest area around the springs to mine gold. Water taken from the springs was diverted along a pipeline and sluiced to look for gold. Large boulders were washed and stacked to one side.

1850s – The land around the springs was claimed by the Crown and then sold into private ownership for farming and after changing hands several times.

1890 – much of the original lowland forest cover of the Waikoropupū Valley had fallen to the goldminers axe or the farmers fire, luckily a remnant of forest was spared. Forest cover is slowly regenerating over the 26-hectare Te Waikoropupū Scenic Reserve and associated protected lands.

Early 1900s – A viewing platform was built after an increase in tourists.

1901–1908 – Hydraulic methods of gold mining were used in the Te Waikoropupū Valley by the profitable Tākaka Hydraulic Sluicing Company.

1912s – The land around the Springs was purchased by the Tākaka Sluicing Company's manager, Charles Campbell and his daughter Hilda later inherited the land.

1929 – The Hydraulic Sluicing Company water race, over one kilometre in length, was recommissioned to serve as a power station.

1950's onward – Diving was a drawcard for many who came from all over the world to experience the unique, aquatic environment and clear waters of Te Waikoropupū Springs.

1979 – Hilda Campbell recognised the importance of the Springs and sold 9 acres to the Crown on condition that they were preserved and managed for the New Zealand public.

1984 – a lower jetty-style platform was built with a periscopic box to assist underwater viewing. The box not highly successful so was removed in 2012.

2007 – The Department of Conservation closed off access to the Springs to prevent the introduction of the invasive alga *Didymo* (*Didymosphenia geminata*) and other aquatic pests. This is the first time in this country's history that people have been prohibited from touching a public body of water.

2007 – The waters of Te Waikoropupū were closed to the public.

2010 – Name changed to Te Waikoropupū Springs Scenic Reserve. Pronunciation and spelling of Waikoropupū varied over the years, including Waiaaramoomoo, Waikoromumu, Waikaremumu, Bu Bu, and for the Pupū Springs Scenic Reserve.

2013 – Ngāti Tama ki Te Waipounamu Trust and Andrew Yuill submit an application for a Water Conservation Order to the Minister for the Environment to protect the waters of Te Waikoropupū and its associated water bodies.



It is only through iwi objections spanning 20 years that Te Waikoropupū Springs is not commercialised today. Ngāti Tama have objected to all commercialisation, namely glassed bottomed boats, gold mining, bottling water for human consumption and commercial diving trips.

It is because of our responsibility as kaitiaki (guardians) that iwi nurture and protect this breath taking wāhi tapu (sacred) environment, we call Te Waikoropupū. It is paramount for future generations that Ngāti Tama continue to preserve this taonga (treasure) in its unique pristine state.

SECTION 3.3

Water Conservation Order

After years of advocating, for and protecting the Springs, in 2013 Ngāti Tama and Tākaka local Andrew Yuill submitted an application for a Water Conservation Order to the Minister for the Environment to protect the waters of Te Waikoropupū and its associated water bodies.

In 2017 the Minister for the Environment, David Parker accepted the application saying “The Waikoropupū Springs are the largest freshwater springs in New Zealand and contain the clearest water measured anywhere in the world. These iconic waters are well deserving of consideration for a WCO – the highest protection possible for a water body.”

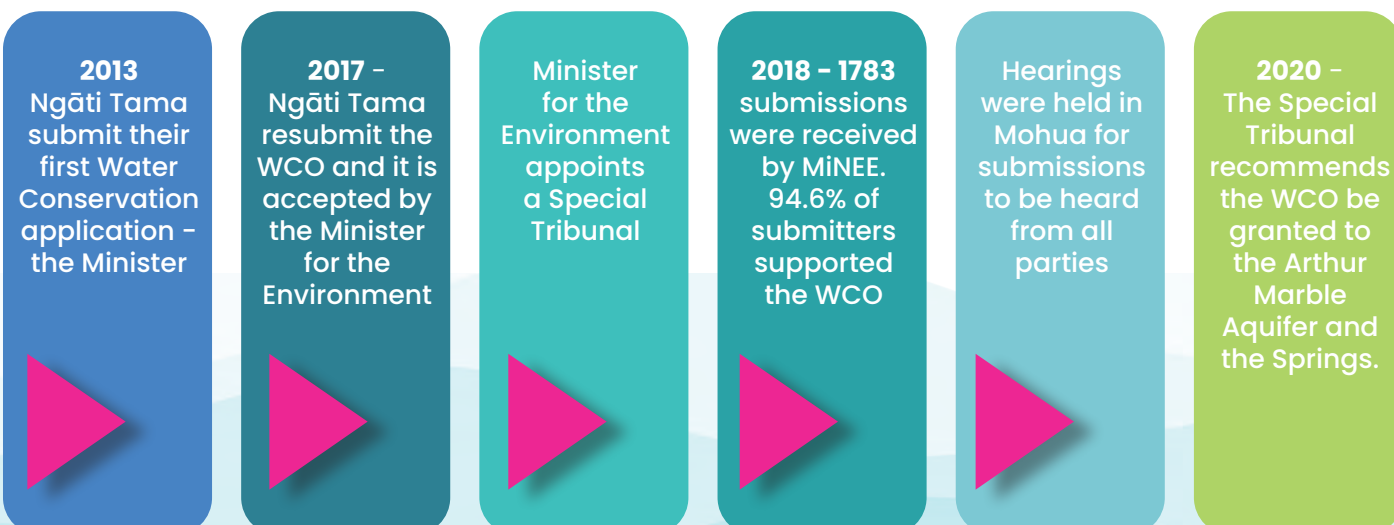
WHAT IS A WATER CONSERVATION ORDER?

The Resource Management Act (1991) says that a Water Conservation Order (WCO) is designed to recognise and protect the ‘outstanding values’ of particular bodies of water, such as Te Waikoropupū. They may be applied over rivers, lakes, streams, ponds, wetlands or aquifers and geothermal water.

Go to www.epa.govt.nz for up to date information on the Water Conservation Order for the Springs.



THE PROCESS OF TE WAIKOROPUPŪ'S Water Conservation Order



SECTION 3.4

Protecting Our Springs

Te Waikoropupū Springs must be “protected and kept safe from destruction or contamination”, and that protection is more important than commercialisation, and is critical in giving effect to Ngāti Tama’s kaitiaki role. John Ward Holmes (Kaitiaki of Te Waikoropupū, Ngāti Tama)

HOW A WCO CAN PROTECT WAI AND TE WAIKOROPUPŪ SPRINGS

- A WCO sets rules which local and regional councils must abide by, when considering resource consent applications
- A WCO can ban or limit a regional council from issuing new water and discharge permits that relate to water

A water conservation order may be applied over a water body to achieve any of the following:

- To preserve the water body’s natural state
- To protect the characteristics of the water body, including:
 - its habitat for terrestrial or aquatic organisms
 - its fishery
 - its wild, scenic, or other natural characteristics
 - its scientific and ecological values
 - for recreational, historical, spiritual, or cultural purposes
- the protection of characteristics which any water body has or contributes to, and which are considered to be of outstanding significance in accordance with tikanga Māori.



Any person may apply to the Minister for the Environment for a Water Conservation Order. Applications must set out the reasons for the application.



ECOSYSTEM AND BIODIVERSITY

IN THIS SECTION

4.1 The water cycle of Te Waikoropupū Springs

4.2 Biodiversity and lifeforms

SECTION 4.1

The water cycle of TE WAIKOROPUPŪ SPRINGS

All the water at Te Waikoropupū 'starts life' as rainfall, then absorbed into the ground into an aquifer and returns through a spring.

HOW WATER REACHES THE SPRINGS

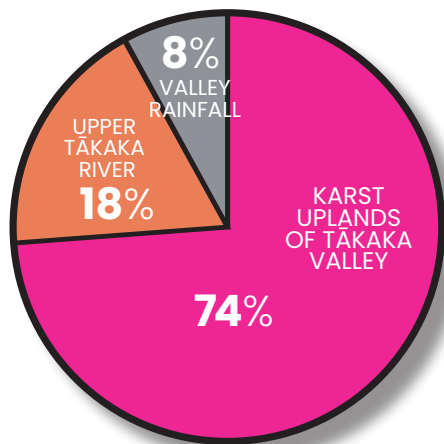
1. Rain falls from the sky, onto the Upper Tākaka Valley River and the Karst Uplands
2. The rain water is caught between the rocks and sediment into a catchment underground. These catchments are slowly absorbed into the Arthur Marble Aquifer
3. When the Arthur Marble Aquifer reaches its capacity and is at the point of being full it bursts out of the ground into Te Waikoropupū Spring.
4. This is what a spring is, it's the rush or flow of water that emits from an aquifer.



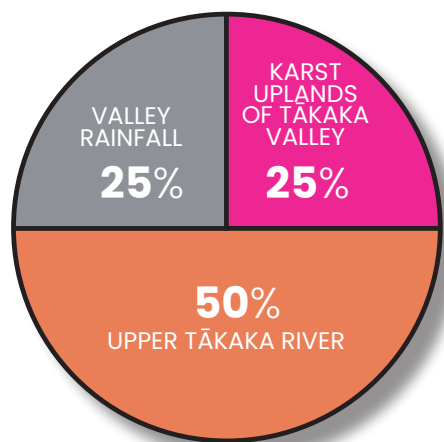
KARST UPLANDS OF TĀKAKA VALLEY – ARTHUR MARBLE AQUIFER

Beneath the surface of the Tākaka River Valley – extending up into the mountains and out under the ocean lies a karst formation – an underground maze of interconnected tunnels, seepages and gravels through which rainwater flows, from the Karst Uplands to the sea. It is called the Arthur Marble Aquifer. Water from the aquifer recharges Te Waikoropupū Springs.

WHERE MAIN SPRING WATER COMES FROM



WHERE FISH CREEK SPRING WATER COMES FROM



HOW LONG DOES IT TAKE FOR WAI TO REACH THE SPRINGS?

Te Waikoropupū Springs are recharged by two systems, a Deep Flow System and a Shallow Flow System.

Water that flows through the deep flow system is on average 10.2 years old by the time it reaches the spring and water that flows through the shallow flow system is on average 1.2 years when it reaches the spring.

A buried Diorite Intrusion (a block of rock) below the surface of the lower Tākaka Valley diverts the deep-water flow towards Te Waikoropupū Springs, blocking it from flowing to the sea, thereby separating the Deep Flow System from the Shallow Flow System. Much of the Shallow Flow System travels over the top of the intrusion and escapes via submarine springs.

HOW MANY SPRINGS ARE THERE IN TE WAIKOROPUPŪ?

Te Waikoropupū Springs are made up of a Main Spring (that includes Dancing Sands Spring), which can be seen from the main viewing deck and Fish Creek Spring (a group of 12 springs).

14000 litres of water get pushed out of the springs every second which means it would take roughly 3 minutes to produce enough water to fill an Olympic sized swimming pool.



Visibility of Te Waikoropupū is measured to be 63 metres deep! The only other known freshwater to be optically pure is Blue Lake in Nelson Lakes National Park (70–80 metres). Exceeding both Blue Lake and Te Waikoropupū are the ocean waters in the South Pacific Gyre near Rapanui (Easter Island).



SECTION 4.2

Biodiversity and Lifeforms

Te Waikoropupū Springs has an extremely diverse environment which is a significant factor to the aesthetic beauty of the springs. A diverse community of indigenous and introduced plants and animals live in the calcium-rich, waters of the springs.

Researchers have found that there are 43 different species that are living in the wai at Te Waikoropupū Springs. These species range from fish to tiny microorganisms that are completely invisible to the human eye. Half of these are indigenous to New Zealand, while some are only found in the Te Waikoropupū Springs area.

PLANT LIFE IN THE SPRING

The hypnobartlettia fontana moss is widespread throughout the springs, and is found nowhere else in the world.

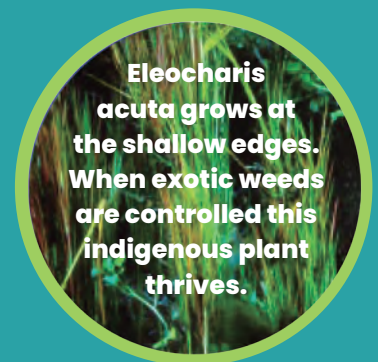
Native plants play a big part in raising the water quality. The embankment of the spring is covered in mānuka, kānuka and tītoki trees (cabbage trees). Tree's that are close to a body of wai generate oxygen. Their root systems are able to absorb a lot of the nutrients in the spring which keeps the natural balance in check.

MICRO-ORGANISMS

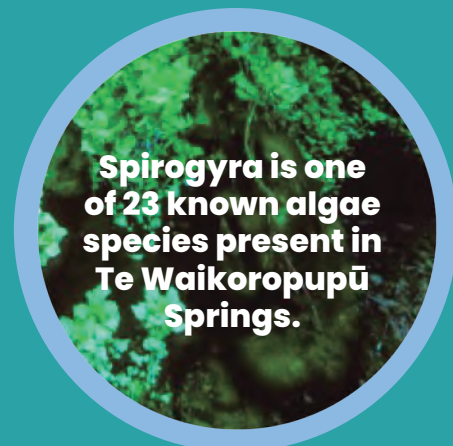
Mosses, liverworts and algae (collectively known as bryophytes) form a luxuriant, rumpled carpet on the stony bottom. They are more typical of a cool upland wetland, but found here because of the cool water temperature.



Watercress is an introduced plant that thrives in the pristine water.



Eleocharis acuta grows at the shallow edges. When exotic weeds are controlled this indigenous plant thrives.



Spirogyra is one of 23 known algae species present in Te Waikoropupū Springs.

ANIMALS AND FISH SPECIES

Because the water emanates from a spring it sits at a incredibly cool temperature all year round. This is ideal for the wildlife in the area as it provides the perfect conditions for underwater creatures to thrive. There are several different environments within the springs itself, leaving them plenty of spaces to choose from.



Northern kōura are abundant in the springs and scavenge on dead plant and animal material.



Stonefly larvae such as **Megaleptoperia** enjoy the fast flowing water and rocky habitat downstream of the springs.



Spathula alba sp.
This eyeless flatworm, endemic to the Springs, is usually a species that inhabits caves.



Both redfin bully (a species with sea-going larvae) and upland bully – which completes its whole lifecycle in freshwater – occur in the springs habitats.



The endemic NZ longfin eel may reach 20kg and is active at night feeding on fish and even ducklings. Commercial fishing and habitat loss have caused the population to decline significantly.



Potamopyrgus a small black watersnail reaches about 4mm long. It grazes on algae and de-composing plant tissue.



Clear cool water and abundant food make the springs a good living environment for trout – like this juvenile **brown trout**. Large trout and salmon can occasionally be seen.



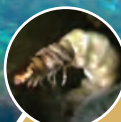
Galaxias argenteus – the endemic giant kōkopu is the largest of the whitebait species. Specimens 40cm long have been found in spring habitats.



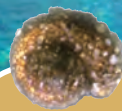
Millions of tiny blind crustaceans like this **Paraleptamphopus** live in the subterranean waters feeding the springs – some get forced to the surface through the springs main vent.



Hydrobiosis is a caddis without a case. It is predatory on small animals like midge larvae.



This is not a snail – its the caddisfly **Helicopsyche** that lives in a helical case. Another species, **Rakiura**, is also present.



Tiny **ostracods** (3mm long) thrive amongst the plants. They are crustacean like the kōura but have a shell structure to protect them.



Adults of the damselfly **Austrolestes** may be seen flying in the springs margins. Their larvae are abundant on aquatic plants.



The Tākaka River has big runs of īnanga (whitebait). Some reach the springs and live to adult size before returning to tidal waters to spawn.



The freshwater shrimp **Paratya** is common amongst the plant community.



Another predatory caddis in the Springs called **Polypsectopus** is well equipped to tear small prey animals apart.



A variety of mayflies live in the springs including **Deleatidium**, New Zealand's most common species.



Shortfin eels are smaller relatives of the longfin eel, but reach only about 5kg.



Oyethira the tiny axe-head caddis feeds on algae growing on plant surfaces and on the bottom. It pierces and sucks out the cell contents.



Hudsonemia is a predatory caddis that takes its protective case with it.



WAIATA AND KARAKIA

SECTION 5.1

Waiata NGĀTI TAMA

The following waiata, sung by Ngāti Tama illustrates the cultural relevance of Te Waikoropupū Springs to all iwi Māori who have, or have had, connections to the Springs.

The importance of Te Waikoropupū Springs is reflected in this waiata written at the Ngāti Tama ki Te Taihu marae. It is the most commonly sung waiata by Ngāti Tama.

**Waikoropupū, Waikoropupū
Pupū ake te whenua
Pupū ake ko ngā waiora
Waikoropupū
Ngā puna wai o Tākaka
Ngā puna roimata wairua
Waikoropupū, Waikoropupū**

**Effervescent waters!
Effervescent waters!
Springing from beneath the earth.
Life sustaining waters
Life source of the community
A tribute to those who have gone before
Effervescent waters!
Effervescent waters!**

SECTION 5.2

Karakia



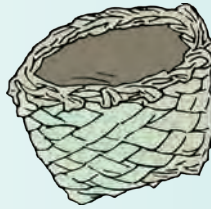
HE KARAKIA MŌ NGĀ KOHIKOHINGA WAI

Kakati, kakata, i rua raro mai maunga
Kakati, kakata, i ruapo ka puna mai
Mai tihi maunga ki te tonga
Raro mai i ngā rekereke maunga
Ka rere mai ngā tahawai koropupū
Ka puna mai te wai koropupū
Ka uhi mai ngā wai kuhu raro whenua
Ki a Huriawa kaitiaki o Waikoropupū
Ki te tahataha ki Tākaka ki Waitapu koropupū ai
Ko te Awanui, ko te awaroa, ko te tihaere,
Putā noa mai ki roto i te Whanga o Tākaka tapuika
Waimāori, Waitote, ka hono ki te kura, tawhito
Hei puaretanga mō ika, mō pūpū, mo karahū, mō kākahi
Tērā te kura ka kāwhia,
Tērā te kura ka wakarewa
Tērā te tapu o Tangaroa
Hui e! Tāiki e!

Dripping, dropping in the caverns of the mountains
Into the darkness to gather in pools
Water from the mountain peaks to the South
Beneath the aprons of the mountains
Reaching the upper levels of the pools to flow
Wending their way down through the inclines
Spouting and foaming up from deep below the surface
To Huriawa, kaitiaki of Waikoropupū,
Bubbling up to the sides of Tākaka River, to Waitapu bubbling Springs
It is the large river, it is the long river, it is all underground
Where it bubbles up again in the sea, in the Tākaka fishing grounds
Fresh water and saltwater binding, giving life from the ancient times
An opening for fish, shellfish, for univalves, for freshwater mussel
Let the precious taonga be sacred
Let the precious taonga be protected
For it is the sacred waters of Tangaroa
Let it be so! Let it be forever

Kupu | Glossary

Ahi kā – burning fires of occupation, continuous occupation – title to land through occupation by a group, generally over a long period of time



Ākonga – student, pupil, learner

Aotearoa – Land of the Long White Cloud – now used as the Māori name for New Zealand



Atua – ancestor with continuing influence, god, supernatural being, deity

Awa – river, stream, creek, canal

Hapū – kinship, tribe, subtribe

Hauora – be fit, well, healthy, vigorous, in good spirits

Hāwaiki – Māori ancient homeland – the places from which Māori migrated to Aotearoa

Heke – to migrate, move

Hine Tū Ahoanga – A Māori deity, the ancestress of stone

Huriawa – The protective guardian of Te Waikoropū Springs



waka | canoes

diety

whenua

iwi – tribes

Kai – food

Kāinga – home, address, residence, village, settlement

Kaitiaki – guardian, caregiver, keeper, steward

Kaitiaki taniwha – often regarded as protective guardians by local people

Kaitiaki/Kaitiakitanga – guardian, caregiver, keeper, steward

Kānuka – white tea-tree, Kunzea ericoides – leaves similar to mānuka but soft to touch



Mahinga kai – a garden, cultivation, food-gathering place

Mana – to be legal, effectual, binding, authoritative, valid

Mana whenua – territorial rights, power from the land, authority over land or territory

Manawhenua ki Mohua – Locals with ancestral links to Golden Bay and have territorial rights, power from the land, authority over land or territory

Manu – bird – any winged creature including bats, cicadas, butterflies, etc





Mānuka – Tea-tree, *Leptospermum scoparium* – a common native scrub bush with aromatic, prickly leaves and many small, white, pink or red flowers



Ngararuru – one of five co-captains on the waka Tokomaru that sailed from Hāwaiki to Aotearoa

Marae – courtyard – the open area in front of the wharenui, where formal greetings and discussions take place. Often also used to include the complex of buildings around the marae



Mātauranga Māori – Māori knowledge – the body of knowledge originating from Māori ancestors, including the Māori world view and perspectives, Māori creativity and cultural practices



Ngāti Rārua – tribal group based in the Top of the South Island, and trace their roots to Kāwhia, Marakopa and Waikawau in the Waikato.

Ngāti Tama – tribal group based in the Top of the South Island, who migrated from Taranaki and settled in parts of Te Taihū.

Ngāti Toa – tribal group based in the Southern North Island and parts of the Top of the South Island, who migrated from Kapiti with Te Rauparaha

Māui – a deity in Māori creation stories who is credited with many feats including fishing up the North Island of New Zealand who fished up the North Island of New Zealand

Mauri – life force, vital essence, a material symbol of a life principle, source of emotions – the essential quality and vitality of a being or entity

Ngā Rauru – tribal group of the Waitōtara-Whanganui area

Ngahere – bush, forest

Ngāi Tahu – a tribal group of much of the South Island, called Kāi Tahu by the southern tribes

Ngārara – insect, creepy-crawly, reptile



Pā – fortified Māori village

Papatūānuku – Māori deity, the earth mother and wife of Ranginui – all living things originate from them

Pou whenua – post marker of ownership, boundary marker, land marker post

Puna – a spring (of water)



Rākaihautū – Captain of the Uruaokapurangi canoe that migrated Māori in much of the South Island. He brought the Waitaha traditions and bloodlines to the South Island



Kupu | Glossary

Ranginui – Māori deity of the sky and husband of Papatūānuku, from which union originate all living things

Rapanui Easter Island, territory of Chile, located in Polynesia



Rongoā –
to treat,
medicines



Roto – lake

Taha hinengaro – intellect, consciousness, awareness



Taha tinana – physical aspect of a person

Taha wairua – spiritual aspect of a person

Taha whānau – social aspect of a person

Tāhuahua – one of three of Te Pūoho's waka that sailed from Taranaki to Kāpiti then onto the Top of The South in the 1833 migration Te Heke Hauhaua

Taiaroa A Ngāi Tahu chief who took part in the ambush of Te Pūoho in Tūtūrau

Tainui – tribes whose ancestors came on the Tainui canoe and whose territory includes the Waikato, Hauraki and King Country areas



Tākaka Valley – a valley area that spans from Tākaka hill in the Top of the South, alongside Tākaka River

Tama Ariki – one of five co-captains on the waka Tokomaru that sailed from Hāwaiki to Aotearoa and from whom Ngāti Tama takes its name

Taniwha – guardian, often regarded as water spirit, powerful creature

Taonga – treasure, anything prized – applied to anything considered to be of value including socially or culturally valuable objects

Taonga tuku iho – a treasure that has been handed down, cultural property, heritage.

Taranaki – iwi tribal groups located to the west of Mount Taranaki and south of New Plymouth

Taua – war party, army

Te Ao Māori – a Māori worldview

Te Ātiawa – a tribal group to the north-east of Mount Taranaki including the Waitara and New Plymouth areas. Some migrated to the Top of the South Island and Wellington



Te Kōpūtara – the name of one of three of Te Pūoho's waka that sailed from Taranaki to Kāpiti then onto the Top of the South Island in the 1833 Te Heke Hauhaua

Te Pūoho ki Te Rangi – Ngāti Tama's paramount chief who was born in Taranaki and made many migrations of Ngāti Tama whānau to Taranaki

Te Rauparaha – A paramount Ngāti Toa chief who took his tribe from defeat at Kāwhia to the conquest of new territories in central Aotearoa/New Zealand, establishing his headquarters on Kāpiti Island

Te Reo Māori – Māori language

Te Tauihu o te Waka a Māui the prow (Te Tauihu) of the canoe (o te waka) of Māui (a Māui) also known as the Top of the South Island



Te Wera – the name of one of three of Te Pūoho's waka that sailed from Taranaki to Kāpiti then onto the Top of the South Island in the 1833 Te Heke Hauhaua

Tikanga – correct procedure in Māori custom, practice, protocols

Tohunga – to be expert, proficient, adept

Tokomaru – canoe that brought some of the ancestors of Taranaki tribes from Hawaiki

Tūpuna ancestors, grandparents

Tūpuna Whenua – ancestral land or territories

Wāhi tapu – sacred place or site

Wai – waters, can be a stream, creek, river

Waiora – health of a person, area or thing

Wairua – spirit, soul – spirit of a person which exists beyond death

Waka – canoe, vehicle



Waka Uruao – a canoe of the great explorer Rākaihautū, which was placed ceremoniously at the mouth of the Waitapu River, once named Ngā Waitapu o Uruao

Whakapapa – genealogy, lineage, descent

Whānau – family (immediate and extended)

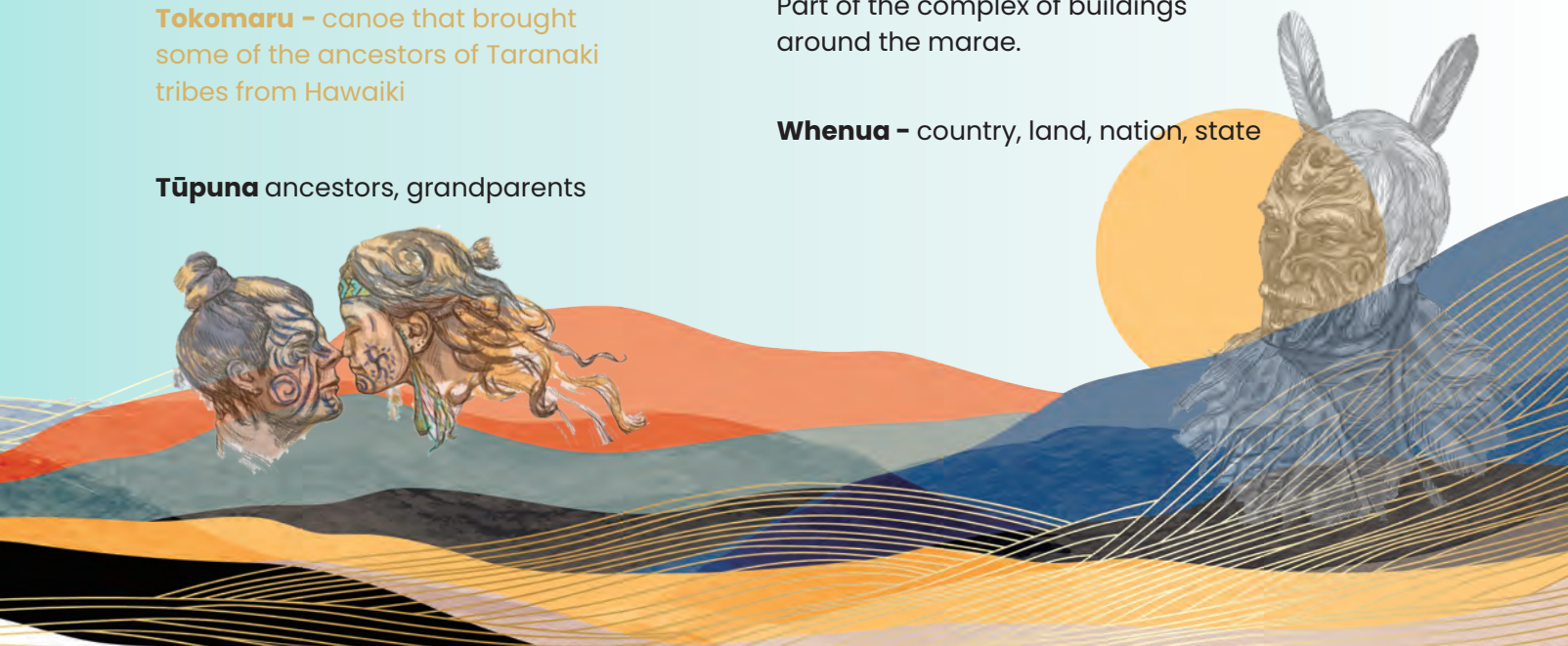



Whare tūpuna – ancestral meeting house where discussions take place. Part of the complex of buildings around the marae

Wharekai – dining room. Part of the complex of buildings around the marae

Wharenui – Meeting or sleeping house. Part of the complex of buildings around the marae.

Whenua – country, land, nation, state





Te Waikoropupū Springs is a sacred site (wāhi tapu) to the iwi (tribe) of Ngāti Tama ki Te Taihū. As mana whenua (authority), we are the descendants of Māori chiefs, who, through conquest and intermarriage, assumed kaitiakitanga (guardianship) of areas in Te Taihū.

Te Waikoropupū provides our iwi with a spiritual and physical link to our ancestors (tūpuna). Our role as kaitiaki (guardians) is to uphold the mana (authority) and maintain the wairua (spirit) and the mauri (life force) of Te Waikoropupū Springs and to ensure its integrity is protected for future generations.



NGĀTI TAMA
KI TE TAIHU



AHUWHĀITI | FIT FOR PURPOSE SYSTEMS AND OPERATIONS

BLESSING AND UNVEILING NGĀTI TAMA HOUSE

In 2021 Ngāti Tama confirmed the purchase of Waimea House, the current location of the office, at 74 Waimea Road.

The purchase includes the Tama offices, the suite of offices on the first level, and five garage units under the building.

Ngāti Tama offices have been based at Waimea House since 2016, prior to that the office was based on Trafalgar Street, in Whakatū.

On the afternoon of Thursday 9th of December, our Te Pou Hāpai Tikanga, Te Ahu Rei blessed our new building, and with the help of whānau, unveiled the buildings new name; *Ngāti Tama House*.

The branding on the building was updated in time for the blessing and unveiling. Our refreshed logo is now on the front signage and our signature gold kōwhaiwhai, designed by Robin Slow, wrapping the windows and shared spaces.



TAKING CARE OF EACH OTHER AT RED, ORANGE AND GREEN

Services for basic needs like supermarkets, pharmacies and public transport are open across every setting with or without My Vaccine Pass.

Red

Life at Red

- Wear a face covering on flights, public transport, taxis, shops, education (Year 4 and up including tertiary) and public venues (mandatory)
- You can visit public places like libraries and museums (with limits based on the size of the venue)
- Go to workplaces. Where appropriate staff may work from home
- Go to education places like schools and ECE (with health measures and controls in place).

Orange

Life at Orange

- Wear a face covering on flights, public transport, taxis, shops, and public venues (mandatory)
- You can visit public places like libraries and shops (with limits based on the size of the venue)
- Go to workplaces
- Go to education places (with health measures and controls in place)

Green

Life at Green

- Wear a face covering on flights (mandatory)
- You can visit public places like libraries and shops
- Go to workplaces
- Go to education places

LEFT TOP: (1) Te Ahu Rei leading the blessing of Ngāti Tama House
(2) Trustee Anaru Stephens unveiling the new name
(3-4) New signage and branding.

A pukapuka of Ngāti Tama taonga in the office is now available at Ngāti Tama House reception.

This whalebone was taken from 1 of 3 sperm whale stranded in Rototai Beach, Mohua on 23 November 2014. Each whale was named and the three iwi of Mohua received one each. They were named Rā, Tui and Hone. This one is Rā (Rāwiri) in memory of Rā Mason, former trustee of Ngāti Tama.

- [illegible]

The protocols between Manawhenua Ki Mohua (MKM) and the Department of Conservation (DoC) ensure there is cooperation and collaboration when managing stranding events for marine mammals in Mohua.

In the event of a stranding in Mohua, MKM are included and consulted at all stages:

- MEM fish are notified as soon as possible of any dolphin/tahora stranding in Mokuia
- MEM fish will be consulted regarding the overall direction of any rescue attempt
- Every effort will be made to touch or moving a dead marine mammal until MEM fish's concern has been obtained and a triage pursuant to MEM has been performed.
- DoC Area Office and members of MEM fish will meet at least annually to discuss the management of marine mammals within Mokuia.
- Researchers have access to tahora and dolphins provided MEM requirements are met.
- MEM and DoC will work together to retrieve, prepare and store culturally important resources from tahora.
- MEM take on the responsibility of dealing with distribution and documentation of tahora taonga.
- Tahora taonga are strictly non-commercial.

Tohora and dolphins are recognized as taonga by MĀHĀ Iwi and exercise their right, as kaitiaki, to practice tikanga and karakia.

Körati dyr og Tårnaks vilkøst salg og salg til
tjelden. *Made in Ötzi by Kristi Moore - 23.04.20*



GEORGE CHANNING GILBERT 1876-2013
Watercolor on paper
22cm x 32cm (image only)
48cm x 66cm (framed)



Te taki ngākau tahi a Hine Tinakau

The *Ityōmei* Seeding of the 'jū gūn' (the singular pulse by which all hearts are joined). Symbolizing the pulse created by the multitude who in their singularity of thought body and mind strengthen the resolve of the larger group, like whirling its *mawari* to *kaugata*.

- + The parts used to dye the mola have symbolized Hina to Bepe (swearing murder) and all within two domains

• *Ko* is a Japanese leaf of the bamboo (*Yasumizusasa* from whence the film was extracted) symbolizing how Tanaka, the duty of ensuring within the Night Kankōshi ki to Toraga boundary. The many offset films and materials that are sometimes used to create the *poi* can all come from *Tai Wacoma* a film, the great domain of film along with the natural materials used to dye the fibres of the *poi* as well. In *moribiki*, *shibubiki*, *moribiki*, *moribiki*, which all contribute to the entire *kōdōshi* made by the *poi* *poi*.

Commemorative testowel for the 25th anniversary of the opening of Tūrangaapelle wharehau at Te Āwhina Marae



Donated by the Mitchell Library

commemorate Ngāti Tama's Waitangi Tribunal Hearings, Whikauwaka and Pāhara, March 2001.



TE WAIKOROPUPU SPRINGS
Kahe Hariri, 2009

Te Waihoropū Springs is a Wāhi Tapu, (a sacred place) of great significance to us as the Manawhenua iwi. Te Waihoropū provides our iwi with a spiritual and physical link to our tūpuna (ancestors).

Our role as Kaitiaki is to uphold the mana and maintain the wairua and the mauri of our taonga (treasure) and to ensure its integrity is protected for future generations.



LEFT: These murals are the representations of the Katsuki murals for Nyūto Tama based on Nyūto Tama's *hebe* (beasts) at the Arashi o Whakahi (Suter Gallery). This is *Matariki*. They are the children of the *tūi* and *korua* (gillnetters). They were given to *tūi* at the occasion of the opening of the Ngā Hira Ngākau exhibition at the Suter Gallery, 2018.

MEDIA: Eddies, hand-die paper, un-stretched canvas, gold leaf, acrylic paint.



The keta from Tanguia, a whale often stranded in the Onconchaes. The whiteness are required to deal with this situation, not only to help with the dying but also to dispose of the bodies. There is an old story that the reason that they return to the land is because they want to capture the kahu and the paper for food for their children, and with their mouths wide open they swallow the sand that is on the top of the ribs. The red bandage was often used by workers to signify that a whale had died, especially important when there were large numbers to deal with.

INTRODUCING TAMA'S ASSOCIATE TRUSTEES

Ngāti Tama ki Te Waipounamu Trust welcomed Kate Reddock and Raewyn Klenner to the roles of Associate Trustees. As Associate Trustees Kate and Raewyn will sit alongside Trustees on the Ngāti Tama ki Te Waipounamu Trust Board until the 2023 Hui-ā-Tau AGM.

The pair are the second round of appointments as Associates to the Board. The role of Associates is to create pathways for adult registered members to develop the knowledge and skills required for future potential roles in the Ngāti Tama Group, including Trustee, Director, employee, appointed kōmiti member, and/or mandated representative.

RAEWYN KLENNER - NGĀTI TAMA ASSOCIATE TRUSTEE



My whakapapa to Te Taihū is a reflection of Te Heke mai raro. I affiliate to Ngāti Toa Rangatira, Ngāti Tama, Ngāti Koata, Ngāti Rārua and Te Ati Awa. Kei Takapūwāhia e noho ana.
Ko Raewyn Klenner āhau

My connection to Ngāti Tama is through my Nanny Uru, who was a Ropata. Her brother Hemi Rōpata was a Trustee for

Ngāti Tama for many years. I currently work for Te Rūnanga o Toa Rangatira in the comm's and events team. Before returning to the Rūnanga I was with Te Puni Kōkiri for a short time, previous to that I worked for the Māori Trustee at Te Tumu Paeroa for a few years. My sister has lived in Te Taihū for a while and on our first visit with her my boys especially didn't want to leave. Our visits have mainly been to Wakapuaka and I've been lucky to have travelled across Te Taihū for mahi as well.

My motivation in applying for this role is to maintain the connection for my whānau and to learn. This is an awesome opportunity to be amongst Trustees who are very clear on their role having held these positions for many years. I feel very privileged and grateful.

I think it's a really exciting time for iwi Māori. Many iwi are post-settlement and are really clear on the vision they have for their people. We have whānau on all fronts speaking out about issues that really affect us as Māori and change is happening. My aspirations for Ngāti Tama uri is to reconnect our people so that they can be part of this journey whether that be through wānanga, employment opportunities, as kaitiaki etc.

Lastly, a bit about me: I love to bake. I'd have dessert first and cake for breakfast. I have three boys who are the best and we live in the pā surrounded by our whānau.

KATE REDDOCK - NGĀTI TAMA ASSOCIATE TRUSTEE



**Ko Parapara tōku māunga
Ko Pariwhakaoho tōku awa
Ko Tokomaru tōku waka
Ko Ngāti Tama rāua ko
Te Ātiawa ōku iwi
Ko Ward-Holmes tōku
whānau
Ko Rob Reddock rāua ko
Schwass-Cook ōku mātua
Ko Scott tōku tungāne
Kāhore āku tamariki
Nō Ōtautahi āhau**
Ko Kate tāku ingoa

Currently I am studying level 3 and 4 Te Reo at Te Wānanga O Aotearoa in Ōtautahi and last year completed my level 1 and 2 Te Reo studies. I have had a varied professional background working for several large corporate companies, most recently for ANZCO Foods as a Logistics Planner. This year at ANZCO I have volunteered to be part of a working group that has been formed to create knowledge and awareness of Te Reo Māori and culture. Away from study and mahi I love the outdoors. Weekends will find me out with my Border Collies on the beach, hiking, out on the farm or competing in agility. The position of Associate Trustee will be my first governance role.

I am on a very new journey in discovering more about my heritage and tūpuna. Earlier this year I attended the AGM in Tākaka which has only fuelled my passion and curiosity to connect further with my whakapapa and marae. During this stay, I joined whānau in visiting sites around the rohe that are significant to Tama, including a visit to my tūpuna at the urupā. I felt an instant connection to Tākaka, my marae and tūpuna. I am very proud of my Tama heritage.

My stay at Onetahua is what triggered me to get involved further, I left feeling like I wanted to be able contribute somehow. I applied for the role of Associate Trustee as I felt I had skills I had gained in the corporate world that would benefit Tama as well as a growing understanding of Te Ao Māori.

Something I am keen to get behind is the revitalisation of our reo, including the use of our mita. I believe our reo is our taonga and something that should be preserved. I'm hoping to bring some ideas to the table on how we can help whānau with their journey learning Te Reo Māori, or perhaps encourage whānau to take the first step. I'm looking forward to understanding more about Tama's values and goals and how I can contribute.

I'd like to see a future where our reo is strong and whānau are confident to kōrero māori at home and on the marae. It is my vision that one day in the future we will have more fluent speakers of Te Reo Māori representing Tama.

REAPPOINTMENT OF TONY SEWELL TO TAMA ASSET HOLDING COMPANY



Tony Sewell has been confirmed as one of three Independent Directors for Tama Asset Holding Company for a three-year term.

Tony has had a very successful 45-year career in the property and construction sector, commencing his career as a quantity surveyor, then moving through various roles into property development and property investment. Tony has worked for some of New Zealand's major players in the property and construction sector including, Fletcher, Downer, Landcorp Property and Ngāi Tahu Property.

Tony has played an active part in industry organisations including the New Zealand Property Institute, the Property Council of New Zealand, the Canterbury Employers' Chamber of Commerce.

VACANCIES: JOIN THE TEAM AT NGĀTI TAMA

Ngāti Tama is experiencing exciting growth in line with progressing our strategic priorities and are looking for exceptional people to join our talented, dedicated, and close-knit team.

POUĀWHINA - RECEPTIONIST AND ADMINISTRATOR

This position would suit someone with flexibility, initiative and impeccable organisation skills. The position also requires resourcefulness, staying calm under pressure, effective communication, and a respect for Te Reo Māori me ōna tikanga.

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
- Administrative support to special projects.

To be successful in this position you will have:

- Excellent communication skills
- Experience in administrative, PA or similar Board secretary roles
- Excellence in developing and maintaining relationships
- Demonstrated knowledge of business administration systems
- Advanced formal writing skills and good numerical skills
- A respect and appreciation of Te Reo Māori me ōna tikanga.

This role is approximately 32.5 hours per week, with flexibility if required.

**For a confidential discussion contact
Sacha @ Rezource 027-3869288**

NGĀ MANU KŌRERO - NATIONAL SPEECH COMPETITIONS 2021

I tū tangata ai tēnei uki o Ngāti Tama ki Te Taihū a Taarewa i-te-rangi i ngā Manu Kōrero i tū ki Te Papaiōea i tēnei tau. Kei te kura o Mana Tamariki a ia e kuraina ana. He tau 13.

Taarewa i-te-rangi is a descendant of Ngāti Tama ki Te Taihū. She is a mokopuna of Mataaria Te Waari and Te Ahu Rei, who lived at Whakapuaka around the late 1890's before returning to live at Waiokura Pā, near Manaia in South Taranaki.

Taarewa i-te-rangi is a student at Te Kura Kaupapa Māori o Mana Tamariki in Palmerston North. She was placed second overall in the Te Pei Hurinui Jones - Senior Māori section at the national speech competitions behind Te Ākauroa Jacob from Te Kura Kaupapa Māori o Te Rito i Ōtaki. Taarewa i-te-rangi plans to take a gap year in 2022 and then on to university to study Psychology.

She would like to take this opportunity to thank Ngāti Tama for their support during her schooling at Mana Tamariki. Tēnā koutou e te whānau whānui o Ngāti Tama ki Te Taihū.



Taarewa-i-te-rangi (pictured left) placed second overall in the Te Pei Hurinui Jones - Senior Māori section at the national speech competitions.



AHUORA / EXPLORE OPTIONS TO EXPLORE WHĀNAU WELLBEING AND INDEPENDENCE

NGĀTI TAMA COVID DELTA RESPONSE

“Our priority is to ensure we protect the health, safety and wellbeing of our staff and whānau, with a particular focus on protecting those of our whānau members who are most vulnerable to severe illness, including pahake”

Butch Little (Chair of Ngāti Tama ki Te Waipounamu Trust)

NGĀTI TAMA SUPPORT FOR WHĀNAU

Order a Delta Kai Pack OR apply for a Delta Relief Payment.

Ngāti Tama Trustees have updated the “Covid Recovery and Response Plan” to provide additional support to whānau during this time of Covid-Delta. Whānau can now apply for one of two support streams through our Ngāti Tama App; either a \$200 kai pack or a \$200 grant. These are available to all registered Ngāti Tama members, 18 years and older. One application per year.

We are currently taking applications through our secure, online app. We encourage all whānau to use our secure online portal and email whanau@ngati-tama.iwi.nz if you have trouble signing in.

MANAAKI GRANT



If you think there are exceptional other circumstances that we should consider in supporting you with a financial grant then apply for a Manaaki Grant – up to \$500 per annum. Applications are approved on a case-by-case basis by our Grants Kōmiti.

Apply via our website:
www.ngati-tama.nz/grants

Thank you to all our whānau who submitted their covid-19 vaccination cards to enter into our Delta Vax Comp!

DELTA VAX COMP WEEKLY DRAW WINNERS



WINNERS

- WEEK 1** Nikorima Te Miha – Hūria Matenga Portrait
Cordelle Rei – \$100 Tama Merchandise
- WEEK 2** Kahutatarā Rei – Brian Flintoff Taonga
Jennifer Popham – \$100 Tama Merchandise
- WEEK 3** Kees Stafford – Robin Slow Print
Nicole Stafford – \$100 Tama Merchandise
- WEEK 4** Stacey Sinclair – Snoop Dogg Concert Tickets
Joanna Tuohy – \$100 Tama Merchandise
- WEEK 5** Paula King – 2x Return flights to Ngāti Tama AGM
Peter Rameka – \$100 Tama Merchandise
- WEEK 6** Nikita Takai – Te Waikoropū potrait
Karanā Tait – \$100 Tama Merchandise
- WEEK 7** James Wipiiti – \$200 kai pack
Kaela Schwass – \$100 Tama Merchandise
- WEEK 8** Melissa Luke – John Mitchell Books
Priscilla Talicvai (Parai) – \$100 Tama Merchandise
- WEEK 9** Leila Bailey - Landscape Canvas
Maraea Tait - \$100 Tama Merchandise
- WEEK 10** Te Rauhin Thomas - Landscape Canvas
Glenn McConnell - \$200 Tama Merchandise



AHUMAH | DEVELOP OPPORTUNITIES TO LIVE AND WORK IN TE TAUHU

- There are currently 18 iwi investors or partners across the Hāpai family –and is continuing to grow.
- Hāpai's vision is to become the pre-eminent collective iwi property investor.
- Tribal areas (rohe) are spread across the top of the South Island, Chatham Islands and right throughout the North Island.
- A collective approach broadens diversification and better manages risk for iwi investors.
- Hāpai partners with mana whenua iwi and hāpu to combine capacity with proprietary opportunities and creating collective value.



HĀPAI COMMERCIAL PROPERTY LP UPDATES

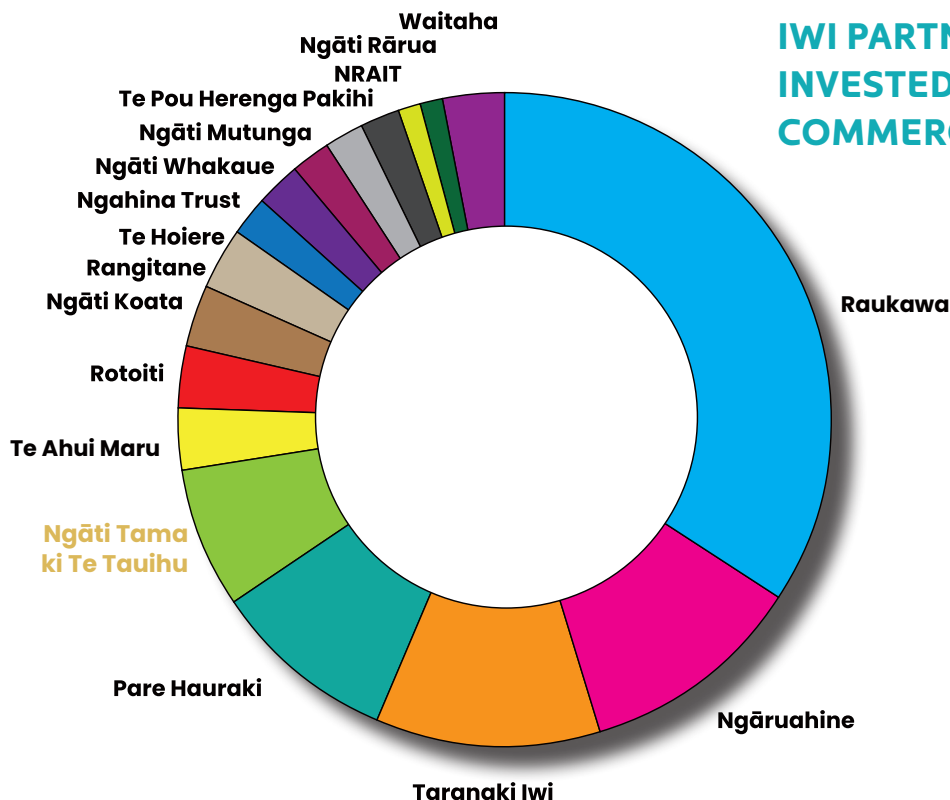
Ngāti Tama is a partner in Hāpai and have 7.5% interest shares in Hāpai Commercial Property LP.

Hāpai Commercial Property's focus is to build a highly diversified, investment grade commercial property portfolio that will deliver dependable income and capital growth.

There are currently 18 iwi investors or partners across the Hāpai family –and is continuing to grow. Hāpai is managed by Koau Capital and has commercial property investments across Aotearoa NZ.



Hāpai as a term means to 'support' and to 'uplift' – Manawa hapainga mai te motu – Supporting and empowering commercial leadership, excellence and growth through iwi collective investment.



IWI PARTNERS INVESTED INTO HĀPAI COMMERCIAL PROPERTY



McLeod Street
Hawkes Bay DHB, Hawkes Bay



George Street
Farmers, Dunedin



Stark Drive
Original Foods, Christchurch



Macleans College
Auckland



Devonport Road
Sharp Tudhope, Tauranga



Awatoto Business Park
Ziwi Petfood, Hawkes Bay

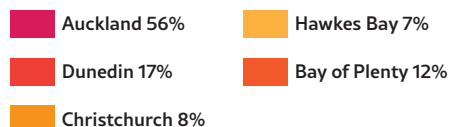
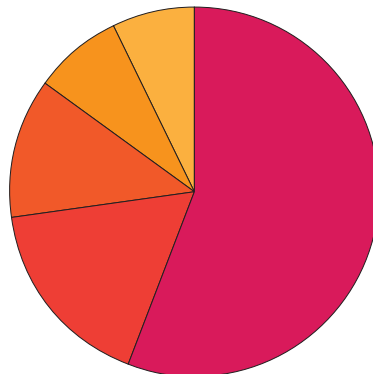
Property	Type	Location	Major Tenant
Macleans College	Ground Lease	Auckland	MOE
McLeod Street	Office	Hawkes Bay	Hawkes Bay DHB
Stark Drive	Industrial	Christchurch	Original Foods
Devonport Rd	Office	Tauranga	Sharp Tudhope
George Street	Bulk Retail	Dunedin	Farmers
Properties Under Development			
Ziwi	Industrial	Hawkes Bay	Ziwi Petfood

Hāpai Commercial Property LP Portfolio at a glance

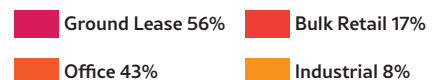
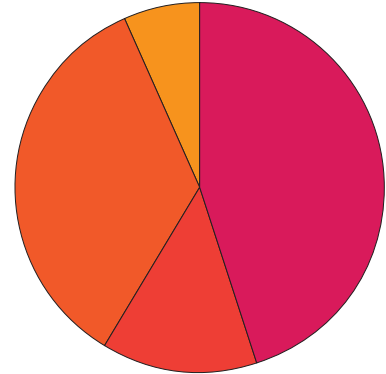
Through Hāpai Commercial Property LP, Ngāti Tama own six properties with other iwi partners invested into Hāpai. Hāpai Annual Reports available on our website www.ngatitama.nz

The pie graph below showd the current Hāpai location and type of buildings property portfolio at 30 June 2021:

Location of buildings



Type of buildings



KŌRERORERO O NGĀTI TAMA

Hui-a-Tau and Whānau Wānanga

AGM: Saturday 23rd April, 2022
LOCATION: Golden Bay Rec Park Centre, Mohua
TIME: TBC

WANANGA: Fri 22nd April – Mon 25th April, 2022
LOCATION: Onetahua Marae

RSVP to whanau@ngati-tama.iwi.nz

Covid protocols will be in place, at both events and venues.

TRAVEL SUBSIDY

After feedback from our AGM earlier this year and recognising the barriers whānau face to participate in Tama kaupapa in Te Taihuhu, Ngāti Tama ki Te Waipounamu Trustees have approved a travel subsidy for whānau to attend our wānanga or AGM.

The individual subsidy or whānau subsidy is available to all registered adult (18+) members. Subsidy amount will be based on where the whānau member is zoned.

ZONE

ROHE A - TE TAUHU

COST

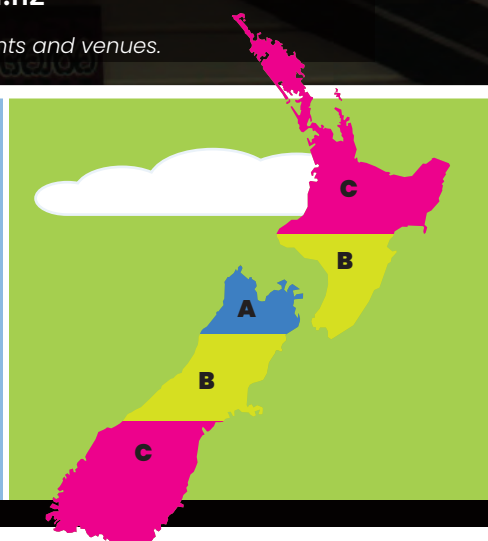
\$50

**ROHE B - TE TAUHU TO
ASHBURTON AND
WELLINGTON TO NEW
PLYMOUTH**

\$100

**ROHE C - ASHBURTON
SOUTH AND NEW
PLYMOUTH NORTH**

\$150



CALL FOR CARVERS AND ARTISTS FOR UPCOMING NGĀTI TAMA PROJECTS

Ngāti Tama are calling for artists and carvers for our upcoming projects.

- Pouwhenua
- Whakairo
- Taonga
- Mahi Toi
- Raranga
- All art forms and medium

WE NEED YOU!

If you have a passion for art or are an experienced carver, we would like to hear from you.



Contact us at the office or email pouawhina@ngati-tama.iwi.nz with a portfolio of your work and to register your interest.

HE RINGATOI O NGĀ TŪPUNA

Isaac Coates was an Englishman who lived in Wellington and Nelson between 1841 and 1845. During that time he painted watercolour portraits of 58 Māori from Nelson, Marlborough, Wellington, Waikanae and Kāpiti. Some of these portraits have been well-known for nearly 180 years, although their creator was not definitively identified until 2000. The discovery in 2007 of a Coates book of portraits in the Pitt Rivers Museum at Oxford University added many previously unknown images to his body of work.

The portraits depict Māori men and women from chiefly whakapapa, as well as commoners and at least one slave. 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 more stereotyped work of some of Coates's contemporaries. Whānau, hapū and iwi treasure Coates's works because they are the only images of some tūpuna, and they are reminders of those who risked their lives to bring their people to a better life in the Cook Strait regions of Kāpiti coast, Wellington, Nelson and Marlborough.

In 'He Ringatoi O Ngā Tūpuna eminent Te Tauihu' historians John and Hilary Mitchell 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. As well, they discuss Coates's work, and the many copies of his portraits held in collections in New Zealand, Australia, the US and UK.

PURCHASE A COPY OF THIS TAONGA FROM NGĀTI TAMA

- **COST: \$50.00** (including postage)
- **Retail: \$79.95**

HOW TO BUY:

1. Email pouawhina@ngati-tama.iwi.nz to confirm your purchase, include your postage information
2. Deposit monies to:
Ngāti Tama ki Te Waipounamu Trust
 - a. **Bank account:** 12-3193-0025098-00
 - b. **Reference:** Coates
 - c. **Code:** Your Name
3. Once payment is confirmed the book will be posted



TAMA MERCHANDISE - NEW SUMMER RANGE AVAILABLE

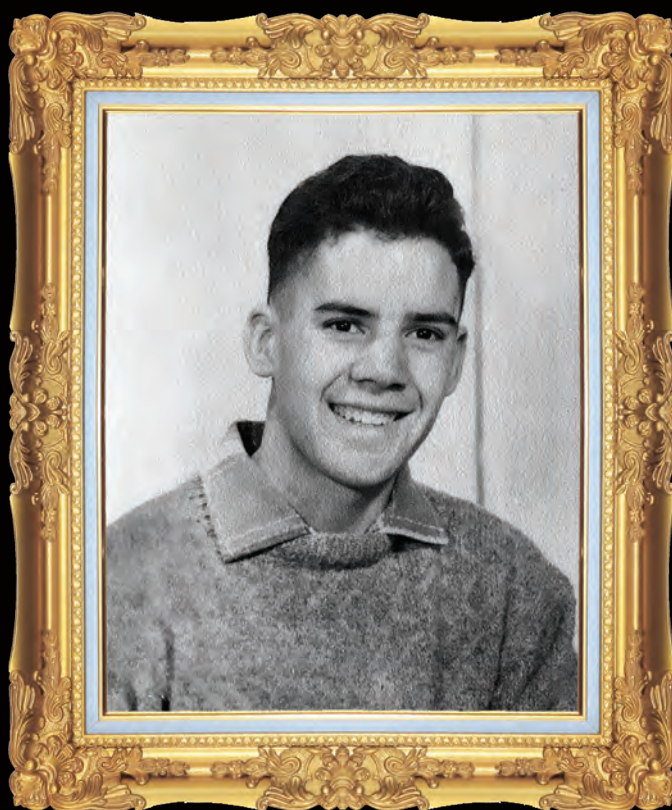
Available online at ngatitama.konstruk.com. All sizing on webstore. If you are not sure of size, go bigger!



A vailable in grey marle



Keep and eye out for new summer items to be added to the range.



CONTACT US

NGĀTI TAMA KI TE WAIPOUNAMU TRUST
74 Waimea Road, Nelson 7010

MAILING ADDRESS
PO Box 914, Nelson 7040

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