

# Ngāti Kuia Maranga Mai

December 2019 | Issue 07

## VALUES | POU

Te Pūtea – Assests

Ngāti Kuitanga – Identity

Te Tangata – People

Te Taiao – Environment



## MIHI KI NGĀ MATE

POU: TE TANGATA | NGĀTI  
KUITANGA

He ura i tangihia,

He maimai aroha.

Ki a koutou kua riro atu  
ki te pō.

Ki te kāpunipunitanga mai

nā i te ao wairua,

he waka i whītiki,

he waka ka wehe i te hono.

E eke wairua atu ki te tihi

o Maungatapu.

Haere atu rā, haere ki te

iwi nui i tua o Tawhiti nui,

Tawhiti roa, Tawhiti pamamao.

## CHAIRMAN'S REPORT

POU: NGĀTI KUITANGA

Tēnā koutou e ngā whānau o Ngāti Kuia

We have had a very busy year. To illustrate, the past month gives insight of what the Trust has been involved in with Ngāti Kuia taking a lead role in events of national significance. We featured in Tuia 250, a celebration of Pacific exploration with our waka Te Hoiere in the welcoming fleet to Pacifika waka and Cook's Endeavour at Meretoto, over three days beginning Friday 21 November.

Being part of Encounters and Exchanges, an international conference of three days beginning Sunday 1 December, was also particularly useful. The theme, the meeting of explorers and their sciences with indigenous cultures and subsequent outcomes, were discussed. All Kurahaupō waka iwi were involved in some way including making presentations. The strong iwi presence was noted and certainly appreciated by the organisers.

Next, we had a pōwhiri at Te Hora Marae, Friday 6 December, and announced Kotahitanga mō Te Taiao with Minister for the Environment, Eugenie Sage present. The intention here is to make better the conditions in Te Hoiere awa and moana, a national exemplar activity. Having Kaumātua present gave the day a special flavour – including kai!!

These will give some idea on what we now must accommodate out there in the wider community. We are determined to demonstrate that we are indeed partners in meeting the needs of our community. It is therefore, pleasing to note, that we have in fact fronted at the highest level. That our own people were positively engaged in the leadership of these activities is pleasing. I am extremely proud of their efforts.

May you all have a restful festive season and return to the new year with vigour.

Nāku noa, nā  
Waihaere Mason  
MNZM



Top: image courtesy of Julia Eason, Bottom left: image courtesy of Rebecca Mason, Bottom right: image courtesy of Melissa Banks



Above: Our tamariki at Ngāti Kuia Weekend celebration. Image courtesy of Melissa Banks

## GRANTS

POU: NGĀTI KUIATANGA | PŪTEA

### BACK TO SCHOOL GRANTS

Open: Monday 13 January 2020

Close: Friday 31 January 2020

### TERTIARY GRANTS

Open: Monday 10 February 2020

Close: Friday 28 February 2020

### OTHER GRANTS & SCHOLARSHIPS

Māori Education Trust – [www.maorieducation.org.nz](http://www.maorieducation.org.nz)

The MacDiarmid Institute – [www.macdiarmid.ac.nz](http://www.macdiarmid.ac.nz)

## MĀTAURANGA PROJECT UPDATE

POU: NGĀTI KUIATANGA

VANYA GEORGE

One of the really interesting parts of this new role has been reading through our strategic goals and getting to understand the long-term vision for our people. It is even more interesting to see the things written on paper coming to fruition. They are no longer just words or aspirations, they are things that we are seeing, hearing and living each and every day. The long-term vision is organised into 4 interconnected pou.

One of our pou is Te Tangata with a vision for “Kia Ora te tangata”, healthy, wealthy and educated. There are so many ways already that we are fulfilling this long-term vision. I would love to highlight just one of these in this article. Te Pua Mokopuna Ora, nicknamed Te Pua is a home-based whānau-driven Ngāti Kuia early childhood initiative. Te Pua was born out of our te reo me ōna tikanga strategy and was named by Huataki Whareaitu. “Takata te pua” ki te reo o Kuia, or prepare well the seed, with the voice of Kuia. This phrase comes from a tupe or incantation from an iwi collection of Ngāti Kuia waiata, karakia and kōrero recorded in the late 1800s. Te Pua is based at Te Hora Marae on Tuesdays and Wednesdays and has built a group of whānau that attend regularly with their tamariki over the past 2 years. Supported by Te Pūtahitanga, Te Pua gives our youngest members the opportunity to develop their sense of Ngāti Kuia.

As we move into the next stage of strategic planning, we invite you all to have your say. We have our online survey for you to complete and hui dates are as follows.

Survey link: <https://www.surveymonkey.com/r/ngatikuaieducation>

#### HUI DATES:

**Thursday 12 December 2019 5:30-7pm, Nelson office**

**Thursday 19 December 2019 5:30-7pm, Blenheim office**

**Thursday 23 January 2020 5:30-7pm, Nelson office**

**Wednesday 29 January 2020 5:30-7pm, Blenheim office**

Nau mai haere mai e te whānau. It will be great to see you.



Above: Image courtesy of Ngāti Kuia Facebook page

## SAVE THE DATE – ROADSHOW 2020

POU: NGĀTI KUIATANGA

Tēnā koutou e te whānau, we now have our dates secured for the 2020 Ngāti Kuia Trust Roadshows. They are as follows:

<b>Nelson</b>	<b>Sunday 16 February</b>	<b>Auckland</b>	<b>Friday 21 February</b>
<b>Blenheim</b>	<b>Monday 17 February</b>	<b>Wellington</b>	<b>Saturday 22 February</b>
<b>Christchurch</b>	<b>Tuesday 18 February</b>	<b>Levin</b>	<b>Sunday 23 February</b>

Venues will be shared in the new year. We look forward to seeing whānau all around the motu!





Above: Image courtesy of Mark Moses

# NGĀTI KUIA WĀHI TŪPUNA SERIES ONE

POU: NGĀTI KUIATANGA | TE TAI AO  
MARK MOSES

The next time you are driving near Havelock go up to Cullens Point and have a look.

Kaikaiāwaro is credited with making the navigational part of the Pelorus river by digging it out with her nose, making deep rua as she went. She was trying to find a way to Whakatū (Nelson) for Matua Hautere. The Pelorus district, river and sound was named after Matua Hautere waka, Te Hoiere. As Matua Hautere explored the area, he left several place names. After exploring he went up Tennyson inlet, he named it Te Awaiti, the Little river, and an Island there continues to bear this name. When he came to the Pelorus estuarine he named it Te Awanui, the Big river.

Tima-hau and Waka-rētū are the bays at the entrance to Te Awanui (Pelorus estuarine). Kaikūmera, meaning to eat kūmera is the bay at the northern entrance of Pelorus river. Te Hapua (Brooklyn Bay) is the next bay, it was used as a pahi (campground) by Ngāti Kuia. Hapua means to hollow out and is where one of the rua or holes made by Kaikaiāwaro when she was navigating the Pelorus river.

Te Matau, means fishhook which is the shape of the land and is located at the southern entrance of Te Hoiere awa. Te Matau comprised of 20 acres and was purchase back from the government on 18 April 1857 by Te Rihia Honomara, Tuiti Te Horo, Hōhepa Pōkikī and Ihaka Tekateka using the money they had received from the 1856 Ngāti Kuia Deed of Sale. The Ngāti Kuia Kāinga Tutae parapara was located here. It was sometimes called Joe's Pa in reference to Hōhepa Pōkikī (Te Roiti) who lived there.

Paranui, also known as Blackbull, is at the southern exit of the Pelorus river into Te Awanui. Mud from here was used for the dying of harakeke (flax). Paranui was purchased back from the Crown by Ngāti Kuia tūpuna. It was later sold in 1890. Watene and Amiria Macdonald whānau lived here in the 1950s.



Above: Image courtesy of Mark Moses

Motueka was the name of the land area currently occupied by Havelock Township between the two rivers and on the estuarine area. According to Ngāti Kuia tradition it is a Hawaiki place name that has been localised to the birding practice of laming (motu) a weka and tethering it to a stick so it may call out other weka to be caught.

Ngāti Kuia had a kāinga here in the 1850s of the same name. The rangatira Manihera Maihi and Hura Kopapa agreed to give up the land as part of the 1856 Ngāti Kuia Deed of Sale so the town of Havelock could be built there. They were offered town sections as a personal inducement and told that European settlement would bring many benefits to their people. Motuweka is in the shadow of the hill Ta Koreka. It is the old Ngāti Kuia dialect of replacing an “ng” with a “k”. Ta Koreka (Korenga) means, thy absence.

Kaituna means to eat eels, and this is what the river was famous for. At the historical entrance to the river was the Tauranga waka called Pareuku, also known as Pōkiki. Pareuku means clay cliff. Pōkiki was a Ngāti Kuia rangatira who lived at Orakiawhea Pā in the 1840s and is buried near there.

Rounding back to Te Kariri (Cullens Point), which means to sail together, and where we’ve started our haerenga ki pūrākau mō Ngāti Kuia wāhi tūpuna. This place was used as a pahi for fishing. From Cullens Point lookout you can get a good view of Havelock and the estuarine area. Te Poho a Kuia (The breast of Kuia) is the name of the hill at Cullens Point. We received some land here as part of our Ngāti Kuia Treaty Settlement.

I hope you enjoyed this kōrero e te whānau. We are anticipating sharing a full series of pūrākau over 2020. Watch this space.

## TE TAI AO ACCOMPLISHMENTS – NEWS FROM OUR WAIRAU OFFICE

POU: NGĀTI KUIATANGA | TE TAI AO  
JULIA EASON

Our goals at the Wairau office are to make the day to day mahi easy and interesting. Over the last twelve months we definitely have had a lot to talk about. In review, this year has seen a huge shift in our Te Tai ao mahi, from being reactive and responsive to being proactive with projects driven by our own long-term strategy.

Staff have been deep in the design and development of several influential workstreams including Raymond's role as chair of Tōtaranui Trust, which hosted the Tuia 250 flotilla and organised all the local events. We are often advocating for the interests of the iwi and our strategic plan with Crown departments and ministries and directly with some Ministers. Our relationships with our local councils continue to strengthen and our input to their planning and prioritising activities is valued and incorporated into decisions.

As a key partner in the steering group of the recently announced Te Hoiere Project, a joint restoration project with department of conservation, ministry for the environment and the local Council, Ngāti Kuia are equal partners on this project and we are leading several aspects of the project including determining key outcomes and hosting community engagement. This is exciting as we are at the wheel rather than the historic positioning of iwi as a community interest group. It has been great for whānau to get involved in these projects through the development of our Te Tai ao iwi management plan, which will direct all our other Te Tai ao mahi.

We are lucky that a lot of research has been done by so many whānau over the years, which shows just how strong and rich the relationship to this place is right down to the individual level. Now we are working together to bring that knowledge into one big kete so we can use it to make good decisions for the future of this place. We encourage all whānau to come into the office, give us a call, or attend noho over the next year to express your views, share knowledge and offer ideas.



Top and bottom: Images courtesy of Rebecca Mason



On a more whānau orientated perspective, Ngaire is the manaaki queen. The Wairau office is a joyous place with her here. A highlight of the year has been hosting many kaumātua at regular morning teas over the months, receiving visitors almost constantly some days and overseeing a refurbishment of the office, including decals on our doors and windows that look very smart and let a lot of light in. We look forward to seeing as many whānau again in the new year and hope you have a safe and relaxed summer.



Above: Image courtesy of Rebecca Mason



Above: Image courtesy of Melissa Banks

## HE MAUNGA PAKOHE RAUTAKI HAUORA

POU: NGĀTI KUIATANGA  
VICKY THORN

Guided by our strategic plan, the vision is to understand what the pinnacle of best hauora outcomes are for our whānau.

Taking a research evidence-informed approach is essential to ensure that we understand more fully the needs of our whānau. Understanding what constitutes health and wellbeing for Ngāti Kuia is an important process in the formation of strategic priorities and supports the development of hauora for Ngāti Kuia.

Researcher Madi Williams, project manager Vicky Thorn and an evolving group of specialists and whānau, all of Ngāti Kuia whakapapa, are working on and contributing to the kaupapa in leadership and support roles through a methodology of pūrākau (storytelling).

The approach is kanohi ki te kanohi, face to face, by whānau for whānau. A critical responsibility for us as Ngāti Kuia, is to improve our health and wellbeing for all Ngāti Kuia whānau, our hapū and iwi. Statistics indicate that Māori has on average the poorest health status of any ethnic group in Aotearoa.

We need to establish what this means for Ngāti Kuia, and how we are to move forward from a deficit statistic to that of strong hauora focus, with an economic advancement that benefits us all. To do this Ngāti Kuia need to look within our own for the answers to our wellbeing, in matters of cultural, social, human, environmental and an economic sense.

This begins with talking to our whānau, to gather our history to better understand where we have come from, and establish through research, how we can move forward into the future. The project team commenced their kanohi ki te kanohi in October and are making good progress in connecting with whānau. There is still much work to be done, the team are keen to keep the positive energy and support from whānau going. We welcome your story and look forward to our hui.

The information stall at the Ngāti Kuia weekend was a success with positive whānau participation in naming what hauora meant to them.

# TE IPUKAREA TE TAUIHU O TE WAKA A MĀUI 2020

POU: NGĀTI KUIATANGA | TE TANGATA  
WAYNE HIPPOLITE

On Saturday 7 December the third annual Te Ipukarea sports day was hosted by Ngāti Rārua at the Motueka Sports Recreation Centre. We had kaumātua, mens, womens, rangatahi and tamariki teams competing in Touch, Kī-o-Rahi, Basketball, Euchre and Netball. A big mihi to all of our whānau who represented us on the fields, courts and tables. A special mention to those that travelled long distances to return home and don the Kuia singlets. We hope to see as many of our whānau participate, cheer, cook, manage, mirimiri and soak in the cool atmosphere that is Te Ipukarea next year. Ngāti Toa Rangatira are the hosts for 2020. The results for this years' event are listed to the right.



## NGĀ WHAKAIHUWAKA O TE RĀ NEI:

### KI-O-RAHI

Wāhine – Ngāti Koata

Tāne – Ngāti Toa Rangatira me Ngāti Kuia

Rangatahi – Ngāti Tama

Tamariki – Ngāti Tama

### TOUCH RUGBY

Wāhine – Ngāti Kuia

Tāne – Ngāti Toa Rangatira

Rangatahi – Ngāti Rārua

Tamariki – Rangitāne

### NETBALL

Wāhine – Ngāti Kuia me Te Ātiawa

Tāne – Ngāti Kuia

### BASKETBALL

Wāhine – Ngāti Koata

Tāne – Ngāti Toa Rangatira

Rangatahi – Ngāti Toa Rangatira

### EUCHRE

Ngāti Rārua







## HIGHLIGHTS FROM THE YEAR

POU: NGĀTI KUIATANGA  
CHALLEN WILSON

2019 has seen a lot of growth, development and connecting with our people at scale. From new team members beginning their journey with us to trialling a Ngāti Kuia weekend (rather than just a day). We have programmes of work taking place through hauora, mātauranga, te taiao, pūrākau and at Te Hora. Preview snapshots of the year in review as collected in our ePānui editions about whānau stories, new staff, Ngāti Kuia Weekend, kaumātua christmas lunch, Te Hoiere awa catchment project, AGM, whatu kakahu launch, Tamariki Toa and Te Pītau Whakarei kapa haka, honeybee course, kaumātua morning teas, kapa haka wānanga and much more...and if you want to see the full stories, let us know and we can email the ePānui through to you for your reading pleasure.



## CHRISTMAS CLOSING

POU: NGĀTI KUIATANGA

The Whakatū and Wairau Offices will close on Friday 20 December 2019 and reopen on Monday 6 January 2020. Have a joyous Christmas e te whānau, be safe on the roads and most of look after self and one another.





## Ngāti Kuia Maranga Mai

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