

TE TĀTORU O WAIRAU  
CULTURAL NARRATIVES

# ngā kōrero tuku iho

First published in New Zealand  
by The iwi of Te Tātoru o Wairau: Ngāti Rārua, Ngāti Toa Rangatira, Ngāti Kuia, Rangitāne o Wairau

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# rārangi upoko

# KARAKIA

## INCANTATIONS

### **Uea, uea,**

Waerea, waerea  
Uea ki a Ranginui e tū iho nei. Uea ki a  
Papatūānuku e takoto ake nei.  
Waerea, waerea, waerea. Waerea ki uta,  
waerea ki tai, waerea ki te onetapu  
E Rongo, whakairihia ki runga  
Tūturu ō whiti whakamaua kia tina  
Tina! Hui ē. Tāiki e!

### **Ehara taku reke**

I te rerekē,  
hua noa nāku  
He mātau nāhaku  
I ruia mai i runga o Rangiātea  
I ngā pora rā i,  
i rere mai i tawhiti  
I te kāinga i ana papa nui

### **Tō ake nei au i taku waka ē!**

Tō ake nei au i taku waka, te waka nā Tūrangi ē.  
Ko Hawai' taku waka

Tō ake nei au i taku waka ē!  
He waka ihu moana,

Tō ake nei au i taku waka ē!  
He waka taua nā Tamawhai, nā Tūrangi  
Tō ake au i taku waka, ko Kurahaupō  
He waka uruuru moana, he waka uruuru kapua  
Nāu, e Tirea, i te marama i whanake

Tō ake nei au i taku waka ē!  
Horonuku-ātea, Horo moana waipū  
Kia ea ake ana koe, te toi whenua ki a au, E  
Kurahaupō ē!  
Kia ea ake ana koe ko te toi whenua, kia ea ake  
ana koe ko te Toi-te-huatahi, ki au ē, he toi  
tangata, he toi tupua, he toi mai ki a au,  
whakauru tū ki tawhiti, whakauru rangi, ki  
mamamo, ki te ihu whenua ia a koe e Toi ē,  
Tēnei au te whanatu nei, tēnei au te paneke atu  
nei, tēnei te turuki atu nei. He toi ka wheau ki  
tawhiti, he toi ka wheau mai ki a au,  
Kumea mai kia piri, kumea mai ki taku aro,  
He toi matua, e tāiki ē!  
Ki tēnei tama, ē!

This karakia is a waerea. Its purpose is to invoke the clearing of the sky and earth, the shores to the oceans, and our sacred soils. It calls us to elevate and bind ourselves together, so we go forward in unity.

This karakia emphasises the importance of learning and maintaining knowledge. Rangiātea is the place where Tānenuiārangi brought the baskets of knowledge to mankind and this karakia can be found in the Ngāti Kuia, E. W. Pakauwera manuscripts.

This karakia was said over the Kurahaupō waka. After this karakia had been recited, Kurahaupō was dragged down to the water at dawn and the crew took up their appointed places.

# MIHIMIHI

## OPENING TRIBUTE

Whakarongo mai te iwi nei  
Whakarongo mai te motu nei  
Whakarongo ki te manu o te Tātoru o Wairau  
e korokī ana

Ānei ngā manukura o te kaupapa o Te Puta ki Wairau  
tae noa ki ngā kokoru o te Tauihu o te  
Waka a Māui e mihi nei

Nō reira, Rarangi maunga tu te ao, tu te pō  
Ko Maungatapu tae noa ki te Tapuae o Uenuku  
Rarangi tāngata, ka ngaro, ka ngaro. Haere ngā mate,  
haere, haere atu rā, Koutou ngā mate o te wā, o te  
mate urutā

Tēnei te mihi o ngā kaitiaki o Ngāti Kuia, Ngāti Rārua,  
Ngāti Toa Rangatira, mātou ko Rangitāne o Wairau ki  
nga tautiaki me ngā kaipupuri taonga, arā, ko nga  
kura o ngā kōhine, o ngā taitama, ngā tauira o te kura  
tuarua o Wairau me te Tahūhū o te Mātauranga.

He kaupapa nunui tēnei hei tiaki i ngā tamariki me  
ngā reanga o āmuri ake nei. Nō reira, tēnā koutou,  
tēnā koutou, tēnā tātou katoa.

**Te Kenehi Teira** / Iwi representative and Co-Chair of  
the Education Partnership Group (EPG) for Te Tātoru  
o Wairau.



# HE KŌRERO WHAKATAKI

## INTRODUCTION

Woven throughout the fabric of the landscapes which surround us in the Wairau are the enduring narratives of those who have gone before us, those who walk among us and those who will walk in their footsteps.

The purpose of this rauemi (resource) is to activate and strengthen your understanding of our iwi (tribal grouping) narratives, the cultural constructs, and concepts embedded throughout te ao Māori through the eyes of Ngāti Rārua, Ngāti Toa Rangatira, Ngāti Kuia and Rangitāne o Wairau.

The concepts explored through this narrative collection are significant stories handed down through generations of families. These stories symbolise the intense relationship we have with the environment and our concept of mauri (life force). Our relationships with the physical and spiritual world are integral to our identity as a people.

The Wairau Valley is of national and international significance. Ancestors undertaking the act of taunahanaha (claiming and naming) of significant geographical features and natural phenomena. Then incorporating them into pūrākau (oral traditions), waiata (songs), and karakia (incantations) ensured that information was remembered and made accessible to those entrusted with this vital knowledge.

Taunahanaha is critical to connecting our people with whenua (land), awa (rivers), and moana (oceans). Across the Wairau our tūpuna (ancestors) such as Māui, Te Hau, Kupe, Matua Hautere, Tukauae, Huataki and Tarakaipa and their accounts of events and settlement are written into the landscape. These linguistic devices are key to understanding how our people interpreted and made sense of the world.



Here, in the 13th century, Polynesian ancestors established a thriving community. A new and temperate environment compelled these first New Zealanders to develop other modes of living from that of their ukaipō (origin). A culture developed around the moa and the manufacturing of argillite tools which lasted for approximately 150 years. These ancestors were both innovative and resilient, leaving behind environmental lessons that we in the present must remember and act on.

The iwi and hapū (sub-tribal grouping) of Te Taihū (the top of the South Island) have described their identities in the following terms: Rangitāne o Wairau and Ngāti Kuia are descendants of the captain and crew of the Kurahaupō waka. For a long time, they were the tangata whenua (people of the land) of Te Taihū. Ngāti Toa Rangatira and Ngāti Rārua are descendants of the captain and crew of the Tainui waka and migrated to Te Taihū in the 1820s and 1830s. Today, they are bound together by whakapapa, co-residence, and overlapping customary rights.

These relationships are complex, although there were periods of conflict, extended periods of peace followed. These ancestors demonstrated an ability to bring communities together, they were able to resolve conflict and move their people into a space where all would benefit.

Between 2000 and 2004 the Waitangi Tribunal heard the Treaty claims of Te Taihū iwi. The Tribunal found that the Crown had failed in its obligations to protect iwi. As part of settling the claims the Crown issued an apology and made available for purchase certain school properties across Te Taihū. The right of first refusal process was an acknowledgement of the loss experienced by iwi as a result of the Crown's actions and omissions. The result of this being Ngāti Kuia purchasing the Bohally intermediate and Marlborough Girls' College sites, along with Rangitāne o Wairau purchasing the Marlborough Boys' College site. Iwi across Te Taihū have purchased school sites to be actively involved in the benefits education can provide for mokopuna (grandchildren), communities, whānau (families), hapū, and iwi.

It will be critical for each of the iwi, Ngāti Kuia, Rangitāne o Wairau, Ngāti Rārua and Ngāti Toa Rangatira to be involved in the teachings of their historical accounts and the connections of whakapapa to people and places to appropriately acknowledge the peoples and history of this area. This is to ensure accuracy and integrity of the narratives are upheld.

Iwi share occupation and use of various areas within the Wairau, governed by whakapapa connections and tikanga (cultural guidance) between iwi. This relationship can sometimes be complex and difficult to navigate, however it will be integral to establish strong and enduring relationships and partnerships for the success of this project moving forward.

Innovation, resilience, tenacity, determination, the ability to resolve conflict and bring communities together are qualities that have been demonstrated over multiple generations and are touched on through the sharing of these narratives. These are the very qualities that Marlborough Schools should instill in their students, and in doing so, help build a prosperous and tolerant community where all peoples are valued. These stories reflect our location, but most importantly the values, spirit and examples of what iwi want children to feel, hear, and see

This rauemi provides the opportunity to explore narratives of origin, settlement, and progress; identify sites of significance; experience cultural concepts and values, which apply in a historical context; and recreate influences derived from these narratives and concepts.

Through the use of this rauemi, the project design, culture, and values of iwi will be inextricably linked to ensure schools move forward in an uplifting and informed manner.



ngā kōrero  
tuku iho,  
ngā kōrero  
motuhake

# NGĀTI TOA RANGATIRA

## HE KŌRERO TUKU IHO MŌ WAIRAU

### **Ko Tainui te waka**

Tainui is the ancestral waka from Hawaiki

### **Ko Tokomaru te maunga**

Tokomaru (Mt Robertson) is the mountain of spiritual significance

### **Ko Wairau te awa**

Wairau is the river that provided sustenance and resources for the wellbeing of the iwi

### **Ko Wairau Pā te marae**

Wairau Pā is the marae and papakāinga that continues to provide a tūrangawaewae for our iwi

### **Ko Ngāti Toa te iwi**

Ngāti Toa is the tribe

**Ngāti Toa Rangatira (Ngāti Toa)** is descended from an ancestor named Toa Rangatira from the Tainui tribes of Kāwhia. He was named after a dispute his paternal grandfather, Tūpāhau, had with a rival tohunga named Tāmure. Although heavily outnumbered in battle, Tūpāhau won the battle and made peace with his foe. Tāmure complimented the leniency of Tūpāhau by remarking "Tēnā koe Tūpāhau, te toa rangatira" (Hail Tūpāhau, the chivalrous warrior). A grandson was born to Tūpāhau shortly afterwards and was named Toa Rangatira to commemorate this event.

Toa Rangatira was known as a formidable warrior and enthusiastic gardener. He was famed for his ability to provide protection and sustenance to the people of Kāwhia. He displayed unique skill with the taiaha and possessed unmatched leadership qualities and military prowess. Because of this, his descendants and others coalesced into the Ngāti Toa tribe.

Descendants of Toa Rangatira migrated from Kāwhia in the early 19th century in a series of migrations collectively known as Te Heke Mai i Raro.

The migrations and consequent conquests, under the leadership of Te Rauparaha, included the allied tribes of Ngāti Rārua, Ngāti Koata and Ngāti Raukawa of the Tainui / Waikato region, and Ngāti Mutunga, Te Āti Awa and Ngāti Tama of the Taranaki region. Together they established dominion throughout the Raukawa Moana (Cook Strait) region. Some significant battle sites are located at Te Kōwhai, Te Karaka, Ōpua and Tuamarino.

Ngāti Toa later established settlements in the Wairau district centred on the coastal sections of Karauripē (Cloudy Bay), Wairau Pā along the fertile mouth and banks of the Wairau River and Ōtauirā Pā in Waikutakuta (Robin Hood Bay).

The proximity of these settlements to anchorages and resources enhanced the close trade association Ngāti Toa had with early European whalers and settlers.

Cultivations and food gathering areas were located throughout Karauripē and Wairau, particularly at Waikārapi (Vernon Lagoons) and Kaparātehou (Lake Grassmere).

Ngāti Toa traded flax, timber, fresh water, food and labour for munitions, tobacco and new technologies. Land was sometimes leased or gifted, particularly to those who had married into the iwi.

The infamous Blenkinsop Indenture of 1832 whereby Captain John Blenkinsop had negotiated permission to draw sufficient water and timber from the Wairau as required for the simple one-off payment of an 18-pound cannon.

The agreement, signed by Te Rauparaha, Te Rangihaeata, Te Whiti and others, was in fact a deed of sale for the entire Wairau Valley. Enraged by this deceitful ruse, Te Rauparaha tore up the deed. The cannon is now placed outside the Marlborough District Council offices.

On 17 June 1840 Te Tiriti (the Treaty of Waitangi) was brought to Karauripē by Thomas Bunbury aboard the HMS Herald. Nine rangatira signed it including Nohorua, Te Kanae, Te Whāiti, Pūkeko, Te Wī, Eka Hare, Puke and Māui Pū, and Ihaia Kaikōura of Rangitāne. Nohorua had his son-in-law, Joseph Thoms sign it so he would share the blame if his children lost their land because of signing Te Tiriti. Ngāti Toa Rangatira hoped that by signing Te Tiriti the British would halt duplicitous land deals.

The first test of British justice would emerge with the rape and murder of Rangiawa Kuika and her son by a Pākehā named Richard Cook in 1842. Kuika was a niece of Te Rauparaha, and sister to Wairau chiefs Wī Te Kanae, and Rāwiri Puaha. Although Cook's wife was to testify that he was guilty, she was disqualified from giving evidence as she was the accused's spouse. The case ended with the acquittal of Cook due to insufficient evidence. The result of this was that Ngāti Toa lost faith in the British Crown to adjudicate fair outcomes for Māori.

The Blenkinsop deed later re-emerged after Colonel Wakefield of the New Zealand Company (NZ Company) purchased it from Blenkinsop's widow for £300. The NZ Company, now claiming ownership of the Wairau, began surveying the land to sell to immigrants from England.

The surveyors were evicted by Te Rauparaha and Te Rangihaeata as they maintained that the land had not been sold. Ngāti Toa had been prepared to follow due process and twice sent delegations to Nelson to ask that further surveying was delayed until after the decision of Commissioner Spain.

Unwilling to heed the advice of Ngāti Toa chiefs, a group of armed settlers from Nelson went to Wairau to arrest Te Rauparaha and after a tense standoff, another Ngāti Toa woman, Te Rongo, wife of Te Rangihaeata, was killed by a stray bullet.

Enraged, Te Rangihaeata demanded utu resulting in the deaths of 22 British settlers. Four Ngāti Toa were killed in the ensuing musket battle. This incident was fought on the banks of the Tuamarino River on 17 June 1843, exactly three years after the signing of Te Tiriti at Karauripē.

Governors Shortland and Fitzroy, investigating the incident, later exonerated Te Rauparaha and Te Rangihaeata, and in 1844 declared that the Wairau had not been sold.

Despite this, in 1846 Governor Grey in an effort to destabilise tribal authority ordered the military to forcefully expel Te Rangihaeata from Ngāti Toa territory, and illegally detained Te Rauparaha, keeping him under house arrest without trial in Auckland.

Ngāti Toa were forced to secure the release of Te Rauparaha by selling the Crown over 600,000 acres of land in Wairau and beyond for £3,000, and about 70,000 acres in the Porirua district for £2,000. Further forced land alienations in the following decades left Ngāti Toa virtually landless. Additional Crown policies severely undermined the rangatiratanga of Ngāti Toa reducing the power and influence of senior chiefs and the ability to determine tribal authority. Combined, these actions and their effects had a profound impact on Ngāti Toa trust in the British regime.

In 2014 Ngāti Toa settled historic Crown breaches of Te Tiriti including land seizures, the illegal detention of Te Rauparaha, and the Crown's part in the events leading up to the Wairau Incident. Ngāti Toa is now in a better position to partner with the Crown, its local body agencies, other various departments, including the Ministry of Education, to re-affirm the rangatiratanga of Ngāti Toa within its rohe (region).

Ngāti Toa are now a key player in local and economic affairs through negotiated Statutory Acknowledgements, Deeds of Recognition and commercial redress. Ngāti Toa Rangatira is now reclaiming its authority in the cultural, social, political, and economic spheres of Wairau and beyond.

# NGĀTI RĀRUA

HE KŌRERO TUKU IHO MŌ WAIRAU

**Ko Tokomaru te pae maunga e tāwharau nei i a tātou**  
**Ko Wairau te wai kawe kōrero o ōku tūpuna**  
**Ko Hauhunga, Ko Wairau Pā ngā marae**  
**Ko Tainui te waka**  
**Ko Ngāti Rārua te iwi**

Tokomaru is the mountain that shelters us  
Wairau is the river that carries the voices of our ancestors  
Hauhunga and Wairau Pā are our marae  
Tainui is the ancestral canoe  
Ngāti Rārua are the people

**Ngāti Rārua descend from the Tainui waka (canoe)** and originate at Waikawau, Nukuhākari, and Kiritehere on the West Coast of the King Country region. In 1821, Ngāti Rārua were forced from these areas by conflict with inland Tainui tribes, eventually migrating to Te Taihū o Te Waka a Māui.

On arrival in Te Taihū, Ngāti Rārua and their allies engaged in a period of conflict with the resident Kurahaupō people as well as participating in military campaigns further south against those Ngāi Tahu hapū resident on the eastern and western coasts of Te Waipounamu. The background to this period of conflict was a complex mix of utu (revenge) for insults, intention to control resources and to secure whenua (land) for settlement.

Under the leadership of Te Tana Pukekōhatu, Ngāti Rārua settled in the Wairau district forming deep connections with the whenua (land) and tahatai (coast line). The following waiata (song) taken from the papers of Ngāti Rārua tūpuna Tapata Harepeka highlights the wāhi tapu (sacred places), mahinga kai (food gathering sites) and kāinga (settlements) in the area that are significant to our people.

**Ka kati i te karaka, ka piki i te hiwi**  
**Ka heke i te awa o Pūkaka**  
**Ka haere te reina i roto i te awa**  
**Ka tae ki te pūtaka o Tokomaru**  
**Ka piki i runga o te hiwi**  
**Ka heke i runga o Te Kaha, ki Waikutakuta**  
**Ka haere i te taha tai, ki Pukatea, Te Karaka e**  
**Ka piki i te taumata, titiro whānui**  
**Ko Horahora Kākahu tērā te huinga o te kahurangi**  
**Haere tonu Te Karaka ko Ngākuta**  
**Te kāinga o tuawhakarere nā ō tātou tūpuna**  
**Huri ake ki Kākāpō, kau atu ki Te Kanae**  
**He wāhi tūehutanga o te hunga kāinga**  
**Titiro whakarunga ko Urutirongoā te ngāhere**  
**Haere tonu ko Hakahaka e takoto nei**  
**Whiua te kupenga, te tini te mano o Pātikitiki**  
**Ngā pikinga ki Whangakoko e te tūpuna e Puke**  
**Tērā te maunga teitei ko Tapuae o Uenuku**  
**Huri ake whakararo ko Hakahana te taunga**  
**O te Pūtangitangi, nei anō te aroha**  
**Kua tau, kua noho, kua moe Te Karaka.**

Beginning at the Pūkaka, the composer embarks on a journey across the foothills of Tokomaru Maunga to Te Kaha and Waikutakuta (Robin Hood Bay), from there the composer descends upon Pukatea (Whites Bay), and the ancient tree of Te Karaka before climbing to a vantage point to view Horahora Kākahu in the distance. Nearby is Ngākuta, the primary residence for many Ngāti Rārua tūpuna (ancestors).

The journey continues to Kākāpō where Te Tiriti o Waitangi was signed. Above is the forest of Urutirongoā (Urutī Bay) where the groves of the tīkouka tree were harvested to make medicine. Adjacent is Hakahaka, where kupenga (fishing nets) were cast into the sea to capture the abundant pātikitiki (flounder). The composer ascends Whangakoko, a pathway traversed frequently by Te Tana Pukekōhatu with a clear view of Tapuae o Uenuku in the distance, below is Hakahana, a nesting place for the pūtangitangi (paradise shelduck).

Te Whanganui (Port Underwood) as mentioned in this waiata was an ideal harbour for the whaling ships that frequented this area and became a location for some of the earliest joint settlements of Māori and European in the South Island. Ngāti Rārua along with the other iwi took advantage of the opportunities provided by the settlement of these first Europeans in the area, becoming involved in the trade for goods and services.

Following the whalers came the missionaries and in particular the Wesleyan missionary Rev. Samuel Ironside and his wife Sarah. Within two years of their arrival the church Ebenezer was built at Ngakuta Bay in 1840 and was large enough to hold service for 800 worshippers. His influence upon the Ngāti Rārua people was significant and in 1884 under the leadership of their chief Rore Pukekohatu a church was built at Wairau Pā under the Wesleyan faith.

Te Tana Pukekohatu was a signatory of the Treaty of Waitangi at Guards Bay, Port Underwood 17 June 1840. He was present just three years later at the ill-fated Wairau Affray at Tua Marino north of Blenheim. Where 22 British settlers and four Māori lost their lives in armed conflict.

Following the Wairau affray in 1843, Ngāti Rārua relocated to Wairau Pā near Spring Creek, residing together with Ngāti Toa Rangatira and Rangitāne. Today, many of our people connect to all three of these iwi.

After two previous major land transactions that included the sale of the Wairau and in which Ngāti Rārua rights were ignored Ngāti Rārua rangatira reluctantly signed a deed of sale to the Wairau on the 10th of November 1855.

Our marae Wairau and Hauhunga are both located at Wairau Pā with the nearby Ōtamawaho urupā (Māori island) - the resting place for many of our tūpuna including Te Tana Pukekohatu, whose final words have become guiding principles for the people of Ngāti Rārua -

**“Kia atawhaitia te tangata i muri i a au, kia pai te noho” – “be kind to all people, and live well”.**

In 1899 the first major Māori Land Court sittings were held in the district approving lists of owners from the three mana whenua iwi of Ngāti Rārua, Rangitāne and Ngāti Toa Rangatira for the Wairau. A reserve of 770 acres was created for the three iwi with barely 50 acres

suitable for cultivation. The rest of the area consisted of swamp with no wood for fuel. Flooding continually occurred wiping out livestock and crops.

Ngāti Rārua became destitute and suffered poor health diseases afflicting them with typhoid, diphtheria, influenza, tuberculosis with high morbidity rates within their tamariki. They lived in damp and indifferent housing with compromised water quality.

Ngāti Rārua sought a solution to the continuous flooding by requesting support from the Department of Māori Affairs. Eight years later that support materialized in the implementation of the Wairau Development Scheme, a kaupapa that ran for twenty-five years controlled by Department officials from Wellington.

Ultimately the scheme failed due to poor management by the Department and the land was handed back to the owners in debt. Several younger Ngāti Rārua left the area to pursue employment as well as better housing opportunities. They couldn't obtain home ownership loans due to the flood prone nature of the reserve on which they lived.

The presence of Ngāti Rārua on the reserve declined but ahi kaa who remained still upheld the customary harvesting of traditional food to supplement their existence and practiced kaitiakitanga (guardianship) over the land and waterways for which they had been reliant on since their first arrival to the district.

In the early 1980s an informal Ngāti Rārua Council was formed to address the issue of alienated land under dubious circumstances and in 1990 the Ngāti Rārua o Te Wairau Society was established to look after the interest of local Ngāti Rārua. In 1992 the Ngāti Rārua Trust was created to act as the formal iwi authority for the iwi right across its rohe of Wairau, Whakatu, Motueka and Mohua. This is now known as Te Rūnanga o Ngāti Rārua.

In 1996 Ngāti Rārua filed a claim with the Waitangi Tribunal against the Crown in respect of breaches under the Treaty of Waitangi. These claims were heard in 2000 and 2001 and on the 13th of April 2013 Ngāti Rārua signed a deed of settlement with the Crown at Hauhunga Marae, Wairau Pā.

# NGĀTI KUIA

HE KŌRERO TUKU IHO, HE KŌRERO MOTUHAKE

**Ka tiro noa atu au ki a koe Kupe  
Runga ana mai Matahourua  
Te waka marewa i a koe  
Ki te Tauihu o te Waka  
O te tipua Māui Tikitiki  
Ko te hikinga o te pane Tūtūmāpou  
Te panga mai o te whaititiri  
Kei runga rā aro Rangi  
Kei raro nei aro Nuku  
Ki a rongo marae roa  
Ki te noninga kumu  
Te Aitanga nui a Kuia  
E rarau nei, taku tapuwae  
Ki te pātaka nui o Te Hora  
E tere rā ngā wai whakaripo ki Te Hoiere  
Anō taku tangi ki te ranga matua  
E oki rā ki kopu parapara  
E ngā manu whakateka o te wao nui  
Aue taukuri e  
Mahue ana mai ngā waihotanga iho  
Ki te ao tūroa  
Ki te whakaemiemi i te ara rā o Kaikāiāwaro  
He Tipua! He Taniwha!  
Whakarauikatia mai ki te kōkirikiri  
I ngā rau huatau  
O te iti, o te rahi  
O ngā maramara nui o Ngāti Kuia  
Tihei tū, paiahaha!**

This mōteatea, (lament) Ka Tiro Noa, composed by Tipi Wehipeihana takes us on a journey across areas of significance for Ngāti Kuia. The composer guides us through lines of genealogy and shares significant historical events. This narrative is steeped in the whakapapa (genealogy) of Ngāti Kuia people thus affirming their relationship with those places, spaces, and tūpuna.

Waiata (songs) are critical tools to disseminate historical accounts, whakapapa and mātauranga (knowledge) from generation to generation. Waiata are a source of the reo (language) of tūpuna (ancestors), emotions, experiences, aspirations, traditions, tikanga (guidelines), soul, and character.

This mōteatea firstly calls to the Ngāti Kuia ancestor, Kupe, a descendant of Māui Tikitiki a Taranga. Māui is remembered in place names such as Te Tauihu o te Waka a Māui and Te Ika a Māui. He has also been immortalised through pūrākau (stories). Two pūrākau are the separation of the sun and moon giving people day and night, which guides an understanding of time; and fishing up Te Ika a Māui from Arapāoa using the matau (fish hook) Piki mai ahea.

**Tina tina taku aho  
Te ihi o te rangi  
Ko koe mau mai na  
Nāku anō taku matau i tā**

**Be firm, be strong my line  
With strength derived from heaven  
Thou art firmly caught  
By this hook of my own making**

This incantation used by Māui, is an affirmation of his self-determination, and his efforts to pave a way forward. Māui is a role model with many attributes and feats which Ngāti Kuia hope inspire tauira (students).

Many moons following the journey of Māui, his mokopuna (descendant) Kupe travelled to Aotearoa and is known for his navigation of the coastlines of both the North and South Islands. Kupe is remembered for his journey across Te Tauihu and more locally in place names such as Te Koko o Kupe (Cloudy Bay), Te Pokohiwi o Kupe (Wairau Bar), Kapara te Hau (Lake Grassmere) and Te Kopi a Kupe (White Bluffs).

Mokopuna of Kupe followed the oral map and returned to Aotearoa. Matua Hautere, through traversing the mountains, sailing the rivers and waterways, finding, discovering and naming became likened to his tupuna as an explorer. A name familiar to some will be Te Hoiere (Pelorus River), a name which derives from the waka which Matua Hautere travelled on, across Raukawakawa Moana (Cook Strait).

Guided by Kaikaiāwaro, kaitiaki that take the form of aihe (dolphin). Kaikaiāwaro remains at Te Ana a Kaikaiāwaro, at the entrance of the Pelorus Sounds protecting and guiding the community.

The people of Ngāti Kuia are known as He Iwi Karakia (rich with incantation and prayer). Kaikaiāwaro, called upon through incantation to protect, support and guide both historically and today. Evidence within Ngāti Kuia historical recordings is that the environment was called upon for guidance and support and referred to often in karakia indicating that Ngāti Kuia understood their role as kaitiaki.

In Te Tauihu, Ngāti Kuia relied upon and connected with many resources. Pakohe, a preeminent stone was used to make tools for use and trade. Ngāti Kuia continue to have a strong spiritual connection to Pakohe and are often referred to as He Iwi Pakohe.

From the 1820s there was conflict, raids from Ngā Iwi Hou (northern tribes) armed with muskets. Although this resulted in the loss of life, Ngāti Kuia remained steadfast at Te Hoiere. From 1840 the Crown began imposing its authority. Governor George Grey set about purchasing large areas of the South Island dealing firstly with those tribes they deemed to have the greatest rights. In 1856, Ngāti Kuia, as a fait accompli, signed a Deed of Sale with the Crown. The sale included the land on which Motuweka (Havelock) now sits.

In return, Ngāti Kuia were promised schools and hospitals and enough land to cater for the immediate and future needs of the people. As is the story of colonisation, the Crown fell short on its promises.

Ngāti Kuia continued to utilise traditional food sources, however this was undermined through the imposition of a western conservation ethic, with Ngāti Kuia gradually reduced to living on small reserves. Islands that once provided food, would over time become nature reserves and off limits to tangata whenua (people of the land). Two thirds of the original promised reserves were then force leased to settlers - leaving Ngāti Kuia virtually landless.

From the 1880s Ngāti Kuia found other ways to exert their rights and interests in forums such as the Native Land Court and the Kotahitanga Māori Parliament movement with representation by Haimona Patete.

Te Oranga Marae was built at Ruapaka to host the Kotahitanga Māori Parliament and forty years on, Ngāti Kuia men joined whanaunga (relations) in the Wairau to serve in both World War One and Two.

With the opening of the Marlborough College in 1899, Ngāti Kuia whānau began travelling to the local college from Te Hoiere to further their secondary education beginning a long association between Ngāti Kuia and the school/s.

During the 1950s and 60s some whānau moved off the reserves that were created on ancestral lands, to towns due to the ongoing impact of colonisation. However, Ngāti Kuia resilience and determination to hold onto their culture remained evident. Whānau joined groups such as the Māori Women's Welfare League, Māori Committees and Kapa Haka to support the building of local marae Omaka, Te Hora, Waikawa and Whakatū. These groups also assisted with the revitalisation of te reo Māori and supporting the establishment of kohanga reo.

In 2010 Ngāti Kuia negotiated a Deed of Settlement with the Crown alongside close relations Ngāti Apa ki te Rā Tō and Rangitāne o Wairau as a Kurahaupō collective.

Today, a key objective for Te Rūnanga o Ngāti Kuia is provide opportunities for whānau to connect through wānanga (method of learning), to learn waiata, to partake in tikanga, to speak te reo o Ngāti Kuia and to visit whenua. This learning connects tua whakarere (distant past) with te ao tūroa (enduring world), affirming the potential and opportunities within one's whakapapa.

The Marlborough Schools project enables Ngāti Kuia whānau to share mātauranga and Ngāti Kuia worldviews.

# RANGITĀNE O WAIRAU

HE KŌRERO TUKU IHO, HE KŌRERO  
MOTUHAKE

**Ko wai rā, ko wai rā?**

**Ko Rangitāne te iwi, Kurahaupō te waka,  
Te Tapuae-o-Uenuku kei runga rā. Ngā  
wairau o Ruatere kei raro. Ko  
Raukawakawa moana kei waho kei  
waho hoki mai, hī hā hī hā**

**It is the people of Rangitāne, Kurahaupō  
is our canoe, Te-Tapuae-o-Uenuku  
stands tall. The hundred waters of  
Ruatere flows below. Raukawakawa  
ebbs and flows in the distance. The  
hands stretch outward, and back  
inward.**

I sit upon the summit of oratory, Te  
Tapuae-o-Uenuku, gazing outward to  
Raukawakawa, the path that was  
traversed by my ancestor who landed at  
Anamāhanga, 'twas Te Huataki! After a  
series of journeys to and from the North  
Island, he returned with other revered  
chiefs, including Te Whakamana,  
Tūkauae, Te Rerewa and Te Heiwī.

Through inter-marriage with Ngāi Tara  
and Ngāti Māmoe, peace reigned and the  
mana of Rangitāne was entrenched  
across Te Tauihu o te Waka a Māui. The  
hundred waters of Ruatere ripple through  
wetlands, the glistening streams of the  
ancestors. Te Wairau that stretches from  
its headlands, carving through the land to  
the modern day junction where one  
outlet flows to Te Koko o Kupe, the other  
to Te Pokohiwi o Kupe.

Standing tall is Parinui o Whiti, also known  
as Te Taumanu o Matahourua. Below is  
Kāpara Te Hau. Laying before me in the  
home of the ancient ones of yesteryear.  
The cleansing waters of Te Ara o Pipi and  
Mataora. The prestige, awe and power  
that they have bestowed upon me. The  
descendant of the multitude of stars in the  
heavens. Giving rise to Rangitāne, people  
of the land, whose mana stretches across  
the top of the South Island. Behold the  
glory of Te Wairau!

This pātere, E Noho Nei Au, written by  
Tātere MacLeod, speaks of landmarks  
significant to Rangitāne o Wairau, and  
traverses the tribal rohe. The maunga  
(mountains) and awa (rivers) in the region  
are the source of stories and whakatauki  
and in some cases embody Rangitāne  
tūpuna.

The resource rich Wairau, with its  
abundance of food from land and sea,  
encouraged Polynesian settlers to  
establish themselves at Te Pokohiwi o  
Kupe. The first of these settlers was Te  
Hau who introduced kumara cultivation to  
the area. Te Hau was followed by Kupe  
and epic battles between these ancestors  
occurred. Their incantations led to  
earthquakes and tsunami, shaping the  
coastline between Te Karaka and Wairau.

This whawhai (conflict) resulted in the naming of Te Hau (The Ned), a mountain peak on the eastern edge of Blenheim. Kupe visiting these locations is significant in that the information gathered was passed on to others who would return and permanently settle. These names and acts continue to holdfast through genealogy (names of descendants), whenua (land), buildings and taonga.

During the 15th and 16th centuries, waves of migrants of Kurahaupō waka descent crossed Raukawakawa moana. Rangitāne who descend from Waipuna, the great-granddaughter of Kupe, migrated to the Wairau rohe (region) in the mid 16th century. Under the leadership of Te Huataki, Te Rerewa, Te Whakamana and Tukauae established pā, kāinga, and cultivations from Anamāhanga throughout the Marlborough Sounds to Cloudy Bay and beyond.

The abundance of food to be found here owes much to Ngā Wairau o Ruatere – the myriad waterways of Ruatere (Wairau river). These waterways nourish the Wairau Plains and flow into the Wairau Lagoons. The Wairau Lagoons and the extensive complex of pā (fortified village), kāinga (homes), cultivations, and urupā (burial ground) formed the cultural, spiritual, and economic heart of Rangitāne in the Wairau. The area remains central to the identity and mauri (life principle) of the Iwi.

Rangitāne lived on estuarine areas across Te Taihu such as Waimea, Whakapuaka, and Wairau lagoons. The Wairau lagoons were known as Wahanga-a-Tangaroa and Mataora (the 'Long Lagoon' and the 'Big Lagoon' respectively). The natural abundance of the area was so great that Māori hand dug a 22km canal system using kō (wooden digging implements).

Mechanisms were put in place where eel traps and nets were fixed within the channels. Maumi (moulting ducks) were captured, potted in their own fat in calabashes or containers made from tōtara bark or kelp obtained locally. Some preserved birds were kept, and some were traded with other iwi. Strict rāhui (prohibition) and conservation protocols were placed on the lagoons in order to preserve the various marine and bird species. The lagoons have remained an important source of mahinga kai (food cultivation areas) for Rangitāne up to recent times. High quality flax, fowls, fish, firewood, whitebait, kahawai, eels, flounders, shellfish, mussels, moa, swans, and duck were found in abundance.

A number of other pā (with associated urupā) and kāinga were built in and around the lagoons to protect the valuable resources of the area. A series of pā were located on Te Pokohiwi which enclose the lagoons on their seaward side. Te Pokohiwi was not only a Rangitāne occupation area and important source of mahinga kai, but was also an urupā and wāhi tapu complex. Rangitāne, who continued to bury their own dead in this urupā, are connected through whakapapa with these very early inhabitants, and are kaitiaki (stewards / guardians) of this deeply sacred place.

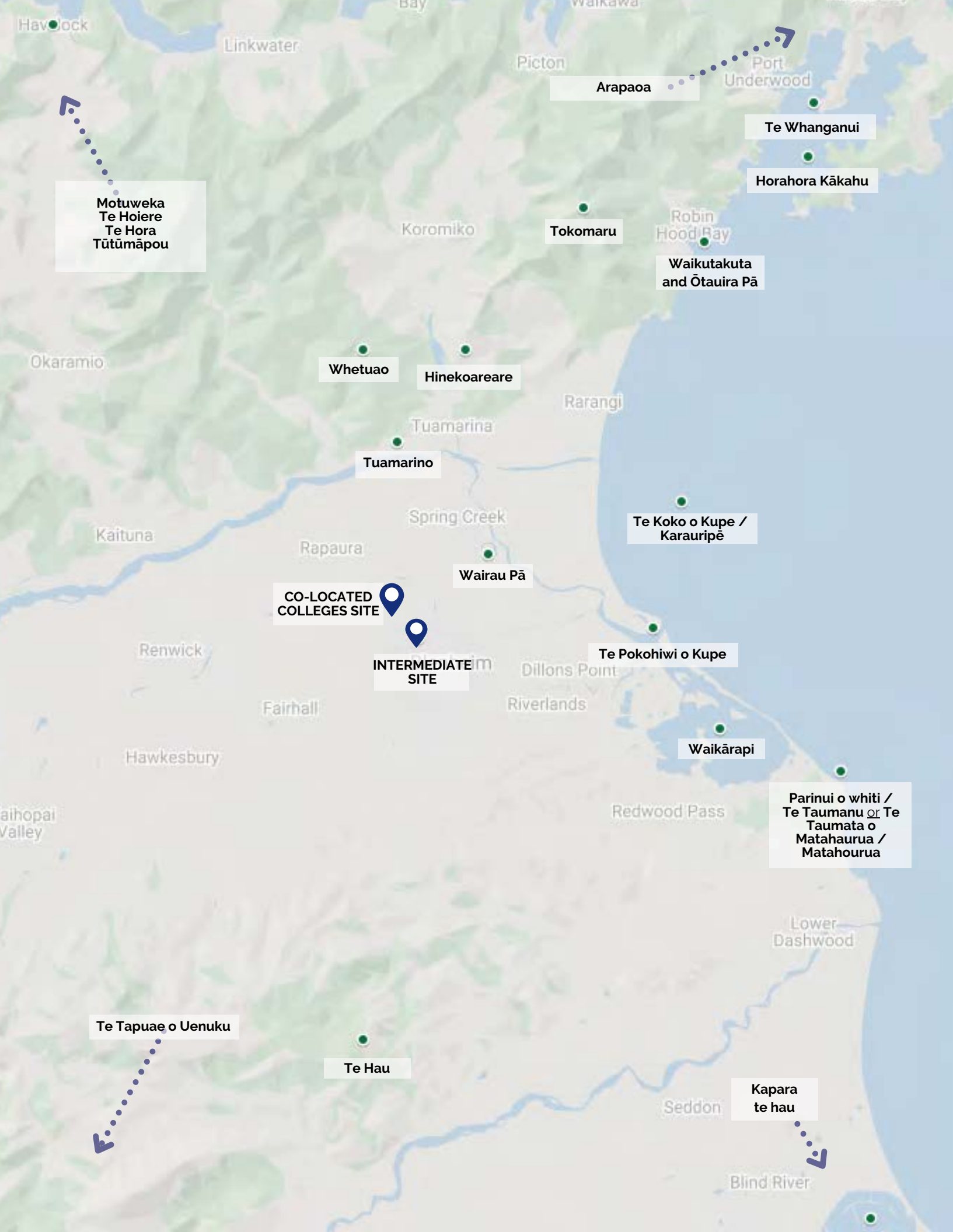
In the 1820s and 1830s iwi from the North Island invaded and settled in the northern South Island. Although Rangitāne no longer had exclusive possession of all their territory they retained their tribal structures, chiefly lines, and ancestral connections to the land. In 1840 the rangatira (chief) Ihaia Kaikoura signed the Treaty of Waitangi at Horahora Kākahu Island at Port Underwood.

The relationships between local iwi was tested throughout the nineteenth century. The ongoing breaches against the Treaty of Waitangi has had far reaching intergenerational impacts across all iwi. By 1860 they were left virtually landless. Introduced land practices impacted negatively, the clearing of land and draining wetlands limited the ability to carry out customary food gathering, floods caused the loss of seasonal crops, and livestock damaged houses. This amplified major health issues such as typhoid and tuberculosis.

Life was harsh for many local Māori. Attacks on Māori customary food gathering continued into the twentieth century, a petition in 1931 to uphold rights guaranteed by the Treaty of Waitangi. Despite this, Rangitāne have a strong, unbroken traditional, historical, cultural, and spiritual association with the coastline and rich ecosystems. Collectively we celebrate the drive, innovation, and tenacity of our ancestors. We must remember, our tūpuna were skilled engineers, renown traders, and ingenious communicators. These skills vital in the survival of Rangitāne in the Wairau.

OUR PLACES

ngā wāhi



Motuweka  
Te Hoiere  
Te Hora  
Tūtūmāpou

Arapaoa

Te Whanganui

Horahora Kāhahu

Tokomaru

Robin Hood Bay

Waikutakuta  
and Ōtaurira Pā

Whetuao

Hinekoareare

Rarangi

Tuamarina

Tuamarino

Spring Creek

Rapaura

Wairau Pā

CO-LOCATED  
COLLEGES SITE

INTERMEDIATE  
SITE

Te Koko o Kupe /  
Karauripē

Te Pokohiwi o Kupe

Dillons Point

Riverlands

Waikārapī

Parinui o whiti /  
Te Taumanu or Te  
Taumata o  
Matahaurua /  
Matahourua

Redwood Pass

Lower  
Dashwood

Te Tapuae o Uenuku

Te Hau

Seddon

Kapara  
te hau

Blind River

OUR VALUES

ngā uara

# KEI PUTA TE WAIRAU

LET THE PATHWAY FORWARD BE  
CLEAR, MAY THE LIGHT SHINE

**Te reo Māori** is a taonga which we have inherited from our tūpuna. Not only is it an invaluable source of enlightenment and innovation it is also intimately connected with mātauranga. It carries clues about the way our tūpuna understood and experienced the world. The acquisition, maintenance, promotion, and revival of te reo Māori must be a priority.

**Whakapapa** reinforces the connections between all of us, to our tūpuna, atua, and tūrangawaewae. Whakapapa shapes our endeavours as we strive to better understand and contribute to the mātauranga continuum that binds us to one another across the generations.

**Ūkaipō** reinforces schools as a place of comfort, nourishment, inspiration, and learning. The schools must tauira with mātauranga Māori. We should ensure that we are fully engaged with our marae and endeavour to create a similar environment at our schools.

**Kaitiakitanga** requires Te Tātoru o Wairau to nurture and protect its people and its places, preserving and enriching all that we have inherited from past generations. It demands that we employ our resources wisely, ensuring that their utilisation contributes to our viability and reputation.

**Kairangi** dictates the pursuit of excellence in all activities and stipulates that we should build on the fields of expertise for which we are presently known. We need to contribute to the expansion of mātauranga with confidence, based on our own experiences. We must strive to provide distinctive, innovative, and high quality programmes, publications, and services.

**Manaakitanga** provides us with endless opportunities to engage with people, individually and collectively. We need to ensure that all of our activities are conducted in a way that is mana enhancing for all involved and reflects values such as generosity, fairness, respect, and consideration.

**Rangatiratanga** requires us to behave in a way that attracts favourable comment from others, to the extent that we might be considered to have attributes commonly associated with a rangatira. We must nurture and promote these characteristics. We must be confident and competent in the way that we do our work, exercising control and discipline to ensure the integrity of our pursuits.

**Whanaungatanga** reminds us that our achievements are typically the result of collaborative effort. The full potential of our work is realised through working together as a whānau, which encourages us to celebrate our common interests, applaud our diversity, and reinforce our connections with whānau, hapū, and iwi.

**Kotahitanga** values the ethic of working together with energy and enthusiasm, towards the achievement of common goals. We should celebrate our distinctiveness, as learning institutions, individuals, whānau, hapū, and iwi while also reveling in our shared experiences, understandings, philosophies, and interests.



OUR ASPIRATIONS AND  
RECOMMENDATIONS

ngā wawata  
me ngā  
tūtohunga

# MĀKU TE RĀ E TŌ ANA; KEI A KOE TE URUNGA AKE O TE RĀ

LET MINE BE THE SETTING SUN;  
YOURS IS THE DAWNING OF A NEW DAY

The Marlborough Schools project presents our community with a chance to create something new. There is an opportunity to incorporate Māori models of education and health that have hitherto been considered 'alternative' into our education system and to transition away from models that do not serve whānau Māori. This transition will enable the schools and their communities to achieve their full potential.

We see the latency in drawing on some of the Māori frameworks already operating nationally and applying them in the Marlborough Schools context. These frameworks include (but are not limited to):

- Te Mana o te Wai
- Te Pae Mahutonga
- Te Whare Tapa Whā

## **Aspirations for tauria**

- Understand the importance of learning and maintaining knowledge of Iwi and Māori,
- Know their whakapapa, ancestry, and identity
- Have self-determination in making their own future
- Have patience, commitment, and resilience to complete tasks
- Recognise the skill and excellence in oneself and others

## **Aspirations for the community**

- Encourage kaumātua participation to share local knowledge
- See the importance of learning and maintaining knowledge of Iwi and Māori
- Understand how we support those who might have been enrolled in facilities no longer available such as the community college

## **Aspirations for the schools leadership, staff, and teachers**

- The establishment of a tangata whenua seat on the governing Board (not a Māori seat) to ensure an effective tangata whenua voice on decision making bodies.
- Grow opportunities for mana whenua to participate in school processes and activities.
- Normalise the use of te reo Māori and raising the profile of a shared Māori and Pākehā heritage.
- The everyday application and promotion of tikanga and kawa.

## **Aspirations for the curriculum**

- A curriculum reflective of the history and environment of Wairau.
- Teaching and learning about resistance and adaptation strategies.
- A curriculum which tackles the challenges of climate change, environmental degradation, loss of freshwater, and waste by supporting the mātauranga of the iwi of Wairau.
- Research about the history of the school land and how it became an urbanised environment with indigenous vegetation removed, and land alienated from tangata whenua.
- Provide localised Māori context for learning in school and subject curriculum.
- Re-indigenisation / de-colonisation of teaching and learning spaces.
- Utilising local marae as places of teaching and learning.

## Aspirations for the physical space

- New schools to model a Pā with various spaces that allow for cultural practices. At least one space should be large enough to accommodate students, staff, and community.
- The colleges site will have as one of its focal points Ngā Wairau o Ruatere or its tributaries with clearly demarcated areas along the banks that reflect the concept of nohoanga.
- New schools will have areas set aside as whakatā and whakangā where respite and rejuvenation can take place, where students can reflect, study, and generally "fill their cups".
- New schools will have robust systems and areas set aside for effective waste management incorporating excellent approaches to liquid and solid waste management to encourage and maintain the mauri of the schools.
- Permanent spaces where Māori can learn through their culture, about their culture, and celebrate their culture.
- Sites reflect community aspirations and/or the past, present, and future of the school.
- Naming in te reo Māori buildings, amenities, groups in the school, activities, learning progressions, etc. These could use functional names or ones related to stories or figures that personify the thing being named.
- Developing visual themes and designs, for example, a school logo, house symbols.
- Mātauranga Māori, sustaining cultural knowledge, revitalising mana whenua language(s) and honouring significant iwi histories visible on sites.
- Traditional placement of facilities such as:
  - toilets located out of sight from food preparation and consumption areas, ideally external;
  - food consumption areas kept separate but adjacent to assembly areas and internal communal areas of assembly located near the main entrance (ātea);
  - external communal covered space (mahau);
  - washing/bathing/food downstream and/or separate from one another;
  - a line (ideally curved) that runs the length of the site to allow the free flow of mauri throughout the complex (external or internal), and;
  - a central spine throughout the main complex.



CULTURAL CONCEPTS  
AND DESIGN  
INFLUENCES

ngā tohu  
nō te ao  
māori



# KIA MAU KI TE AKA MATUA, KEI MAU KI TE AKA TĀEPA

HOLD THE VINE ROOTED IN THE  
GROUND, NOT THE VINE HANGING FROM  
THE HEAVENS

**The cultural concepts** explored in this section are threads which hold together te ao Māori, and are critical to explore in relation to this project. The explanations provided are applicable in the context of this project, there may be further definitions associated with these concepts not explored here. Each of these concepts have the opportunity to give effect to positive social, health, and educational outcomes. Each concept holding an enduring place in the role of tikanga and kawa.

**Ātea** / Courtyards that allow functional space, despite weather conditions. Reminiscent of marae ātea where not only manuhiri are welcomed, but opportunities to learn and debate decisions along with spaces to contemplate, reflect, and study.

**Ira wahine** / Female life principle and **Ira tāne** / Male life principle, are two halves of a whole often depicted in the double spiral design.

**Marae** / Ancestral homes that allow concepts of marae to be seen as common and culturally safe spaces. The new school should include areas to enable the celebration of culture, and the application of tikanga. Common areas displayed through the concept of Marae include spaces to build and foster relationships between tuakana and teina, kaiako and taura, wāhine and tāne.

**Mātauranga Māori** / Māori bodies of knowledge: The purpose of each new school is to educate the young people of our community. This should be holistic and include Māori knowledge. The design of the school provides the ultimate opportunity to deepen a collective understanding of the connections between people and place, intergenerational perspectives, and local history.

**Pā** / Village - an individual's success is a community success. There are benefits in modelling the new build on this concept. Traditionally Pā were multi-functional. Across our region it is not unusual for iwi to maintain several sites at once. This would enable a sense of connection across community. The concept of nohoanga (traditional temporary campsites) alongside pathways or waterways we believe is worth exploring.

**Pātaka** / Raised building on stilts, the concept relates to a pātaka mātauranga or storehouse of knowledge. Pātaka are traditionally raised off the ground to hinder pests from entering and keeping the contents safe within. A raised building will also speak to the local environment traditionally rich of various kai; nourishing communities. Also allowing for free space under the pātaka.

**Taiao** / Integration of our surrounding environment, for example sight-lines to local ranges and waterways. Paying respect to the many sites of significance (as shared through the iwi narratives). Along with taking into consideration energy requirements, taking advantage of the highest sunshine hours and the abundance of wind due to the proximity to Raukawakawa Moana. Considering water management systems that meet environmental and human needs.

**Wai** / Rivers, waterways, and wetlands are the lifeblood of Papatūānuku. They are part of a whakapapa that connects people to the wider landscape. Water sustained essential mahinga kai and was an indicator of mauri. How wastewater is dealt with will have an impact on mauri. Best practice waste sorting systems are preferred. Moreover, traditional Pā were located near fresh water. The McLauchlan Street site has a small stream running across it, named currently as Fulton Stream for the farm that once encompassed it. Ngā Wairau o Ruatere, one of the many tributaries of the stream should have a focus in the design.

**Whakapapa** / Each and every element human, environment, intangible and tangible has whakapapa. To recite one's whakapapa, is to link you to others, taking you through time and space.

**Whenua** / A key part of Māori identity is tūrangawaewae (a place to stand). This is a place where we feel especially empowered and connected. Establishing a new school precinct with a strong focus on the concept of tūrangawaewae will benefit learners, teachers, and the wider community.



# HE KUPU WHAKAMĀNAWA

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**Historical kōrero** / Mark Moses, Huataki Whareaitu, Te Kenehi Teira, Kim Hippolite & Billy Wilson (Ngāti Kuia), Ammon Katene (Ngāti Toa Rangatira), Peter Meihana (Rangitāne o Wairau), Pohe Stephens & Lee Luke (Ngāti Rārua)

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# NGĀ WHAKAAHUA

## PHOTOGRAPHS

**page number** / description  
**by** / photographer

**Cover page** / Muka plait (tātoru a three plait) **24** /  
Toki kohatu **27 - 26** / Kiwi feathers. **Nā** / Naomi  
Aporo-Manihera

**03 & 22** / Ngāti Kuia tamariki learning in wānanga  
**04** / Tāniko **11** / Te Hoiere taurapa  
**Nā** / Melissa Banks

**07** / Tuamarino **09** / Te Awa o Wairau **13** / Te  
Koko o Kupe  
**Nā** / Keelan Walker

**04** / Pōwhiri at the launch of Te Tātoru o Wairau  
**19** / Te Tātoru o Wairau project launch,  
Ōmaka Marae. **Nā** / Stuff News

## KARAKIA WHAKAKAPI

Kia tau ngā manaakitanga a te mea ngaro  
ki runga ki tēnā, ki tēnā o tātou  
Kia mahea te hua mākihikihi  
kia toi te kupu, toi te mana, toi te aroha,  
toi te Reo Māori  
kia tūturu, ka whakamaui kia tīna! Tīna!  
Hui e, Tāiki e!

Let the strength and life force of our ancestors  
Be with each and every one of us  
Freeing our path from obstruction  
So that our words, spiritual power, love, and  
language are upheld;  
Permanently fixed, established, and  
understood!  
Forward together!

# Whiria te Mauri

Weave the mauri and combine to achieve the purpose