

# Eke Pānuku

The Ngāti Rārua Atiawa Iwi Trust Pānui

**E te whānau whanui o Ngāti Rārua me Te Atiawa ki Motueka, tena koutou katoa.**

## Getting in touch

Welcome to NRAIT's fresh new look! It symbolises the start of a new era of reaching out to our whanau and reconnecting with our history, and a renewed focus on providing benefits for our owners. The ideas behind these initiatives have come from your feedback over the last few months and mark a coming of age for our organisation. While the Trust will still be called the Ngāti Rārua Atiawa Iwi Trust, our organisation, including its investment and social/cultural arms, is now Ohu Maatu (The Generous Wood).



## Ohu Maatu

Together we grow stronger

The new brand was launched at our 20th anniversary event in September, along with our new symbol, designed by local artist and sculptor Tim Wraight. It represents a forest of strong interlinked trees (Te Maatu) using traditional pakati and haehae motifs.



Tim Wraight, local artist and sculptor

The scars on the trees represent the hardship and battles of the past 140 years. The forest also represents the members of Ngāti Rarua and Te Atiawa who are owners of the Trust, and shelters the growth of new, smaller plants (the koru between each tree). Tim Wraight specialises in wood carving, and his training in the art included 8 years working with master woodcarver John Mutu at Te Awhina Marae.

From now on Eke Pānuku will come out

once a month and we hope you'll join us on Facebook – in between times – to share stories and keep in touch. Of course we still want your feedback, so please let us know what you think.

## Our virtual marae

Another of our communications tools is our upgraded interactive website for owners of the Trust. It's our virtual marae, packed with stories from our history, profiles of our tūpuna and uri, information and applications to access owner benefits, and plenty of good news on the social and cultural development of our people. The website is yours and we want it to be filled with your stories and news. Please get in touch if you have something to contribute.

## We're on Maori TV

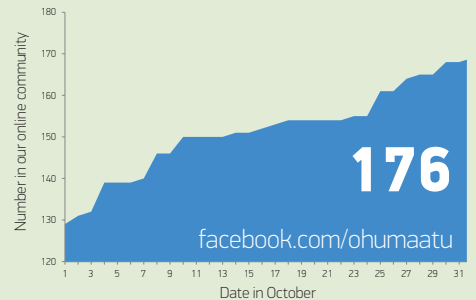


Renee at Kaiteiteri Beach

Renee Kahukura Iosefa, from Maori TV, journeyed home to Motueka for the first time to join us at Ohu Maatu 2013 and learn about her tūpuna. Renee shared her story and our 20th anniversary celebration on *Native Affairs*, on Monday 21 October. Check out the whānau on the programme using this link <http://goo.gl/19GsdY> or visit our Facebook page [facebook.com/ohumaatu](http://facebook.com/ohumaatu).

## Our online community

Thanks to everyone who's joined us on Facebook. Our online community is growing steadily, with 42 new people joining us on Facebook in October alone. Kia ora!



## What's new online

### Back to the future

At Ohu Maatu 2013, our guest dinner speaker, Bentham Ohia, finished his korero with the speech he would deliver in the year 2033 – a vision of what we can achieve in the next 20 years. Read it at [www.nrait.co.nz/our-stories](http://www.nrait.co.nz/our-stories)

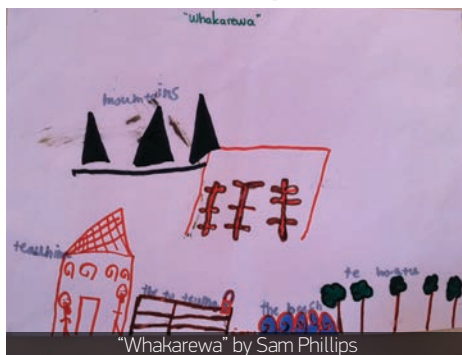
### Go Tell it on the Mountain

Pukeone is the communication mountain, where our ancestors would communicate important messages through the lighting of fires. Read the story on pg 4 or on our website [www.nrait.co.nz/tewhanake](http://www.nrait.co.nz/tewhanake)

### End of year hui for the whanau class

We're supporting an end of year hui for the Motueka High School Whanau Class. Read all about it on p. 4 and on our Te Whanake blog.

## Winning art from Ohu Maatu 2013



"Whakarewa" by Sam Phillips



"Our koru, rā and maunga" by Lucia Banks





Aneika Young and Nikora Young-Afu



Sarah Coldwell and Pam Evans enjoying whānau time on Sunday afternoon



Mr Whippy was a very welcome visitor, especially for Nikau Stephens



Tamariki waiting eagerly while NRAIT Chairman Paul Morgan cuts our 20th birthday cake



Winning artists wear their prizes and show their work: Ranui Young with mokopuna Ngatai Young-Afu, and Mereama Chase with Tayla, Chase and Petra Ferrel



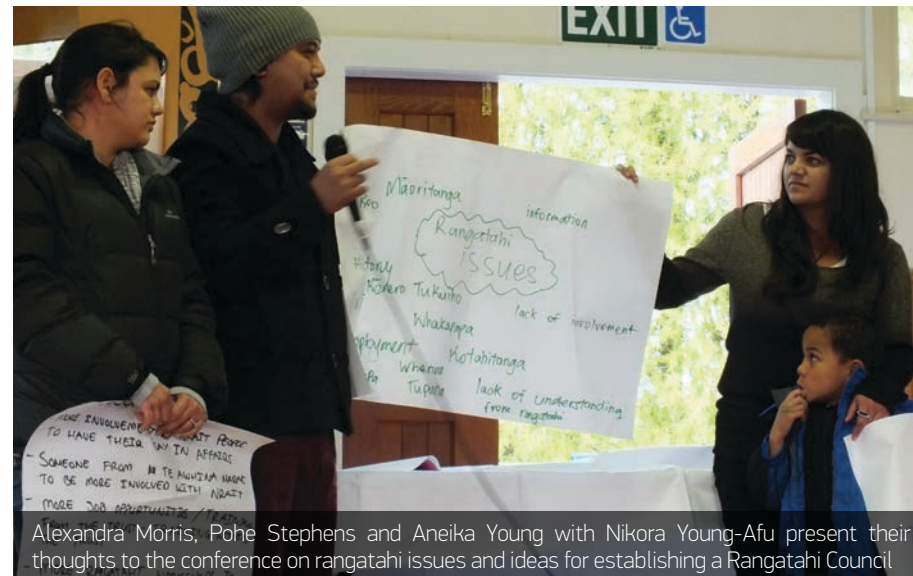
Looking out over Puketawai, and listening to kōrero from Barney on the first stop of Toi Whenua: Parana Taylor, Ariana McKinlay, Tui Henry, Chez Grant



NRAIT Trustees John Katene and Barney Thomas take a quick break from cooking Sunday's BBQ lunch



Una Stephens and Juanita Semmens enjoying Toi Whenua at Kaiteriteri



Alexandra Morris, Pohe Stephens and Aneika Young with Nikora Young-Afu present their thoughts to the conference on rangatahi issues and ideas for establishing a Rangatahi Council



Little 'trees' Lucia, Ariana and Xanthe Banks loved the Ohu Maatu look



Three generations share the stories: Mereama Chase, Tayla Ferrel and Leslee Chase head back to the bus after a visit to Puketawai. Following them is Ngaio Kingi



One of five workshops on Te Rakau Matauranga @ Ahumai: Michael Thomas, Ngaio Kingi, Gail Macdonald, Donna McLeod getting down to business



Rima Piggott helps mokopuna Taiapo Piggott get ready for whanau sports on Sunday afternoon



Enjoying Saturday's gala dinner: (left to right) Rino Tirikatene, Alexandra Morris, Rory Dempsey, Sian Holden, Kerensa Johnston, Lane Hawkins, and Trustee Ropata Taylor



Sharing stories: Leilani Mausii and Trustee Emma Park



Enjoying Saturday night's festivities: Sam Phillips, Roslyn Wilkie, Pam Evans, Suzanna Sutherland and Tom Taylor



## Messages from the mountain top

Ever wondered how our tūpuna communicated important or urgent messages over long distances? Pukeone (Mount Campbell), one of our ancestral maunga, holds some of the answers.

When our ancestors needed to communicate with whānau in Nelson, they would climb Pukeone and light fires on the mountain top, using a system of smoke signals by day and blazing fires by night. A series of large fires along the summit would signal important news or events, usually related to war or the threat of war, and were often used as a call to arms.



A view from the top. Overlooking Motueka from the top of Pukeone

After the Europeans arrived, fires were lit on Pukeone to signal other events, such as important hui, or to encourage the people of Nelson to come closer. A fire was lit, for example, at the time of Wakefield's acceptance of Nelson as a settlement ground. Charcoal remnants of the fires can still be found along the summit of Pukeone.

The mountain holds many secrets, and among them is the meaning of the river sand and gravel that can still be found on the summit and from which Pukeone (meaning 'sand hill') takes its name. It appears that our tūpuna went to great effort to transport sand and gravel from the river all the way to the mountain top. But to this day, it is not understood why.

Pukeone continues to play a role in our communications today, just as it did for our tūpuna. You can spot Pukeone by the antenna sitting on the top.

## Wakatu Wananga



Our development manager Ivan Tava was delighted to be invited to take part in a recent rangatahi wananga run by our sister organisation, Wakatu Incorporation. The week-long event was designed to advance the personal and cultural development of rangatahi through self-motivation, outdoor pursuits and traditional values. Alongside visits to homelands associated with Ngati Tama, Ngati Koata, Ngati Rarua and Te Atiawa, it was a great opportunity for participants to get to know their tūpuna and cousins and learn about their history against the wonderful backdrop of the Abel Tasman National Park and our Motueka homelands.

Of the 16 young men who attended the wananga, 12 were descendents of NRAIT, along with adults Bentham Ohia, Jarrod Buchanan, Kapahau Matthews and Eru Morrison. We were proud to be able to provide the group with our very own basketball-style reversable singlets that feature our homelands Te Maatu and Motueka. A special honour for NRAIT was having the wananga led by Ropata Taylor, a member of our Board and a prominent leader among NRAIT people.

## Te Whanake

### Supporting a whanau class celebration



The end of year hui for the Motueka High School Whanau Class was a great opportunity for NRAIT to show its commitment to supporting educational achievement among our people. The whanau class is made up of 60 students representing iwi and hapu from throughout Aotearoa and includes a number of NRAIT owners.

The hui was held at Te Awhina Marae, with NRAIT taking the opportunity to sponsor lunch and breakfast for the students and staff.

Motueka High School also counts a number of well-known NRAIT owners among its alumni, including our very own Miriana Stephens, who recently featured as guest speaker at the school's senior prize-giving.

### Contact us

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