



HE KUPU HERENGA TANGATA

ISSUE 62 - TAKURUA 2024

**PUANGA
WHAKANUIA**

**HE WAKA KA RIUA
KI TAWHITI**

**HE
KAAKANO**



*Taakina Puanga
Ko Puanga kei runga
Ko Puanga e Rangi
Taakina mai te ara o Puanganui-o-te rangi
Taakina ngaa pou o te tau
Ki te whai ao, ki te ao maarama*

With the bright rustling leaves of autumn no longer falling and the cooler days of winter upon us, we look to the skies to mark the end of one year and the beginning of the next. The star that marks the passage of time and provides insights into the months to come – ko Puanga te whetuu.

Last week I was fortunate enough to attend the Puanga Whakanuia at Wai o Turi Marae. With several whaanau in attendance, this event taught me a lot with the facilitators sharing the narratives of the iwi of Te Taiuru as well as sharing the differences with other iwi. This celebration also allowed me to reflect on what has been a really busy year for our tari.

April was spent in planning mode with our Paepae and Pookai Aronui reconfirming their strategy and direction for the new year. Our Paepae Advance was the first opportunity we had to bring together other uri interested in the Paepae roles that will come about with our triennial elections in October. It was great to have rangatakapu with new and diverse perspectives bring their ideas to the table and I hope we will see some of them put their names up in October.

Our senior leadership team also came together to plan what our new operating year will look like. With changes to government and uncertainty around funding for some of our activities that historically we have been able to attract “other people’s money”, we have had to be deliberate and focused on what we can do, and how we do it well.

Our settlement claims over Taranaki Maunga came a step closer with the historic first reading of Te Pire Whakatupua moo Te Kaahui Tupua held at Parliament.

This was a momentous occasion with many of our Taranaki whaanau attending or watching on demand to show their support. This bill restores our maunga to be known as Taranaki Maunga, not Mount Taranaki or Mount Egmont and also gives him legal personhood similar to that made for Te Urewera in 2014 and Te Awa Tupua in 2017.

Ngaati Maika hosted Anzac celebrations starting with waananga the evening before Anzac Day, where whaanau shared stories of fallen soldiers, and time in service. A service was held at Tuutahi and then





the group travelled around Ngaa Rauru visiting sites and laying poppies at urupaa. The morning finished with Uncle Bob Brownlie and I laying a wreath at the Paakaitore service finishing off with haakari back at Paakaraka.

In May we saw the 2023 Census Maaori descent data released. Maaori data and digital sovereignty is crucial for our time and our future. Data is everywhere and we rely on this data to make good, informed decisions.

As part of our Paepae Rangatira Accord, we were able to secure a secondment from Tataurangi Aotearoa

(Stats NZ) so currently have the support of a Senior Insights Analyst to help us build our data capability. In June a waka tiwai taken from Ngaa Rauru to the Wairarapa back in the 1960's was returned and welcomed to Aotea Utanganui Museum in Paatea. It was a privilege to be a part of the day with our whaanau who received the taonga as well as the Wairarapa whaanau who had been kaitiaki and returned it home safely.

Nei raa taku puurongo o te paanui i teenei waahanga. Ngaa manaakitanga o te takurua ki a taatou katoa!





PUANGA WHAKANUIA

WAI O TURI PAA

Under the dark, clouded skies of Paatea in South Taranaki, Wai o Turi Marae came alive with the vibrant wairua of our Iwi. Puanga Whakanuia drew in over 120 of our Ngaa Rauru Kiitahi uri who came together to honour the arrival of Te Tau o Puanga, a time of revitalisation, renewal and reflection.

Our kaupapa began on a Friday afternoon with a heartfelt poowhiri, welcoming whaanau and manuhiri to Wai o Turi Paa. The karanga echoed across the marae aatea, drawing everyone together, where kawemate of the past year from Ngaa Rauru Kiitahi and South Taranaki were brought into Te Rangiharuru to be honoured. This was a time for shared grief and remembrance, binding us together in our collective mourning and respect.

Te Maru o Te Tau - He Hautuku

As the setting of the sun began, we gathered for the first of the Puanga ceremonies, Te Maru o Te Tau - He Hautuku. This ceremony marks the shadow of the year, a time to reflect on the past and prepare for the future. Guided by our Kaikookiri Puanga and Kaahui Ritenga, we offered karanga, ruruku, koorero, and waiata to the end of the year. We also sent our mate of the year to be placed upon Te Whata naa Maru, a place in the sky where our dearly departed are positioned until they are sent to Te Tatau o Te Poo to await Taramainuku and his kupenga to gather and set them into the sky as new stars amongst the Kaahui Whetuu.

Following this ceremony, we shared a kai, enjoying the warmth of whaanau and the delicious haakari that was laid out. Conversations flowed and whanaungatanga ensued.

Waananga Puanga

With our puku full and spirits high, we moved into the waananga. This was a time for learning and sharing knowledge about Puanga—the star, the time of year, the signs it brings, and the ceremonies that honour it. Our Kaikookiri Puanga - Parekaia Tapiata shared his koorero, explaining how Puanga signals the end and the start of the Maaori New Year in our region, marking a time of alleviating ourselves of burden, new growth and renewal.

We learned about the significance of Puanga to our tuupuna, how they read the stars and the environment to guide their planting, fishing, and hunting. We discussed the signs of Puanga, how to recognise them, and the rituals that accompany this time along with all the atua associated such as Maru. It was a rich exchange of maatauranga and koorero deepening our understanding and connection to our tikanga, and koorero tuku iho.

Te Tahi o Te Tau - He Hautapu

The next morning, before the first light of dawn, we gathered upon the marae aatea of Rangitaawhi for the second ceremony of Puanga. This ceremony marks the start of the New Year, a time to celebrate, offer thanks and make plans for the future.

As we stood together in the crisp morning air, we awaited the tohu on the eastern horizon to indicate the time to start our ritenga. As the signal was given, the puu sounded, Puanga then arose above the treeline of Kiitahi through an opening in the clouds signalling the

time to start our ceremony. Karanga then echoed across Rangitaawhi to Puanga - Te Whetuu Tapu o Te Tau, followed by ruruku by wahine and taane to bring in the New Year, waiata of Ngaa Rauru then supported our Kaahui ritenga. We then made our way over to te umu kohukohu (haangii) together singing Kua Rangona, where we opened the haangii, to then place the Rourou Whakatarā (offering basket) on to the ahurewa for atua; Maru, Taane, Tangaroa and Rongo, acknowledging their part in the prosperity of our kai from the bush, the moana, and our awa for the coming year. The steam from the haangii, smoke from the fire and the aroma of kai filled the air, blending with the sounds of ruruku and waiata to conclude our ritenga. This was a time of deep connection, to each other and to our whenua surrounding the ahi that burned vigorously as our home fires do upon our marae.

With the ritenga concluded, we moved to the final celebration, the haakari. A grand feast awaited us for breakfast, with steaming haangii, kai moana, and the delicious sweetness of steam pudding. Laughter and joy filled the air as we shared this meal, celebrating, not just the new year, but the strength and unity of our iwi, hapori and marae.

Puanga Whakanuia at Wai o Turi Paa was a profound and joyous occasion, marking the end of one year and the hopeful beginning of another. Through ritenga, waananga, mahi tahi and kai tahi, we honoured our past, celebrated our present, and looked forward to the future with renewed strength and unity. This kaupapa reminded us of the importance of our tikanga and the powerful connections that bind us together as hapori, whaanau, hapuu, marae and iwi.

We would like to thank Te Wai o Turi Paa for the mahi nui o te manaaki, te mahi tahi ki Te Kaahui o Rauru, and all those who participated, and shared over the duration of the kaupapa.





TE TIPURANGA

KAIPOO MARAE

In April, rangatahi from Te Tipuranga gathered at Kaipoo Marae for a week of connection and learning in Te Paahuki o Te Awa. Hosted by Ngaati Hou Tipua, this waananga embraced the rangatahi with a korowai of cultural and environmental immersion, fostering a deeper bond with their whenua, tuupuna, and each other.

The week commenced with poowhiri that set the stage for whakawhanaungatanga. The manaakitanga from the haukainga created a warm and inclusive atmosphere, making everyone feel at home. This laid a strong foundation for the activities and learning that followed.



Throughout the waananga, rangatahi participated in various activities designed to build leadership skills and enhance cultural confidence. They practiced new karakia as a roopuu, gaining the confidence to recite them during their daily activities. Using the maramataka

for journaling helped them reflect on their feelings and observe how these aligned with the maramataka, providing a unique perspective on their personal growth and connection to our taiao.

One of the highlights was the storytelling sessions led by Ngaati Hou Tipua, which brought to life the rich history of the Waitootara rohe. Stories of Te Kaahui Rere and the significance of Te Pootiki aa Rehua captivated the rangatahi, inspiring them to embark on a hiikoi to the top Te Pootiki aa Rehua. This journey not only offered breathtaking views, but also a physical connection to the stories of their tuupuna, deepening their appreciation of our whakapapa. Exploring the taiao was another key component of the week. Guided by the Te Kaahui o Rauru Puutaiao Team, rangatahi learned about pest control, habitat preservation, and water quality testing.

Their visit to William Birch Pools in Paakaraka emphasised the importance of water clarity and the interconnectedness of ecosystems. At Tapuarau, a site significant to Ngaa Rauru Kiihahi, they planted trees to symbolise their commitment to the whenua. Hemi Stuteley from the Department of Conservation enriched their understanding of the coastline, highlighting the vital role of sand dunes and the unique wildlife they support. Adventure and teamwork were woven into the fabric of the waananga. Under the guidance of Hayden Potaka from Unique Whanganui River Experience, the rangatahi navigated the Waitootara Awa from



Kaipoo Marae to Tapuarau. This expedition was more than just a physical journey; it was an opportunity to learn about the river's history and the importance of collaboration and unity.

As the waananga drew to a close, rangatahi engaged in feedback sessions, offering insights for future gatherings. These reflections highlighted the positive impact of the week, from the deepened sense of belonging to the engaging facilitators and the active participation that helped to fuel their curiosity and enthusiasm.

The waananga at Kaipoo Marae was more than just an educational retreat; it was a profound journey into the heart of who we are as an iwi which has left lasting impressions on all who participated, strengthening their connections to their whenua, their tuupuna, and each other.

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Te Tipuranga waananga are open to all Ngaa Rauru rangatahi aged 13-17 and take place during each school holiday period. If you would like to learn more about Te Tipuranga, get in touch with our Kaihaapai Ahi Kaaroa - Whakawhirinaki; hayden@rauru.iwi.nz.

Scan the QR code to check out the rangatahi hiikoi to the top of our maunga Te Pootiki-aa-Rehua.



“*Stories of Te Kaahui Rere and the significance of Te Pootiki aa Rehua captivated the rangatahi*”



HE PIKINGA POUPOU

GRANTS FOR 2024

UNDER GRADUATES

Luana-Rose Sinai
Macy Duxfield
Aisha Campbell
Lisa Taurua
Hone Taurua
Aaria Dobson-Waitere
Neihana Pari
Cacey Webster
K'Cee Pinn
Abraham Fletcher
Raine Cassidy
Vincent Taupa'u-Rogan
Ereti Williams
Hineiwi Rangi
Mia Tamou
Te Rauhui Gawler
Ruiha Kopa
Tiana Henare

Te Rangimaarie Williams
Elizabeth Albert
Ellyn Ross
Tuheimoa Maruera
Riyad Henry
Jamee-Lee Coleman
Brooke Goldsmith
Shayden Gardiner
Lavinia Taylor
Maihora Jacobs-Rangihaeata
Kaaika Jacobs-Rangihaeata
Rahira Walsh
Jarna Flintoff
Pania Pari
Te Puni Doyle
Louis Haunui-a-Paparangi
Senior
Te Wehi Graham-Ratana
Prei Henry-Miiler

SECONDARY SCHOOL

Kingi Mataamua Edwards
Te Waipiata Doyle
Noah Henry
Petera Rogers
Humaarie-Maanawatanga
Hika
Te Rangimarie Fonotoe

POST GRADUATES

Hinemoa Winterburn
Leteisha Te Awhe-Downey
Akasha Rio
Joziah Townsend
Charmaine Matiaha
Rere-No-A-Rangi Pope
Nick Fonotoe

EDUCATION GRANTS



CATCHMENT RESTORATION

TEAM UPDATE



Our restoration team has been based at Kaipoo since mid-April and have been actively working on restoration efforts along the banks of the Waitootara Awa.

Beaver Trees were contracted by the local hapuu to begin the removal of the willow trees along the bank, clear overgrown vegetation, and create a large, accessible area for native planting along the Awa.

Whilst they completed their work, our team began preparing for planting. To support access, we built a staircase down to the riverbank to ensure easy and safe access. The team also cleared the remaining green waste and trimmed back trees to create a safer and more effective planting space.



After the space was prepped, we set up a trapline around the planting zone to protect the new plants from browsing pests, installing seven DOC250 traps and one Steve Allen trap around the site. These traps were checked daily, and we successfully caught one ship rat.

The team then moved on to the planting phase, which involved marking out planting spots, selecting suitable riparian plants for the margin, and finally collection and planting. This process took about two weeks, and it was rewarding to see the transformation of the site.



With our nursery closing in March 2024, we reached out to see if any of our marae communities would be interested in the remaining plants. The response was very positive, and we were able to deliver plants to several marae.

During our time at Kaipoo, one of our Rangatahi had the chance to learn about water testing and thoroughly enjoyed the experience. Now, it's time to wish our team all the best and acknowledge the tremendous work they have done.



HE WAKA KA RIUA TAWHITI

RETURN OF WAKA TIIWAI

In the early 1920s, a waka tiiwai from an old Waitootara Paa was purchased by a local farmer and relocated to Lake Okoia for duck shooting. This traditional canoe, measuring 7.2 meters in length and 0.7 meters in width, is a symbol of the craftsmanship of our tuupuna, representing the journeys and narratives of Ngaa Rauru Kiitahi. These waka were crucial for transportation and trade along our waterways, and their stories are integral to our identity.

Over the years, the waka's journey took an unexpected turn. It eventually ended up in Wairarapa, residing at Aratoi Museum under the care of Ngaati Kahungunu ki Wairarapa and Rangitaane o Wairarapa. Historical records and shared stories have recently shed light on how the waka reached Wairarapa.

John Cullinane, who lived in Greytown as a boy, spent holidays at his uncle's farm in Waverley, Taranaki. His uncle, Mr. E.C. Bradley, had purchased the waka in the 1920s. The waka was used for duck shooting on Lake Okoia until it fell into disrepair. In the 1960s, Cullinane shared the waka's story with his teacher, which led Mr. Bradley to donate it to the children of Wairarapa. By 1969, the waka was at Wairarapa College, then moved to Cobblestones Museum, and in 2005, it was transferred to Aratoi for a Matariki exhibition, where it remained. Throughout the years, Cullinane maintained a connection with the waka and supported its return to Taranaki, recognising the importance of repatriating this taonga.



The return of the waka tiwai to South Taranaki is a significant event, reconnecting us with our heritage and reaffirming our cultural identity. This journey encourages the sharing of our tuupuna's stories and serves as a vital link to the koorero tuku iho that define us. The collaboration between Te Kaahui o Rauru, Ngaati Kahungunu ki Wairarapa, and Rangitaane o Wairarapa reflects the spirit of kotahitanga and mutual respect.

Aratoi Museum played a crucial role in preserving the waka and ensuring its story was told with respect and accuracy. Their involvement in the repatriation process highlights the importance of museums in preserving cultural heritage and supporting the aspirations of Maaori communities.

Upon its return to South Taranaki, the waka will be displayed at Aotea Utanganui – Museum of South Taranaki. This museum will serve as the new guardian of the waka, providing a space for our community to engage with this taonga, where the waka's story can continue to inspire and educate future generations.

To commemorate the return of the waka tiwai, Rangitaane o Wairarapa presented a beautifully carved kooauau. This significant gesture is accompanied by an inscription on the base of the kooauau, which reads:

This homecoming inspires similar initiatives, encouraging us and other iwi to reclaim and repatriate taonga. It emphasises the importance of preserving our treasures for future generations. As the waka returns to its rightful takiwaa, it carries the stories, mana, and aspirations of generations, symbolising our enduring cultural pride and historical continuity.



Scan the QR code to see the story of the Waka Tiiwai repatriation.



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*Naa Rangitaane teenei
taonga i tuku hei
maumaharatanga i te
waa ka whakahoki mai te
waka tiwai o Waitootara
ki toona kaainga, ki toona
hapuu, ki toona iwi o
Taranaki This taonga is
gifted by Rangitaane as a
remembrance of the time
when the waka tiwai of
Waitootara was returned to
its home, its hapuu, its iwi
within Taranaki*





GIS DEVELOPMENTS

PROMOTING BENEFITS FOR NGAA RAURU

For that past two years, Te Kaahui o Rauru have been developing our own Geographic Information Systems (GIS) aimed at benefiting Ngaa Rauru Kiitahi. GIS technology, known for capturing, storing, analysing, managing, and presenting spatial or geographic data, is being harnessed to create a powerful tool that integrates various data types. By using spatial analysis and visualisation techniques, GIS provides deep insights and solutions to complex geographical challenges.

Our approach to GIS is rooted in Ngaa Rauru Kiitahi koorero and whakapapa, ensuring that our values, knowledge systems, and cultural practices are respected and integrated. This ensures our research is not only scientifically sound but also culturally relevant and empowering for marae, hapuu and iwi.

We know that iwi Maaori hold a profound connection to our land, therefore our project focuses on mapping ancestral land use and waahi tapu using GIS technology, guided by Te Ao Maaori principles. This initiative supports our marae, hapuu, iwi and those living within our rohe in preserving our cultural heritage and informing sustainable land practices.

The areas of focus include our marae and their surrounding lands. We have conducted hui with uri and local hapuu to collect oral histories and traditional knowledge about land use and sacred sites using GIS tools, we have digitised and analysed this valuable information. This sharing approach ensures that the





research respects and integrates Ngaa Rauru knowledge and perspectives.

GIS analysis has identified numerous waahi tapu and historical land use patterns that align with oral histories. The resulting maps highlight areas of cultural significance and traditional land management practices, providing a visual tool for our marae, hapuu and iwi.

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Each event serves as a reminder of the profound relationship between our moana stretching from Te Taihu, Farewell Spit, and Te Kiri o Rauru

Key Principles of Te Ao Maaori in GIS are:

Kaitiakitanga: Emphasising the role of Maaori as guardians of the land, ensuring that research supports sustainable management and protection of natural resources.

Mana Whenua: Recognising the traditional authority and rights of Maaori over our ancestral lands, ensuring their involvement and consent in all aspects of the research.

Whakapapa: Understanding the deep connections between people, land, and ancestors, and reflecting these relationships in the research design and analysis.

Tikanga: Following our tikanga and kawa throughout the research process, from data collection to dissemination, to ensure cultural sensitivity and appropriateness.

Through this innovative GIS project, Te Kaahui o Rauru is committed to empowering Ngaa Rauru Kiiitahi by blending traditional Ngaa Rauru knowledge with cutting-edge technology, fostering a future where cultural heritage and sustainable land management thrive together.





HE KAAKANO

TECH INNOVATION

He Kaakano is our indigenous tech innovation hub. Its purpose is to act as a focus for whakaputanga, realising the well-being of Ngaa Rauru Kiitahitanga and acting as a catalyst for our growth and development as a people. He Kaakano aligns with the focus for Te Kaahui o Rauru in thriving and excelling across future generations, contributing to all the immediate priority areas: Maatauranga, Ngaa Raurutanga, Kaitiakitanga, Oohanga and Hauoratanga.

As a tangible space, He Kaakano provides somewhere for our people to come together, harness their creativity and to innovate. It empowers our community to respond to the risks and opportunities of the future including the challenges of climate change and the emergence of new digital tools to pass on inter-generational knowledge. He Kaakano is a core Pou in enabling the broader kaupapa which will focus on key areas such as educational empowerment, climate change, Maaori-preneurs, accessibility and diversity. It also provides support to rangatahi, whaanau, uri and community to achieve their educational and vocational aspirations.

Some of our Te Kaahui o Rauru staff work alongside kura and community within the wider Ngaa Rauru rohe. Through collaborating with kura, supports are initiated for tauira with poor or non-attendance, encouraging their return back into education, further training or employment. The added intent is to engage with whaanau in order to provide support to reintegrate tauira back into kura or other options of interest.

A key focus of the rangatahi tech programme deliveries are to increase tauira self-confidence, presence, participation and educational progression through the He Kaakano Learning Lab. All groups supported by their kaiako and whaanau, co-create education plans which are delivered over a school term. The rangatahi tech programmes allow for a staggered 'entry' and 'exit' providing for up to 20 tauira per intake. This approach recognises that each tauira is supported as individuals and may learn at their own pace based on confidence and competence. It also acknowledges that tauira may require more time beyond the scheduled waananga to complete their agreed programme of learning. This can be negotiated with the kaiako.

The Learning Lab provides the opportunity for tauira to learn 'about', 'with' and 'through' technology. Tauira are guided by kaupapa Maaori values and tikanga while learning transferrable skills which underpin engagement back into education, further training or employment. This past quarter has placed some emphasis on engaging whaanau to participate alongside their rangatahi and consider a whaanau approach to increasing tech capability.

The past months have shown several successes achieved through the Rangatahi Tech Programmes on offer. To date, there has been a significant increase in tauira enrolments and a gradual rise in the number of whaanau who show interest to participate in community events.

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Tauira are guided by kaupapa Maaori values and tikanga while learning transferrable skills

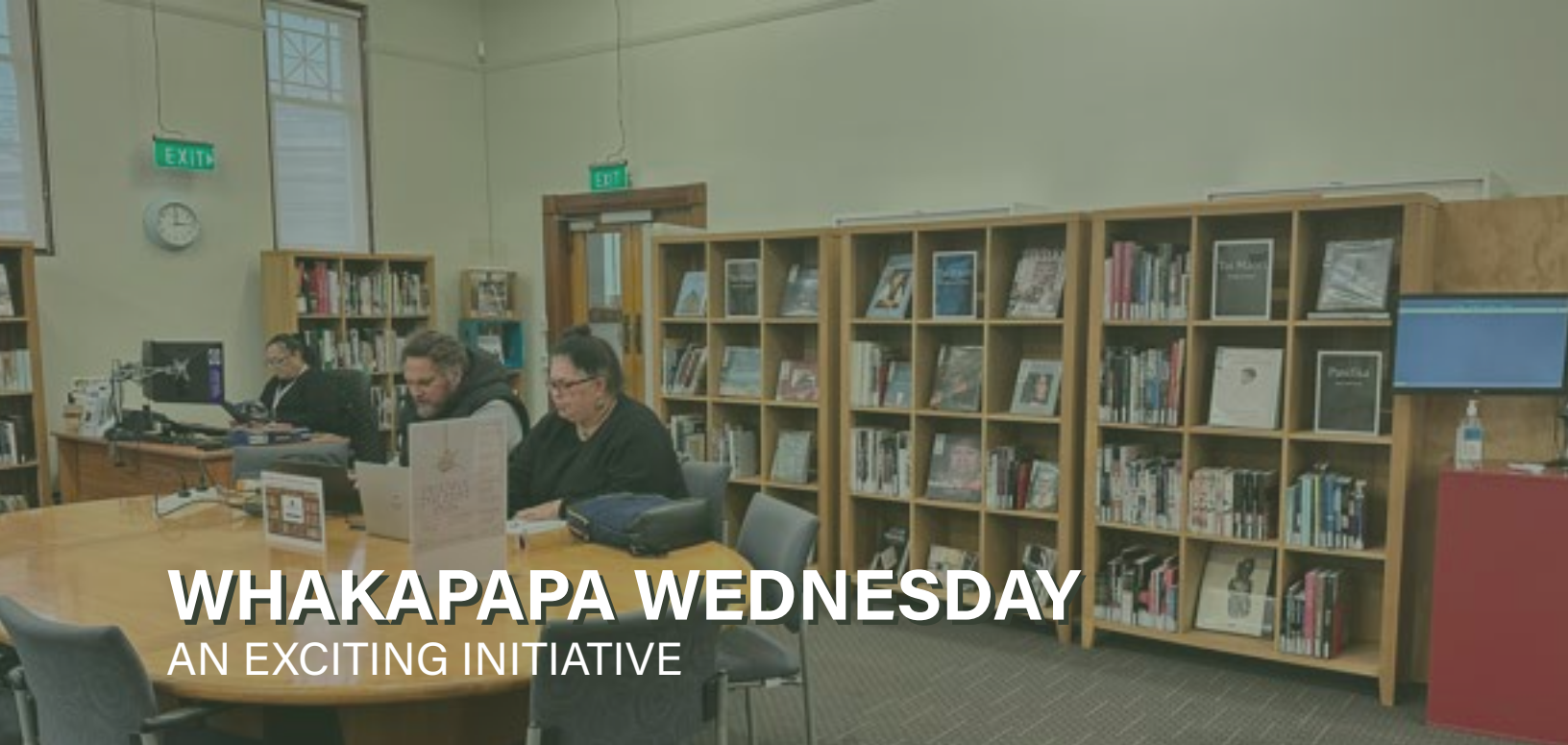


Co-creating a plan with kaiako before delivering the programme to rangatahi has enabled ease of facilitation. Aligning the learning with the respective NCEA intentions has proven beneficial for both tauira and their relevant kura.

When rangatahi show a high interest in tech, facilitators often make connections with the tech industry or provide introductions to career pathways and to help explore potential options moving forward.



Digital change in society is leading to new requirements from education and Te Kaahui o Rauru will be at the forefront of this digital change. Preparing young people for future-focused careers is a strongly held intention of Te Kaahui o Rauru and we strive to provide opportunities as often as possible given the investment opportunities we continue to take advantage of through stakeholder relationships and resource availability.



WHAKAPAPA WEDNESDAY

AN EXCITING INITIATIVE

Whakapapa Wednesday began as a simple research project but has grown into an exciting initiative at the Alexander Heritage & Research Library | Te Rerenga Mai o Te Kaauru in Whanganui. While delving into our archives which are housed at the library, we found ourselves frequently approached by community and whaanau members curious about our work. This curiosity sparked an idea—why not create a dedicated time for people to come together, share knowledge, and explore their whakapapa?

Whakapapa Wednesday is a weekly gathering every Wednesday from 1-3pm, where our Research Team is available to assist with whakapapa searches, provide information, and share resources. It's a space for learning, connecting, and preserving our heritage.

Our sessions are open to a limited number of people each week to ensure a focused and enriching experience. By dedicating this time, we can prepare materials and offer personalised assistance, making your journey into whakapapa a rewarding one.

Whakapapa Wednesday is more than just a research session; it's a bridge connecting past and present, and an opportunity for the community to come together and celebrate our shared heritage. We invite you to join us, share your stories, and discover the richness of your whakapapa.



If you would like to book some time to meet with our research team, please click the link below or scan the QR code.

IWI REGISTER

DATABASE UPGRADE

Te Kaahui o Rauru are thrilled to announce that we have partnered with Yourlwi to bring a new and improved Iwi Database Management System. This new system is web based and will provide each of our uri with the ability to maintain and access their membership information with Te Kaahui o Rauru.

All membership information that the tari holds has been transferred from our old MS Access Database into the new system with our team making the necessary preparations before we launch our campaign inviting uri to update their details autonomously.

The campaign launch will include an email link to all who are registered providing them with access to their profile.

We acknowledge that some of the information we have in our old database may be outdated, therefore if you are already a member of Te Kaahui o Rauru, please email registrations@rauru.iwi.nz with your details (name, email and date of birth) so the team can update your information and provide you with your profile code and instructions on how to complete your log in process.

HE PAANUI AA IWI

UPCOMING KAUPAPA



The image shows a museum display of a traditional Māori waka (canoe) model, which is a long, narrow, and intricately carved wooden vessel. It is flanked by two large, ornate wooden carvings (pouwhiri) featuring complex spiral and flame-like patterns. The display is set on a dark, patterned surface. Below the waka, there is a small plaque with the text "Te Waka Kaitiaki o te Toi Ahurea". To the left and right of the waka, there are two smaller plaques, one on the left reading "Te Toi Ahurea Kaitiaki" and one on the right reading "Te Toi Ahurea Māori".

TE TOI AHUREA

30 NOVEMBER 2024

SAVE THE DATE



The logo for Te Toi Ahurea 2024 features a stylized green and black design. It includes a green circular element with a spiral pattern, a black silhouette of a mountain peak, and a black silhouette of a waka (canoe) with a white wave-like pattern. The year "2024" is written in green. Below the logo, the text "Te Toi Ahurea" is written in green, followed by the tagline "Resilient Ngāi Tahu Generations" in a smaller font.

Te Toi Ahurea
Resilient Ngāi Tahu Generations



Te Kaahui o Rauru