Commemorating the start of a nation

Nau mai, haere atu rakei reo pihiri ki Tīngamaru-i-Kiwa ki Te Te Hā taua. Kia whakaeke mai ki Te Te Hā tangata. Ki Te Te Hā e whakani nei te hohononga o te mātāhua rangatira, kia runga i te Toka-a-Tairāwhiti. He rā kia te rae. He iki ki te iki. Te hau ka rere. Te ka hai tau. Eroī i ia te tai e mīhi e rere i e rere i e rere. Nau mai, Whakatau mai ra.

"Welcome and travel far my invitation to Tīngamaru-i-Kiwa and across Tairāwhiti. To slight upon Te Te Hā ancestry upon Te Te Hā community. To Te Te Hā who celebrates the joining of the great explorers at Te Toka-a-Taiao. A meeting of peoples. A joining of cultures. A blending of heritage. A sharing of future. Wōhau borders and kind regards. Greetings and welcome."

Strengthening local understanding

The first formal meetings between Māori and European with the arrival of HMS Endeavour to Tairāwhiti in 1769 make this region the most historic place in Aotearoa New Zealand — the conception of the nation.

Every October the region commemorates those meetings and this year there is an exciting line-up of events to inspire, inform and involve the community.

This weekend there’s an art forum, a unique waka hoe challenge, a heritage sailing on MV Takitimu, an interfaith celebration and, toward the end of October, a stunning children’s art exhibition in Gisborne and Uawa.

The events are a chance to acknowledge the arrival of all people to Aotearoa New Zealand and our navigational traditions, says Richard Brooking, chairman of the Te Te Hā 1769 Sestercentennial Trust.

"It’s an opportunity to continue reconciling the issues that exist between various communities so we can move past our grievances, and focus on our dual heritage and shared future."

The Te Te Hā 1769 Sestercentennial Trust

The Te Te Hā 1769 Sestercentennial Trust has responsibility for supporting this region and its commemorative activities.

The trust was launched in 2014 by Governor-General Sir Jerry Mateparae who said at the time: "All New Zealanders have a stake in this exciting and meaningful commemoration. It will give us a moment to pause and consider where we have come from, the voyaging feats of all our ancestors that ultimately led to our nation’s existence, the scientific legacy of our forebears and our understanding of what it means to be "a New Zealanders."

The Te Te Hā Trust will play a pivotal role in organising the 250th regional and national commemorations in 2019.

While its name suggests that the events of 1769 are a focus for the commemoration activities, the trust aims to achieve much more. As well as commemorating the moment when two cultures became linked, the sestercentennial will give us an opportunity to inspire today’s youth, says Mr Brooking.

"As tomorrow’s leaders, they need to learn about the beginnings of our nation’s history, to appreciate our dual heritage and shared future."

The commemorative activities are an opportunity to look at how that relationship has grown and changed over time and think of how it will progress in the next 250 years.

Mr Brooking said the commemorations of the coming together of two peoples will build on the great success of the 2012 Transit of Venus celebrations.

"We will build on the approach developed by Te Atanga a Hauraki, utilising the ‘Dual Heritage–Shared Future’ theme."

Mr Brooking said the sestercentennial is a unique opportunity to promote the region while it was under the spotlight in 2019.

"A nation is bound together not by the past, but by the stories of the past that we tell one another in the present." — Ernest Renan

Flax roots beginning

The Te Te Hā Sestercentennial Trust was formed as a result of a community hui in 2013 convened by Eastland Community Trust (ECT). At that hui, the 250th commemoration of the first formal meetings was described as an opportunity to put Tairāwhiti under the global spotlight.

Hui participants came from all corners of the community and at that July meeting and went on to form a steering committee to start commemorations planning. The aim was to establish a trust responsible for helping plan the 2019 commemorations; developing and promoting initiatives enhancing the region’s cultural, social, ecological and economic aspects; and helping create legacies that engender a renewed pride and sense of identity.

The trust is now made up of 13 passionate community members, each with their own commitment to ensuring we understand and remember our dual heritage and look forward to our shared future.

The trustees believe the history of voyaging in this area creates an impressive backdrop to the commemorations this October, in the coming years, and in 2019.

With two Dames, a lawyer, senior iwi members, Māori and European historians, educators, a mayor, a sea captain and an architect — the community can be assured the trust enjoys full representation and lively debate!

Guiding the trust as it makes decisions is a pakēte group made up of iwi and hapū representatives each with a capacity to teach and guide the trust as it forges ahead.

What’s happening in 2019?

October 2019 marks the 250th anniversary of the first formal meetings between tangata Whenua and English navigator Lieutenant James Cook on and off the coast of Te Tairāwhiti.

"The focus of the events and activities during this time will be to strengthen local understanding of significant historical events that have helped shape the nation and the people who inhabit it today," says trustee Te Atarangi Nepia-Clamp.

"For many in the community the events of 1769 prompt both settling and unsettling memories. Relations between Māori and European got off to a bad start where Lieutenant James Cook first set foot on New Zealand soil with a number of Māori men killed," he says.

"As the stuff of difficult history it is guaranteed to provoke a strong reaction, yet the commemorations provide an opportunity to ponder particular historical events, especially when you feel emotionally attached to them."

"Studying the events of the past gives us an understanding of how the world came to be, not only in Tairāwhiti but around New Zealand including, all cultures of people.”

Can you say Sestercentennial?

ses-ter-ten-nil-ai [ses-ter-ten-nil-eh-uhl]; adjective 1. pertaining to or marking the completion of a period of 250 years. Come celebrate with us!
Dual Heritage – Shared Future

Ngāti Oneone

At the time of Lieutenant James Cook’s and the Endeavour’s arrival in Tūranga, the chief of the people he first physically had contact with was Rākai-a-Tane, whose descendants are today’s Ngāti Oneone of Te Poho-o-Rāwiri Marae. Ngāti Oneone would like to acknowledge this key fact as a matter of first engagement and that we see that we have a pivotal role in these commemorations.

— Nick Tupara

Rongowhakaata

As the representative for Rongowhakaata, our key focus is on inclusiveness and ensuring our stories are told from a Rongowhakaata perspective. We are currently working on our Rongowhakaata exhibitions for our marae, Tairāwhiti Museum and Te Papa, with a focus also on how these exhibitions will lead into the Te Hā event in 2019.

— Lisa Taylor

Ngāi Tāmanuhiri

Ngāi Tāmanuhiri were involved in the first trade with Cook and his crew off their coastline. Several ornately decorated waka hoe (paddles) were traded. In 2013 one of those hoe returned on loan to Muruori as part of a Ngāi Tāmanuhiri exhibition.

— Richard Brooking

Te Aitanga a Hauiti

For Te Aitanga a Hauiti the Sestercentennial celebration is a continuation of the 2004 and 2012 Transit of Venus events. Te Hā has presented and will continue to present opportunities to strengthen and renew relationships across Polynesia, the United Kingdom and the rest of the world. Te Atangas a Hauiti are proactive in connecting and collaborating with local, national and international communities, respecting diversity and the difference of opinion for a shared future.

— Anne McGuire

Get along to any of these events helping commemorate this region’s historical stories

Saturday, October 10
Karakia and interfaith service: at the beach, Oneroa, 7am.
Tūranganui Waka Hoe Challenge: organised by Horouta Waka Hoe. Senior races, The Cut, best viewing from Waikanae, 8am. Junior races, Marina Reserve, best viewing from The Esplanade, 1.15pm (subject to sea conditions).
Arts Forum: A Place for the Arts? Join the conversation, Rose Room, Lawson Field Theatre, 15 Fitzherbert Street, 1.30-3pm.
Tūranganui Waka Hoe prizegiving and hangi: Rose Room, Lawson Field Theatre, 15 Fitzherbert Street, 3pm.
Sunday, October 11
Special heritage sailing of MV Takitimu: story-tellers on board (weather permitting), 1.45pm.
Thursday, October 29
Children’s art exhibition opening: venue and details TBC.

A sacred site

The foreshore of the Tūranganui River is one of the world’s greatest voyaging sites. It is the landing place of the Horouta canoe, celebrating the achievements of the Polynesian star navigators. It is the place where Captain James Cook and his companions first came ashore in New Zealand, heralding the traditions of European exploration and discovery. It is the site where Tupare, the Ra’iataan high priest navigator who sailed with Cook, first met Māori, marking the links between local people and their ancestral homelands. It is a meeting place of cultures, of challenges and shootings, as well as friendly exchanges. Here, Captain Cook and a local man saluted each other with a hongi on Te Toka a Taiau — the first greeting between a Māori and a European. It is a sacred site for all New Zealanders, to be celebrated with pride and treated with dignity.

— Dame Anne Salmond, Distinguished Professor of Māori Studies and Anthropology, University of Auckland

He rae ki te rae, he ihu ki te ihu, te hau ka rere, te ha ka tau
A meeting of peoples, a mixing of cultures, a blending of heritage, a sharing of future

The Te Hā 1769 Sestercentennial Trust was set up with three very simple missions:

To engage and inspire communities to understand and share the stories of our unique place and people that shaped our nation.
To commemorate the first meetings between Māori and Europeans on the 250th anniversary in October 2019.
To create legacies to enhance the wellbeing of future generations.

— Governor-General, His Excellency Sir Jerry Mateparae, Te Hā Patron

Te Hā Trust: The board members of the Te Hā 1769 Sestercentennial Trust, from left, are Mayor Meng Foon, Dr Jennie Harré Hindmarsh, Romia Whaanga, James Blackburme, Anne McGuire, Dame Bronwen Holdsworth, Olive Isaacs, Richard Brooking (chairman), Lisa Taylor, Te Aturangi Nepia-Clamp, Joe Martin, Temple Issacs, Dianne Irwin (inset) and Dame Anne Salmond (above right). Sir Neil Cossons is an advisory trustee.
The Endeavour first anchored in New Zealand was Turanga-nui, a wide bay on the East Coast of the North Island.

According to early Land Court evidence, the area was occupied at that time by four main tribes — Rongowhakaata, Ngai Tahupo, Te Aitanga-a-Mahaki and Te Aitanga-a-Hauiti. Islanding, the bay was a large range covered with thick forest, while the hills nearer the plains were covered with trees and grasses on the ridges.

The central plains were braved by the coast and other river bends or strategic hills, protecting houses, and materials for weaving and building. Aitanga-a-Mahaki and Te Aitanga-a-Hauiti. Thornewood Talk, the daughter of Whironui, and a suit of tails on the plains, and thousands of ducks lived by the rivers and on the plains, and thousands of ducks lived by the rivers and on the plains.

Creeks leading into the main rivers on either side of the central plains were crossed by many weirs, built and maintained by particular families. Māori men would fish at the entrances to the river and there were beds of white pebbles off Orewa, where the tāmānui (snapper) came to feed, crunching the shells in their powerful jaws.

People summoned distant relatives in warfare, as often lived off a whale in the villages of their kinship on either the mother’s or father’s side.

The Paikea traditions say that when the Maui canoe arrived, said that the Endeavour was mistaken for a floating island. Joel Palack, a European trader who recorded an account given by the grandchildren of some of those who lived at Turanga-nui, said that the Endeavour was mistaken for a floating island.

Tūranga-nui had a legend of a great Polynesian explorer. Māori history shows that the Endeavour must have been a floating island. Joel Palack, a European trader who recorded an account given by the grandchildren of some of those who lived at Turanga-nui, said that the Endeavour was mistaken for a floating island. Joel Palack, a European trader who recorded an account given by the grandchildren of some of those who lived at Turanga-nui, said that the Endeavour was mistaken for a floating island. Joel Palack, a European trader who recorded an account given by the grandchildren of some of those who lived at Turanga-nui, said that the Endeavour was mistaken for a floating island.

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According to William Williams, in 1888, the Rongowhakaata people first thought that the Endeavour must have been a floating island.

TWO GREAT NAVIGATING TRADITIONS: Left, the replica of the HMS Endeavour sails into Poverty Bay in 2005 during its general voyage before returning to Australia. Above, Haunui, a waka hourua or ocean-going Polynesian voyaging canoe, spent several days in Turanga-Gisborne in May last year. The Hauini and its crew ran a series of demonstration trips before sailing back to Auckland.

SOURCE: Two Worlds, by Dame Anne Salmond

The Takitimu canoe is known in several regions. Northern East Coast accounts say Takitimu Waihau-o-Rero, a canoe which left after a dispute between the people of the chief Uenuku, and those of Ruawharo and Tupi. It is said that Ruawharo and his younger brother Tupi took the Takitimu from their rivals and came to New Zealand, with Ruawharo as both commander and tohunga. The canoe landed at Whangaro-a-kena, the small islet off East Cape, before going on to Nukutauora on Mahia Peninsula, where the crew dispersed. Ruawharo stayed at Mahia, Puhiaui went to Mahia, and the canoe landed at Tauranga, where Tamatea disembarked. Others then took it to the East Coast and left settlers at several places including the Waipau River, Uawa (Tolaga Bay), Turangamui (Gisborne), Nukutauora (Mahia), Te Waiau, the Mohaka River and Porangahau. Tamatea later went overland to Mahia and Turangamui, naming various places as he proceeded.

SOURCE: Te Ara: The Encyclopedia of NZ.
A gathering of faiths to bestow blessings

The Tairāwhiti Interfaith Group has long been involved with commemorating the first interactions of Māori and Lieutenant James Cook and his crew.

The group consists of a range of religions that meet in the spirit of peace and unity, an underlying ideal of many religions.

This year they will conduct a prayer ceremony at Waikanae Beach at 7am to open this year’s Te Hā 1769–2019 Sestecentennial Trust commemorations.

The idea is that their ceremonies bestow blessings representative of each religion in the region.

Honouring its name, the Horouta Waka Hoe Club is putting on a regatta as part of Te Hā commemorations.

The club takes its name from the first recorded Māori waka to discover Gisborne, so the regatta is a way of recognising the first “discovery” and the first meeting between Māori and European.

The event will start at 7.30am on Saturday, October 10 after a prayer service by the Tairāwhiti Intertribal Group at Waitakare Beach. It will serve as the start of this year’s Te Hā Sestercentennial Trust commemorations — which four years from now, in 2019, will represent 250 years since Lieutenant James Cook and the Endeavour made the first European landing in Aotearoa-New Zealand here.

Acting club president Walton Walker says there are two courses. One is a 12 kilometre paddle inside the bay, and the second is a 22km paddle that traces sites of significance to the Tūranganui a Kiwa rohe.

“People who paddle would say that besides the competitions, it is about the sheer exhilaration of paddling,” says Mr Walker.

“Going out to sea on a nice day is a special occasion, there is nothing else like it. For this regatta there is an added sense of looking back and reflecting on what it would have been like when all the early seafaring waka landed here. “Some places on the course are exactly the same spots our tipuna would have been.”

Te Hā is about the spirit of recognising the first meetings between Lieutenant Cook and tangata whenua.

“In Cook’s writings, he talks of the Endeavour being surrounded by waka and the locals wanting to board and trade. This regatta will evoke those feelings and a sense of times past,” says Mr Walker.

“This day provides an opportunity to reflect on the region’s tangata whenua settlement and history, and the significance of the sailing traditions of both Māori and European cultures — culminating in the first meetings between the two in 1769.”

Horouta Waka Hoe Club has evolved from one old borrowed “barge” nearly two decades ago, to being the best waka ama club in the country.

The club was formed by a group of enthusiastic parents and supporters in the winter of 1998 under the Horouta Sports Club.

They started off with 84 competitive members, most from the junior ranks — other recreational paddlers increased the overall membership to around 110.

With funding from the now disbanded Hillary Commission, grants and fundraising, Horouta Waka Hoe Club purchased their first new OC6 from Victor Hawker of Seahawke Canoes in 1999. The club of course named their new waka Horouta. It was the first new OC6 canoe in the region for eight years.

Horouta was blessed and launched at a pre-dawn ceremony by local elders, in line with early Māori custom.

Pouourangi and Rakaimataura have long since been returned to their owners and over the years the club’s fleet and membership numbers have increased.

With more members came more success. The 2008 National Sprint Squad was the most successful ever in the club’s short history and as in the 2002, 2003, 2004 nationals, Horouta won the highest overall medal tally and the most golds of any competing club.

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Since 2011 Horouta has been the top waka ama club in the country, based on results at the national sprint championships held at Lake Karapiro.

The club has held the top club trophy for four of the five times it has been awarded, and is the present holder.

Horouta’s fleet now consists of 30 OC6s — Horouta, Pua, Kahutia Te Rangi, Hinematioro, Maia, Raupani, Te Taniwha, Te Astaia, Tuhorouta and Hineakua.

There are four OC2s — Aurora, Kōtuku, Kotare, Hukatai; and eight OC1s — Nanaia, Barney, Uncle Tom, Kuri, Hukataiwa, Taurahi, Taiuru and Hineutepu.

Each vessel’s name represents an important story of the Horouta legacy, ancient and modern.

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Each vessel’s name represents an important story of the Horouta legacy, ancient and modern.
It is said that after the Horouta waka was built during sea trials, it was so quick that those on shore who tried to run alongside her struggled to keep up, hence the name Horouta — Land swiftly passing.

Horouta Waka Hoe Club is named after the ancestral waka of the same name that sailed the Pacific Ocean from Hawaiki to Aotearoa around 1350 AD.

First, Horouta followed the coastline north to Te Kaha and inland again towards the Raukumara ranges and, in the area of the Mangatapu stream, found a tree he thought would be suitable to make a replacement haumi. The full name of the stream is Te Manga-tapu-a-te-rakau-a-Paoa — The stream where stood the tree of Paoa.

Therefore the story of Horouta, its legacy and tradition has provided the inspiration and mantra for the club.

In the latter period — around 1200BC — migration began into Remote Oceania, consisting of Melanesia south-east of the Solomons, Micronesia and Polynesia. The islands had been beyond the reach of simple water craft but the migrating people, known as Lapita, had learned to explore the open sea and survive. Skilled navigators, they began exploring in sophisticated canoes, first to South America then back to Remote Oceania then, around 1300AD, on to New Zealand and the northern satellite islands of Norfolk and the Kermadecs. Later still, early Maori exploring eastward from New Zealand discovered the Chatham Islands, just a few centuries before the first European expeditions reached the Pacific.

SOURCE: Te Ara: The Encyclopedia of NZ

Now, let's focus on the text and ignore the images:

The group continued their search of the land, keeping a watchful eye out for Pouheni and his party. From Waitakihaka to Waipito then to Anaura, Paoa eventually arrived at Whangaui where he came upon Pouheni and his group.

By this time Pouheni’s group was close to death from starvation. Because of their tautu, or sacredness, they could not prepare food, nor were there any commissaries among them to cook.

After revising the group, Paoa turned inland again towards the Raukumara ranges and, in the area of the Mangatapu stream, found a tree he thought would be suitable to make a replacement haumi. The full name of the stream is Te Manga-tapu-a-te-rakau-a-Paoa — The stream where stood the tree of Paoa.

The log was floated down the Mangatapu into the Waitapu, which means the water of Pasa, and to the sea near Matawhero in Gisborne.

Paoa arrived rather surprised to find that Kiwa and the Horouta had already made landfall and that Kiwa had laid claim to the land, bestowing his name, Tūranganui-a-Kiwa, the great landing place of Kiwa.

This, as we know, is the original name of Gisborne. Many of the tribes of the Tūranganui region, including the Gisborne area, trace descent from Paoa or Kiwa and the people of the Horouta waka. This includes members of the club, therefore the choice of the name Horouta is appropriate for this reason — aside from the seafaring tradition of those who sailed her. The fact that Horouta was also a very fast waka has not been lost in the vision of the club in striving to be the best waka ama club in the country.

Therefore the story of Horouta, its legacy and tradition has provided the inspiration and mantra for the club.

Many of the names carried by the club’s waka and teams celebrate its origins and the deeds of its illustrious seafaring descendants.

Club named after Turanganui a Kiwa’s first waka, Horouta
Exploring history through art

Artwork by Tairāwhiti youth is being used to inspire conversations about the region’s history. As part of a pilot programme, last month Te Hā took a group of 12 students back in time to 1769 for a two-day exploration around Uawa and Gisborne of stories about the first meetings between Māori and Europeans.

Armed with sketch books, the Gisborne Intermediate and Tolaga Bay Area School students were guided around sites of historical significance in Tūranga and Uawa and out to sea in the MV Tikitimu. After the tour the students participated in the Jarratt Create and Educate workshop. There they channelled what they had learned about Māori and European meetings, into art.

Pete Jarratt says the two tour days were for inspiration. “They need to touch, feel and see it — that is what the inspiration days were for.”

The children spent three days at a workshop at Tolaga Bay Area School, where Mr Jarratt and wife Ellen took them through their tried-and-true artistic process: “Being from different schools it was a bit like the first meetings actually, they were all a bit standoffish. Once we got them interacting and playing on the beach, they all came together as a group.”

Each student had to pick one of seven stories about the first meetings of Māori and Europeans in 1769, as the focus for their artwork. “After that they went through the designs in their sketchbooks, “When we talk about our history there are a lot of mixed emotions but from children you get this honesty, and art is a non-confrontational way to explore it.” — Pete Jarratt

and came up with words that described what people then might have been feeling.”

Then they got to work developing and adding colour to their designs. Mr Jarratt says the results are stunning. “We always buck the children, trust the process and let the kids’ imagination do the rest. You can see bits of each child reflected in their work.”

Mr Jarratt says the inspiration phase is crucial. “If you told children to draw what 1769 might have been like, you would get a lot of the same interpretations that they see in history books. When they go through this process, you see incredibly individual art.”

“It is not about being a good artist, anyone can do this. It is about putting yourself out there.” Mr Jarratt says children are the way forward in terms of the region coming together.

“When we talk about our history there are a lot of mixed emotions but from children you get this honesty, and art is a non-confrontational way to explore it.”

The main idea of the pilot programme, which Te Hā hopes to repeat in the lead-up to 2019, is that the children and their artwork will inspire wider conversations and education about the first meetings.

“The idea is that they go back to the dinner table or sports ground, or wherever, and talk about it.”

The mixed media artwork the children created will be on display at exhibitions later this month. Each piece will be accompanied by the story it was inspired by. “The great thing with this is that two children who pick the same story will come up with completely different interpretations of it.” That is what starts the discussion.

A place for the Arts?

In 2019 our region and nation will commemorate the 250th anniversary of the first meetings of tangata whenua and those on the Endeavour. This significant event encourages us to consider our region’s unique and fascinating heritage.

Join the conversation at The Rose Room, Lawson Field Theatre, 10 October, 1:30 - 3pm.

Together we’ll be forming an action plan to create arts opportunities and legacies for our community - today, in 2019 and beyond.

This is an open invitation to all creative practitioners, organisations and supporters of all the arts in Tairāwhiti.

He wāhi mō ngā Toi?

Hai te tau 2019 ka whakamaharatia te tūtakitanga tuatahi o te tangata whenua ki te rūranga Endeavour e 250 tau ki muri. He mea āki tēnei hui nui whakaharara a i tātou o te rohe nei ki te whai whakaaro atu ki tō tūtui mo te hāere e te 250 tau ki muri. He mea āki tēnei hui nui whakaharara a i tātou o te rohe nei ki te whai whakaaro atu ki tō tūtui motuhaketanga me ēnei kōrero katua.

Tūhono mai ki tētahi whāriki kōrero ka tū ki Lawson Field Theatre, te 10 o Oketopa, hai te ahiahi 1:30 ki te 3.

Ka whakataktorotia ngātahitia e tātou he mahere mahi hei whakarato kaupapa mai to i ēnei rā tonu nei, mō te haponi — mō ēnei rā tonu nei, mō te tau 2019, ā, haere ake nei.

He kupu tū rāhī ki ngā mātanga pūkenga auaha, ki ngā rōpu whakahaere me ngā kaitaunaki i ngā kaupapa mahi to i te Tairāwhiti nei.

Please reply to nicky.solomon@tehā2019.co.nz
027 608 2902

Afternoon tea will be provided.

You are also invited to join our bus tour of heritage sites around Gisborne, hosted by some of our region’s spectacular story-tellers, which will depart at 3 pm.


Please reply to nicky.solomon@tehā2019.co.nz
027 608 2902

He kai o te ahiahi anō ka hora.

Ka whai wahi mai anō koe ki te kēāreare mā runga pahi ki te tūtakitanga ki ngā wahi motuhenga i Tūranga. Me te aha, ka manaakitia e tētahi hunga mihio nui ki ngā kōrero o te whaitua. Ka wehe te pahi nei he i te 3 i te ahiahi.