



MOKO HAUORA 2024

OUR PEOPLE, OUR PLACES, OUR PRACTICES



Moko Hauora 2024

Takutai o te Tītī Marae, Ōraka (Colac Bay)

January 26th - 28th 2024

This year marks the third annual tā moko event “Moko Hauora”. It is organised and delivered by Kōrari Māori Public Health at Ngā Kete Mātauranga Pounamu Charitable Trust and hosted at the marae in conjunction with Ōraka Aparima Rūnaka.

Ki uta ki tai - from the mountains to the sea, Takutai o te Tītī provides the perfect location for a wānaka. The marae sits along the rugged Murihiku coastline near the resting place of the Takitimu waka in Western Southland. You can see the moana and spot dolphins from the mahau and at night, hear the roar of Tangaroa while you rest within *Te Whare Moana*.

Moko Hauora is about connection and whānau. The power of moko is beyond the aesthetic as it connects whānau to te ao Māori, to their ancestors and to each other. Tā moko is rongoā for whānau who receive and wear it. Moko tells the story of the wearer and it is the right of all māori to receive this taonga tuku iho of our people. Tā moko has the ability to bring whānau from near and far home to their turangawaewae.



Ko wai mātou?

Ngā Kete Mātauranga Pounamu Charitable Trust (NKMP)

NKMP is a not-for-profit charitable trust that delivers a range of health and social services at low or no cost. The trust was established in 2000 with programmes that support the aspirations of our whakapapa ties to Ōraka-Aparima Rūnaka. At Ngā Kete Mātauranga Pounamu Charitable Trust we believe that people can achieve anything if they are empowered or connected to information that helps them solve problems, motivates and stimulates them.

Our mission:

To connect whānau with resources, ideas and energy for wellbeing & independence.

Kōrari Māori Public Health team at NKMP

The ingoa Kōrari comes from the reed of the mōkihi which is a traditional Kāi Tahu vessel. It represents mātauranga Māori, whānau strength, empowerment and resiliency. All of the mahi that we do is presented through a te ao Māori lens and guided by Māori models of health and our values. Our mahi includes initiatives, hui, campaigns, wānaka and events for whānau that encourage hauora and strengthen cultural identity.



Ngā Ringa Tā Moko



Jay Davis

*Te Ati Haunui-a-Pāpārangī.
Ngāti Porou, Ngāti Kahungunu,
Tuwharetoa*



Renata Karena

*Kāi Tahu, Ngāti
Kahungunu, Te Apouri*

Feedback from the wharenui:

“Diving into the rich mosaic of te ao Māori me te ao Moko, my experience within our Moko Hauora wānanga proved profoundly fulfilling.

From a Ringa Whao / Ringa Tā Moko viewpoint, what struck me most was the amazing organisation of the wānanga, creating an atmosphere infused with the wairua ora of Whanau. Working alongside Nadine, Karina and the brother Renata, each haehae of the moko became more than just a creative picture but a expression of our shared aroha for moko, hauora, whakapapa and being Mā ori.

This Moko Wānanga, with its emphasis on whānau, te hononga i ngā tohu o te moko, and kārero whakapapa, has left an enduring imprint on my moko journey, ensuring the ongoing vibrancy of tikanga moko within the nurturing embrace of our extended whānau of Oraka Aparima.”

Nā, Jay Davis



Mau Moko

Over 50 registrations were received for this kaupapa (our biggest number yet!) with a total of 20 whānau receiving tā moko this year. For ten of the kaiwhiwhi (recipients) this was their first time receiving tā moko. The youngest kaiwhiwhi was 16 year old rakatahi Ruby Forbes (of the Dallas whānau) who received her second tā moko. Matua Lynn West (aged 74 years young) was the eldest recipient this year who received his very first tā moko, which fulfilled his lifelong dream.

Whānau travelled from all over to receive tā moko on their marae; from just down the road (Ōraka), Waihōpai, Ōtatara, Rakiura, Tāhuna, Ōtepoti, Kapiti Coast and Ahitereiria.

Our whānau feedback survey showed us that participation in receiving tā moko is connected to strengthening holistic well-being:

- Taha hinengaro / Mental health (83%)
- Taha wairua / Spiritual health (83%)
- Taha tinana / Physical health (50%)
- Taha whānau / Social health (92%)

As well, tā moko gave our whānau a sense of pride (83%) and strengthened their connection to te ao māori and the whenua (75%). Overwhelmingly, all whānau rated a positive experience at Moko Hauora (100%). Mauri ora!





Day One

Winiata Edwards

Winiata (Kāti Māmoe, Waitaha me Kāi Tahu, Rongowhakaata & Te Aitanga-a-Māhaki) made the trip over from Rakiura with his whānau. They arrived at the marae on Friday morning for the opening pōwhiri for Moko Hauora 2024 and his excitement was palpable. He later told us that his māmā (Lania) had made him wait until now to receive his first tā moko.

Wini did not flinch as Renata Karena expertly etched a full wrap tā moko into his left forearm while his whānau looked on and supported him. His teina, Ngākau was hopeful that he would not have to wait as long to get his first tā moko. Hours later Wini sat up from the tepu and his māmā and pāpā (Lawrence) recited a powerful moteatea that echoed through the wharenui to acknowledge this rite of passage for him.





Matua Lynn West

After watching his mokopuna Tahla-Jo receive tā moko last year, Matua Lynn (Rakiura, Kāi Tahu, Ngāpuhi) of Aparima told the Kōrari team to put his name down for the next wānaka. Lynn said it had always been a dream of his to wear tā moko - in fact he used to draw on himself as a kid - he just wasn't sure how it was going to happen until Moko Hauora came to the marae and he saw his opportunity. A keen musician, Lynn proudly wears his moko on his playing arm so whānau can see it when he strums his ukelele.

"I've felt like I've always wanted it. We used to draw on our arms as kids and my mother would say 'get that off you's!' but I've always wanted one."



Jahnaya Maguire

Kāi Tahu, Ngāti Kahungunu



Nathan Cleaver

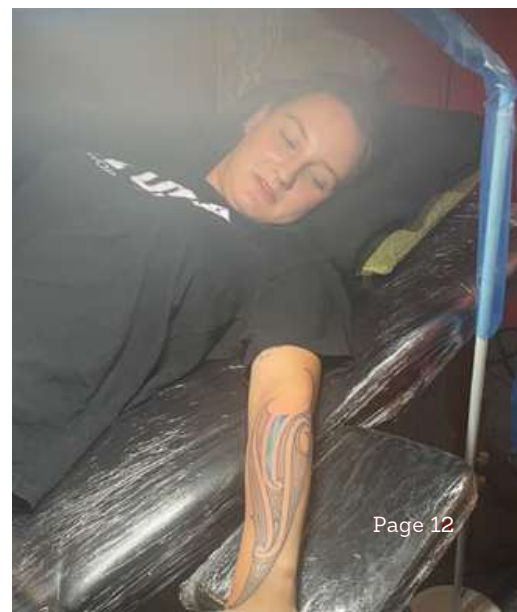
Ōraka local, builder and surfing enthusiast Nathan (Kāi Tahu) popped down the road to the marae on Friday night to receive tā moko. He had seen Renata's mahi before and knew that's who he wanted to fill up some empty space on his arm and work with the current ink to complete his sleeve. After missing out on the last two wānaka Nathan said he was stoked with Renata's finished design, which was way better than he could ever have imagined.



Tania Bull

Kāi Tahu

“I’ve wanted to get my tā moko for years but was always waiting for the right time and after having my son Ngahere I thought it was the right time, especially being able to have my son and my whānau included in the meaning of my tā moko... It makes me proud to be Māori”



Corrinne Wanders

For Corrinne (Kāi Tahu) this wānaka was an unforgettable experience that connected her with her whakapapa. Based on the Kapiti Coast; Corrinne loaded her whānau into the waka and with a caravan in tow headed south. They made a trip of it - enjoying Te Wai Pounamu and spending some time in Cromwell before heading to Murihiku and camping over night at Wazza's place (the Colac Bay tavern and holiday park).

On Friday morning Corrinne entered the whare of her tūpuna for the first time. Late that afternoon she sat for Jay under the Ōraka Aparima banner with her husband, Elliot and Uncle Wayne looking on while her tamariki made themselves at home. When her tā moko was finished, her wairua was electric. The whānau stayed another night, this time parking the caravan behind the marae and revelled in their quality time together on the whenua. Corrinne said that attending this wānaka gave her a sense of pride, gratitude and belonging.



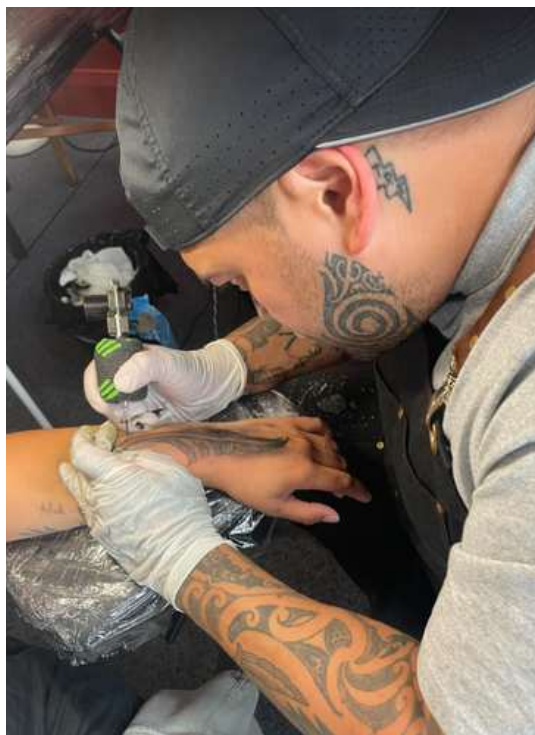


Ruby Forbes

Kāi Tahu

"I wanted to honour my ancestors... being at the marae to receive tā moko, where I stand, where I belong, makes it special"







"It means everything to me."





“I was incredibly grateful for the support to do this and knew that receiving tā moko on the marae would make the experience more special.. I have waited 20 years to be ready for this moment and was so happy with my experience.”





“The wairua at the marae was amazing... Manaakitanga to the max!”



Day Two



Jana Davis

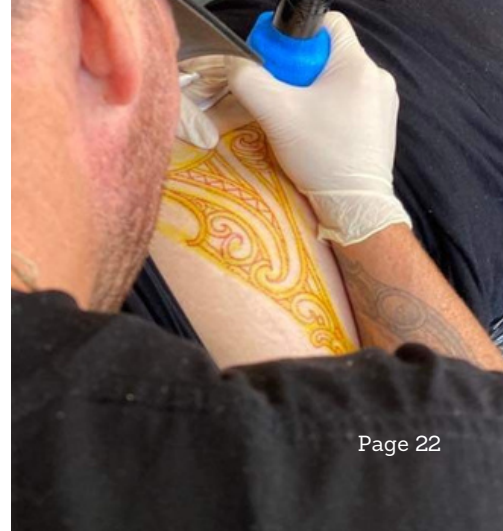
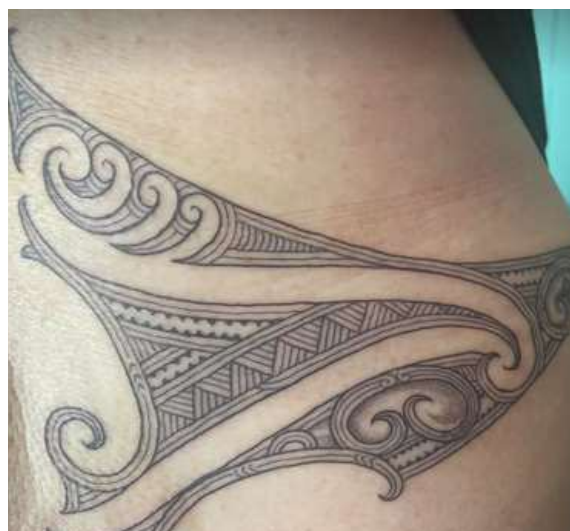
Kāi Tahu, Kāti Māmoe, Waitaha

"We are unapologetically māori, and we will stand up for our cultural rights and interests and wear our whakapapa proudly... My tā moko is a visual reminder that I represent myself, my tīpuna, and my mokopuna."



Leanda Davis

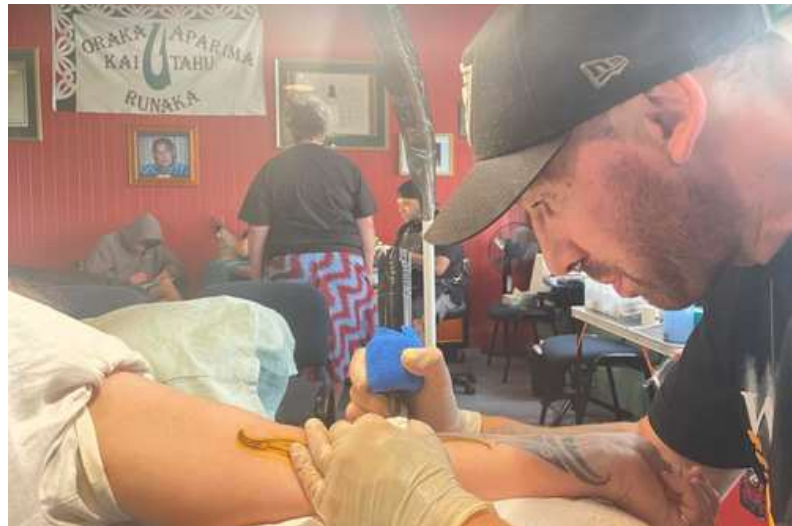
Ōraka Aparima whānau



Nanetta McKeiver

For Nan (Kāi Tahu), flying home to Aotearoa from Australia with husband Eddie (who makes a bomb kaimoana chowder) to receive tā moko at her Marae was an easy decision. She received her first tā moko from Renata last year and was excited to return to her whenua and to add more of her life's journey to her existing tā moko.

“Wearing tā moko deepens my sense of belonging to my whakapapa, whānau and iwi. I wear it as a proud symbol of respect and acknowledgement of my Māori heritage.”



TE WHARE MOANA







“Sharing that experience with my whānau I know is something I will carry with me for my whole life, both on my tinana and in my heart.”



Ahinata, Ziggi & Tui

Kāi Tahu, Kāti Māmoe, Waitaha

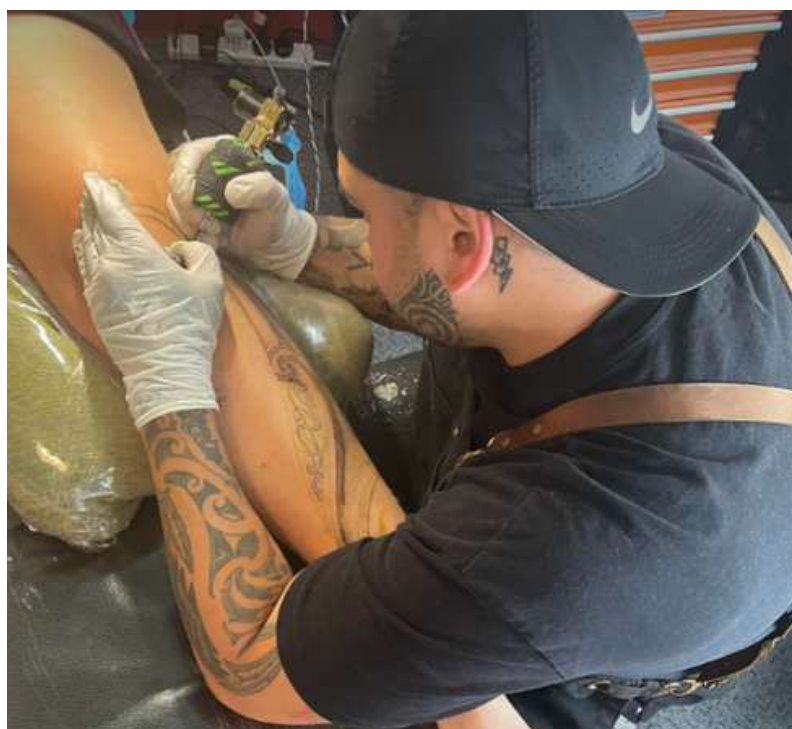
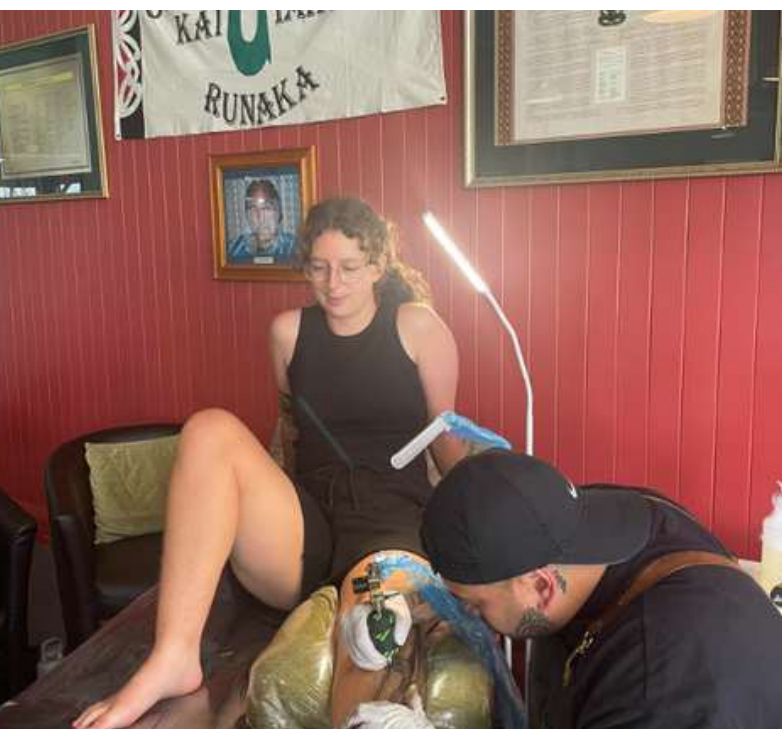
Siblings Ahinata (24), Ziggi (21) and Tūi (19) and their māmā Kerri (Clever) had an early start on Saturday morning driving from Ōtepōti to Ōraka for the wānaka. Ahi, who had attended Moko Hauora in 2022, saw a unique opportunity to receive tā moko alongside her teina and made all the bookings. It was a big day for Kerri who sat next to Ringa Whao Jay Davis' tepu all day holding space while each of her rakatahi took turns to receive the taonga of tā moko.

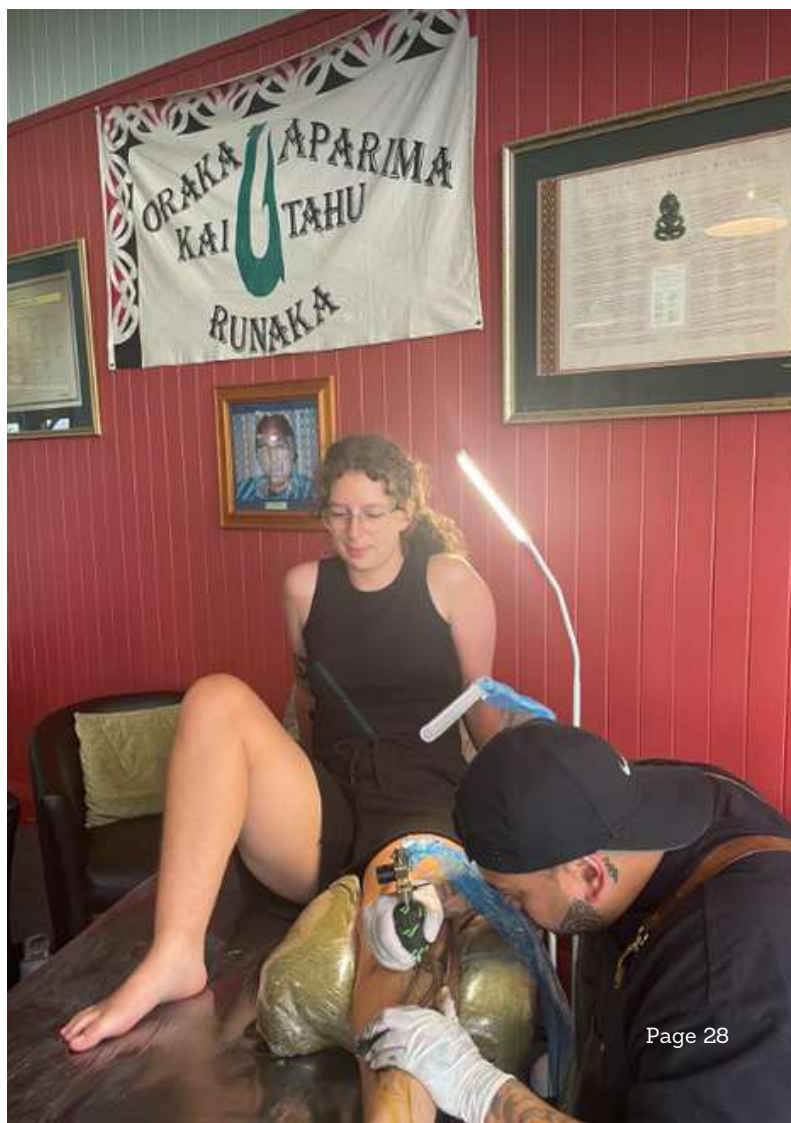
“To see them on their marae under their tūpuna photos, connecting to our place of belonging filled me with so much happiness... Ahinata, Ziggi and Tui now carry the story of this beautiful day wrapped and woven into each of their moko, pūrākau of Aoraki, patupaiarehe and kanakana. This gift means no matter where they are in Aotearoa, or in the world they know their tūrangawaewae is on the shores of Colac Bay. They know they are always welcome home and I know that they are stronger in who they are as Kāi Tahu.” - Kerri Cleaver.



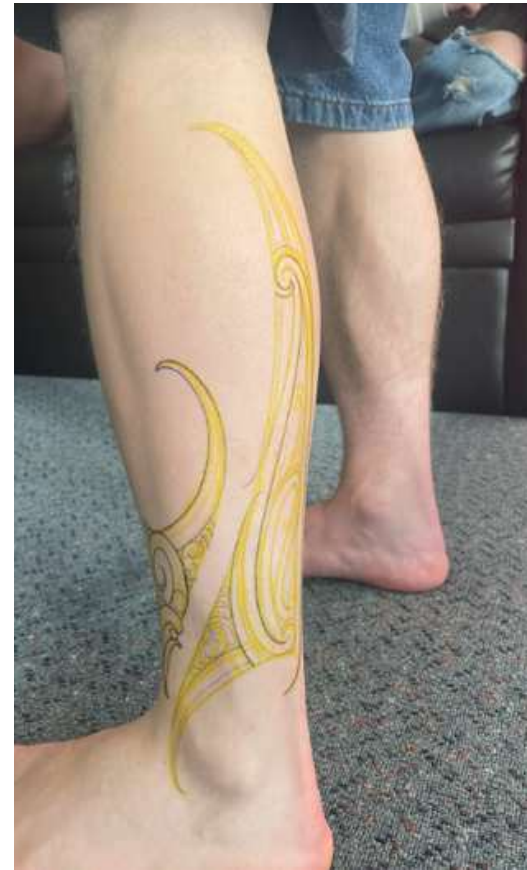
Ahinata Kaitai-Mullane

"It was so beautiful to be at Takutai o te Titi, surrounded by whanauka. I was lucky to also have a beautiful first experience [in 2022]. I found this time came with a much stronger connection to people and place, very grounding... sharing that experience with my whānau I know is something I will carry with me for my whole life, both on my tinana and in my heart"





Ziggi Kaitai-Martin



Tui Kaitai-Martin





“I feel tā moko is such an important part of who we are as Māori. It connects us to our tūpuna and to the whenua we are connected to through whakapapa. Carrying our pūrākau visually on our bodies is also part of healing from colonial harms. It moves us a little closer to who we are.”







“Thank you Jay and Ren for sharing your mātauranga; tā moko and te ao Māori. You both make Moko Hauora what it is today. The way you look after whānau and give to the the wānanga with your wairua is unreal. Ngā mihi aroha ki a kōrua.”





Day Three

Teina Wilmshurst

Kāi Tahu, Kāti Māmoe, Waitaha

“Attending the Moko Hauora was an awesome experience. I was able to have my whānau along with me and they were able to spend some time at the Marae and have the opportunity to observe the tā moko kaita at work. It was surreal being able to sit in the place that holds so much wairua and memories and have the work done. Wearing tā moko is a connection to my Tipuna and whānau. It reminds me of them and of stories told and passed down. I am able to tell my mokopuna what they mean and how important they are to me. Keeping up the connections.”





Alana Thomas

Coming to Takutai o te Tītī to receive tā moko was a beautiful experience for Alana (Kāi Tahu), who had been on a path of connecting to her māoritanga during her time as a kaimahi at NKMP in 2023. There was plenty of aroha and moments of uproarious laughter while Alana was in the whareniui. She was supported by her māmā, Lynn, partner Hamish and other friends who held space for her while Jay etched the indigenous markings of our people into her forearm.

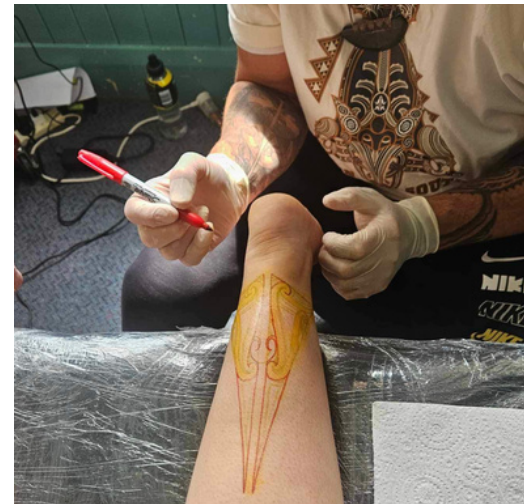
“Receiving my first tā moko at the marae that I whakapapa to, felt like I was being welcomed home. It was such a wholesome, beautiful experience where I was surrounded by nothing but love.”



Andrea deVries

For Andrea (nee Thomas) (Kāi Tahu, Kāti Māmoe, Waitaha) it had been a real internal journey to feel ready to receive her first tā moko and book in with Renata Karena at Moko Hauora. Andrea was supported by her husband Cody, their tamariki and her teina Paula. For the sisters it was also a reunion entering the wharenui with their cousin Alana. The kids roamed free around the marae with new friends and, over a kōrero about whakapapa Andrea and Paula found a new cousin in Kōrari Manager Karina! Andrea said receiving tā moko on the marae added to the wairua of the experience.

*“I just feel more proud to be Māori..
It adds to my identity reassuring me of my whakapapa.”*





Sarah Karauria

Ngāti Porou, Ōraka Aparima whānau

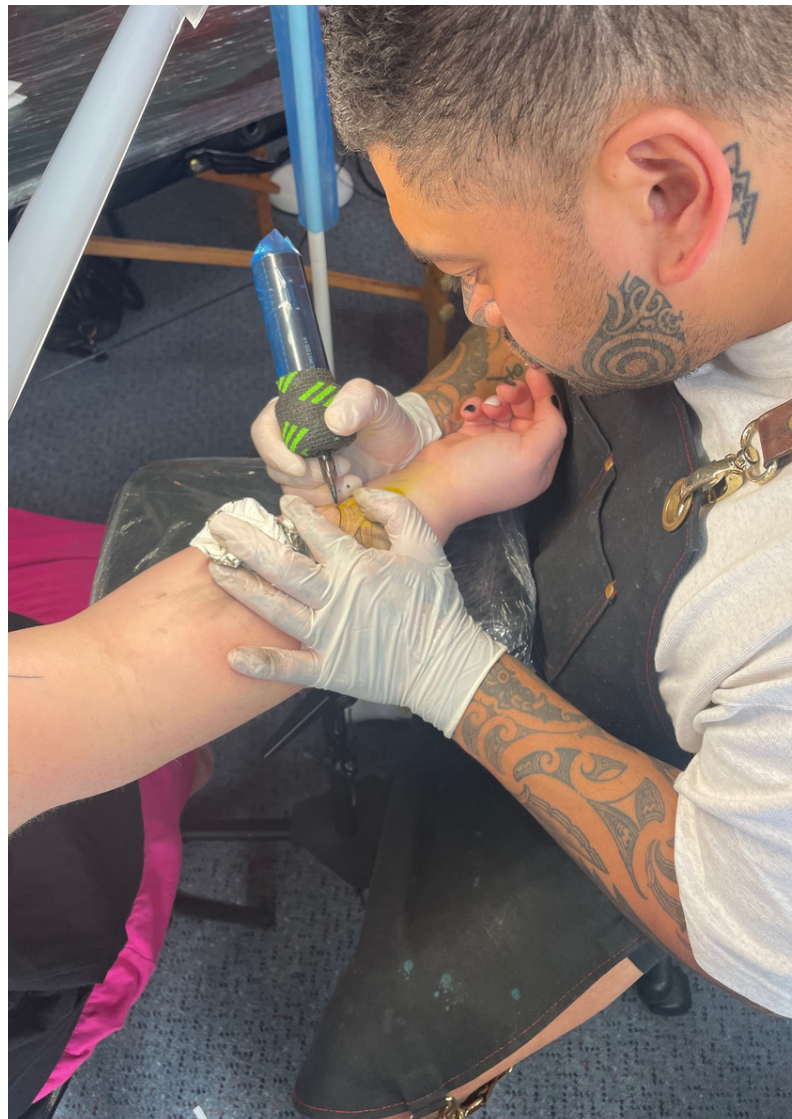


Mary-Jane Thomas

Kāi Tahu, Kāti Māmoe









“So lovely having whānau coming in and out and sharing this wonderful time with me.”





“Wearing tā moko deepens my sense of belonging to my whakapapa, whānau & Iwi. I wear it as a proud symbol of respect and acknowledgement of my Māori heritage.”





He Mihi Maioha

Tēnā koutou katoa,

This is our third annual Moko Hauora wānaka for Oraka Aparima Rūnaka hosted at our tino atāhua marae – Te Takutai o te Tītī, set on the shores of Ōraka. Moko Hauora is all about connecting whānau to our marae, rūnaka and hapu. Kōrari Māori Public for Ngā Kete Matauranga Pounamu supports our rūnaka with their health and wellness strategy and this wānaka alongside our many other events promote wellbeing to our rūnaka, whānui and hapori katoa.

The journey for our participants receiving moko in our wahi tapu space is a taonga, a nurturing time for whānau to reflect, contemplate and make space for their own journey with tā moko. Whether that be translating their whakapapa, connections to iwi, hapu and whānau or te taiao. We are so blessed to witness sometimes multiple members of the same whānau, and/or multiple generations of whānau receiving moko.

There is no way to accurately describe that feeling of receiving moko under the guidance of your tīpuna watching on from the walls of our wharenuī – Te Whare Moana. It is not only the space of Takutai o te Tītī that places such significance on this event, but also the ahua and masterful skills of our kaita – Jay Davis and Renata Karena. We are so profoundly proud to promote the mahi that these Tāne create for whānau. From the whakāro that our kaiwhiwhi have as an inspiration, to that whakāro then being translated into a tāonga on the skin is simply remarkable.

There are many whānau to thank for supporting our kaiwhiwhi throughout their journey with tā moko whether it be the kapu tī you made for aunty, or the hand that you held of a daughter while she received her tāonga – this is wellness, this is hauora in action whānau – Kā mihi te aroha.

We look forward to providing more wānaka in the future for our whānui to attend.

Kā manaakitanga,

Karina Davis-Marsden

Kōrari Māori Public Health Manager

Ngā Kete Matauranga Pounamu

Executive member for Oraka Aparima Rūnaka



Jay Davis, Nadine Young, Karina Davis-Marsden and Renata Karena.

*Mō tātou, ā, mō kā uri ā
muri ake nei
For us, and our children
after us*



nkmp
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