



# Piki Tū Rangitia

25 year Ngāpuhi Arts Strategy – Towards Excellence

25 JULY 2017

# kaupapa

Excellence in Ngāpuhi cultural and creative expression.


# moemoeā

The creative expression of Ngāpuhi culture and identity through mahi toi is a source of Ngāpuhi strength, pride, connection and mana.



MANA  
WHAKAHAERE

MANA WHAKAHAERE  
PATHWAYS TO INDEPENDENCE  
THROUGH LEADERSHIP, PURSUIT OF  
OPPORTUNITY AND CREATIVE ENTERPRISE




ĀHUA  
AUHA  
WAIKUA  
MAHI TOI

CREATIVE EXCELLENCE  
CHARACTER, CREATIVITY AND SPIRITUALITY  
AS EXPRESSED THROUGH MAHI TOI –  
MAKING OR PERFORMING  
PHOTO: WHAKAPAKOKO I, MANOS NATHAN



TOHUNGA  
WĀNANGA

LEARNING EXCELLENCE  
TOHUNGA AND WĀNANGA  
AS MODELS OF LEARNING CENTRAL  
TO CULTURAL & CREATIVE EXCELLENCE  
PHOTO BY NIKAU HINDIN – STAR CHART POU AT AURERE



CULTURAL EXCELLENCE  
TRIBAL KNOWLEDGE,  
LANGUAGE AND CUSTOMS  
AS OUR FOUNDATION  
AND SOURCE OF  
INSPIRATION

MĀTAURANGA  
TE REO ME ONA  
TIKANGA



TIAKI  
TAIAO

ENVIRONMENTAL EXCELLENCE  
OUR DUTY OF CARE AND  
PROTECTION AS KAITIAKI OF OUR  
ENVIRONMENT, AS A  
SOURCE OF MANA, IDENTITY,  
INSPIRATION AND  
RESOURCES  
PHOTO: FOOTPRINTS WAIPOUA

# kaupapa kōrero

## ngā uaratanga

Artists driven, for the benefit of the iwi

Pursuit of excellence

Transmission of mātauranga

Capability building

Expression of identity

Connection

Mana motuhake

Wairua o te iwi

Ake tonu atu

## ngā mātāpono

A sense of connection

A sense of positive identity

A sense of pride and validation

Oranga

It is important that Ngāpuhi artists drive this strategy for the wider benefit of the iwi, in regard to:

- Mātauranga: their value and role within the tribal fabric as repositories, guardians and transmitters of mātauranga toi.
- Āhua / Wairua: their value, role and responsibility in the articulation, expression and health of Ngāpuhi character, spirit and identity.
- Auaha: their ability to provide creative input into wider tribal agenda.
- Tikanga: their role and contribution in the exercise of Ngāpuhi tikanga.
- Kaitiaki: their role as kaitiaki of tāonga tuku iho.

‘Pursuit of excellence’ is a driving agenda to seek the greatest heights in all aspects of mahi toi; cultural, creative, environmental and learning.

‘Transmission of mātauranga’ is seen as essential to the survival and well-being of ngā toi ō Ngāpuhi.

‘Capability building’ recognises that to succeed requires building capability across all areas of excellence.

‘Expression of identity’ recognises how the articulation of Ngāpuhi culture and identity through mahi toi creates tangible points of cultural expression within the places we live, work and play creating a sense of connection and belonging that is a source of pride.

‘Connection’ binds us together as an iwi. Connection with culture, connection with place, connection with each other.

‘Mana motuhake’ recognises the power and rights of whānau and communities to drive this kaupapa their way, in their place.

‘Wairua o te Iwi’ recognises mahi toi as a contributor to, and articulator of, Wairua as central to the well-being of the iwi.

‘Ake tonu atu’ recognises this kaupapa is forever. We have inherited it and we will pass it on to the next generations. A focus on taitamariki is essential – they must be part of the process and beneficiaries of outcomes.

‘Ngā mātāpono’ refers to the benefits gained from ngā tikanga mahi toi ō Ngāpuhi.

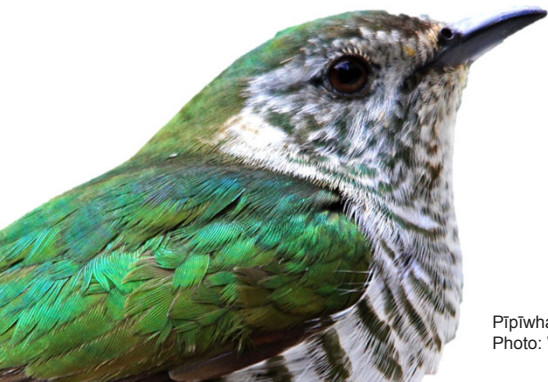




# te reo o ngāpuhi

“Ko te reo o te wai,  
Ko te reo o ngā tūpuna.  
Ko te reo o te ahi,  
ko te reo o ngā tūpuna.  
Ko te reo o te whenua,  
ko te reo o mahi toi.

*The the language of water  
Is the language of our ancestors  
The language of fire  
Is the language of our ancestors  
The language of the land,  
Is the language of arts.*



Pīpīwharau / Shining cuckoo  
Photo: Wade Doak.

Listening to the many voices of Ngāpuhi artists has driven identification of the following strategic agenda

- 1. CULTURAL EXCELLENCE:** Mahi toi is a cultural and creative expression of Ngāpuhi mātauranga, tikanga me reo. Artistic excellence is derived from the strength and richness of Ngāpuhi culture and identity as a source of inspiration and shaper of expression. Cultural excellence expressed through mahi toi is a key indicator of the well-being of our culture and contributor to whānau ora.
- 1. ENVIRONMENTAL EXCELLENCE:** Toi tawhito are of te taiao, the natural world. It is a source of identity, inspiration and resources for making. The health of ‘ngā tikanga mahi toi o Ngāpuhi’ is inextricably linked with the health of our environment and sustainable access to natural resources. Our duty of care as kaitiaki demands we nurture and protect our environment and in particular those tāonga species utilised in our arts.
- 1. LEARNING EXCELLENCE:** Pūkenga and wānanga are at the heart of learning excellence, as well as how we maintain that essence through modern learning methods and environments, including the education system. Excellence in ‘ngā tikanga mahi toi o Ngāpuhi’ depends on our ability to provide accessible and appropriate places, spaces, models and opportunities for learning with the right people.
- 1. CREATIVE EXCELLENCE:** It is the honing of creative skills of craft and expression through practice, performance, critique and competition that drives creative excellence. It is the pursuit of creative and cultural excellence through mahi toi that drives success and gains visibility locally, nationally and globally.
- 1. MANA WHAKAHAERE:** Success of our arts and artists requires provision of, and access to, pathways to independence, sustainable enterprise and success. This includes access to opportunities for enterprise, commissions, projects, funding, residencies, exhibitions, retail, events, online sales, business mentoring and support. We aspire for our artists to make a good living in their chosen field. This requires leadership, pathways and the right infrastructure.

# te reo ō ngāpuhi

## Korey Atama

Korey's background experience is in Māori performing arts, radio broadcasting and television production. Co-founder of 405 Community Fitness Centre and 405 Apparel, Korey is motivated to create sustainable, economic opportunities within the region through arts. CEO of Top Knot Works production studio, he aims to establish a production/radio station in the mid-north area. With a strong commitment to te reo me ōna tikanga o ngā tupuna, Korey practices mau rakau and has taken up painting with tutor Theresa Reihana.

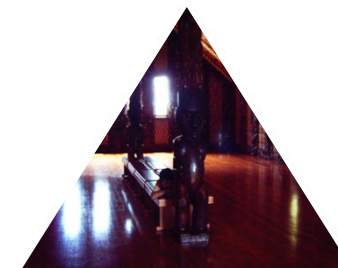
*Tama tū tama toa,  
Tama noho tama mate.*

*Either we reach out  
and accept the tokotoko, or  
we let it lie to be covered in  
grass and be forgotten.*

*Korey Atama*



# 1. cultural excellence



## moemoeā

Mahi toi is underpinned and enhanced by mātauranga toi ō Ngāpuhi and kaimahi toi are confident in te reo me ona tikanga ō Ngāpuhi and the articulation of this through their mahi.

## whāinga

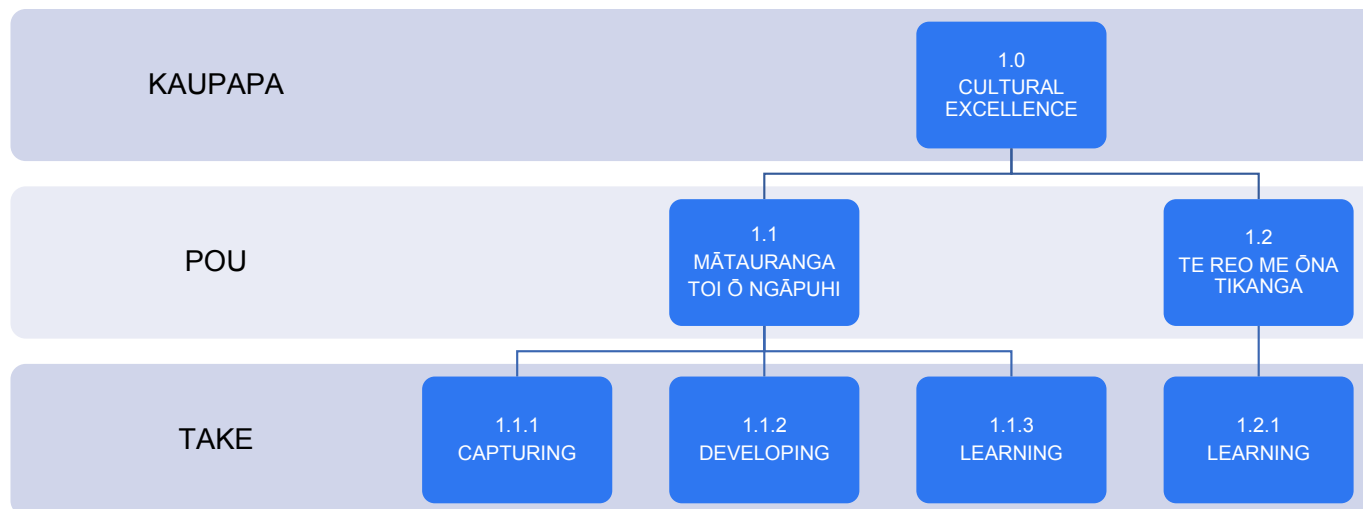
Key strategic agenda:

- To capture and preserve existing mātauranga.
- To continue developing mātauranga.
- To share mātauranga and provide opportunities for learning.
- To provide learning opportunities for kaimahi toi in te reo me ona tikanga.

## ngā wero

Key challenges:

- Having the time and resources needed to capture mātauranga and the opportunities to share it.
- Providing kaimahi toi with easy access to opportunities to learn and express te reo me ona tikanga.



## 1.0 CULTURAL EXCELLENCE

**1.1 MĀTAURANGA TOI Ō NGĀPUHI:** Focuses on development of the unique body of knowledge particular to Ngāpuhi arts and is broken into three areas:

**1.1.1 CAPTURING:** Existing knowledge from those who hold it.

**1.1.2 DEVELOPING:** New knowledge.

**1.2.3 LEARNING:** Existing and new knowledge, ensuring it is transferred to others.

**1.2 TE REO ME ŌNA TIKANGA:** Focuses on both the language and customs unique to Ngāpuhi arts as well as artists competence in Ngāpuhi reo me ona tikanga. The primary focus is one area:

**1.2.1 LEARNING:** To build the cultural competence, confidence and capability of Ngāpuhi artists.

# te reo ō ngāpuhi

## Te Hemoata Henare

Te Hemoata Henare is highly regarded by whānau, peers and students alike as a master weaver. Together with a small team, she has worked with many whānau, instilling sustainable practices for making whāriki for marae over the last thirty years. Inspired by Ringapoto Ratapu Alice Pihema, Edward Poraumati Maxwell and Te Warihi Kōkōwai Hetaraka the philosophies and values through her creative and teaching practices.

*“Tēnei au, he tauira nā ōku  
Tūpuna.  
Tēnei au, he tauira  
mā ngā whakatupuranga,  
He Tauira! He Tauira! E ara  
E!*

*“Here am I, a prodigy of my  
ancestors,  
Here am I, an example for  
future generations.  
Arise oh student and  
exemplar.”*

*Na Tatai Henare i tito.*



# 2. environmental excellence



## moemoeā

Kaimahi toi are active kaitiaki of tāonga species and have access to a sustainable supply of natural resources for mahi toi.

## whāinga

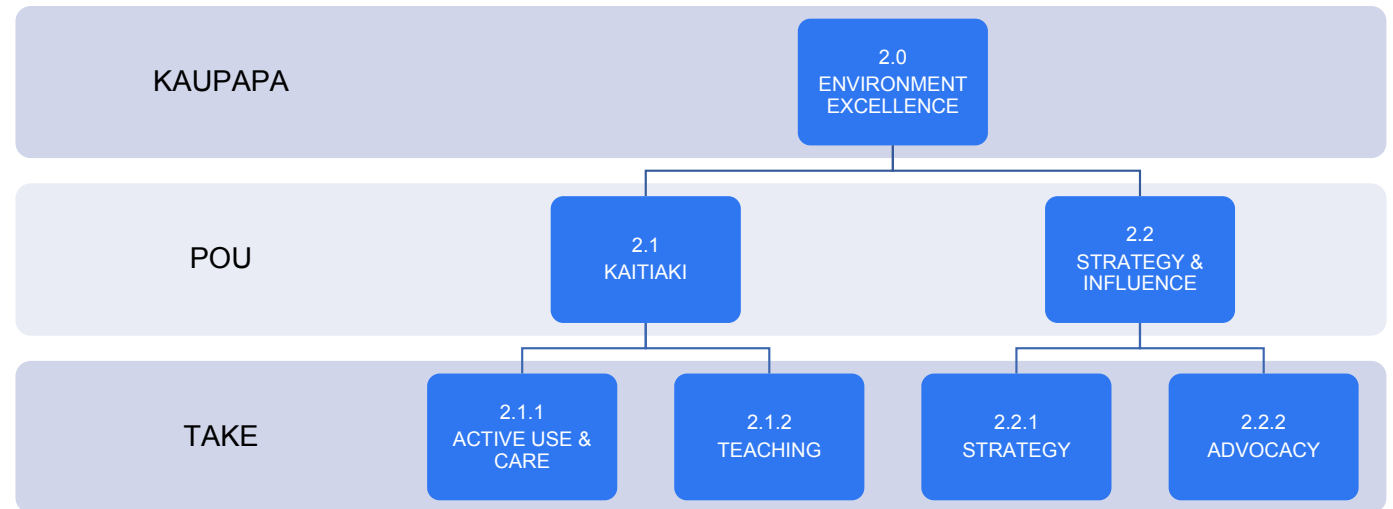
Key strategic agenda:

- To engage artists as kaitiaki in active care of tāonga species.
- To develop long term strategy for the sustainable well-being of tāonga species and act as environmental advocates for those species.

## ngā wero

Key challenges:

- Ability to influence relevant stakeholders and authorities over environmental issues.
- Passing on mātauranga in regard to the health of tāonga species to future generations.



### 2.0 ENVIRONMENTAL EXCELLENCE

**2.1 KAITIAKI:** Focuses on the role and responsibility Ngāpuhi artists play as kaitiaki with a focus on two main areas:

**2.1.1 ACTIVE USE & CARE:** To continue the practices of active use and care of resources, including harvesting and protection.

**2.1.2 TEACHING:** Passing the knowledge of harvesting and protection on to others.

**2.2 STRATEGY & INFLUENCE:** Focuses on the role of Kaimahi Toi in contributing to strategy and influencing decisions in accordance with their interests as kaitiaki.

**2.2.1 STRATEGY:** To develop, or contribute to, environmental strategy in accordance with needs and views as kaitiaki of tāonga species and environments.

**2.2.2 ADVOCACY:** To act as a voice, advocate and champion for tāonga species and environmental guardianship on behalf of Ngāpuhi artists.



# te reo ō ngāpuhi

## Te Warihi Hetaraka

Te Warihi Hetaraka is a mentor to many. He was mentored by kaumātua throughout Northland after training under Hone Taiapa with visits from Pine Taiapa at the Māori Arts and Crafts Institute in Rotorua (now known as Te Puia New Zealand Maori Arts and Crafts Institute). Te Warihi continues to maintain and express the philosophies and values o ngā tūpuna for future generations.

*“E hara tēnei he mahi ngutu,  
engari he mahi hei  
whakatapuranga te oranga  
mō a tātou nei tamariki  
mokopuna”.*

*(This work is not just talk, it is  
what will ensure the wellbeing  
of our children and  
grandchildren).*

*Te Warihi Hetaraka*





# 3. learning excellence

## moemoeā

Mahi toi is underpinned and enhanced by mātauranga toi ō Ngāpuhi and Kaimahi Toi are confident in te reo me ona tikanga ō Ngāpuhi and the articulation of this through their mahi.

## whāinga

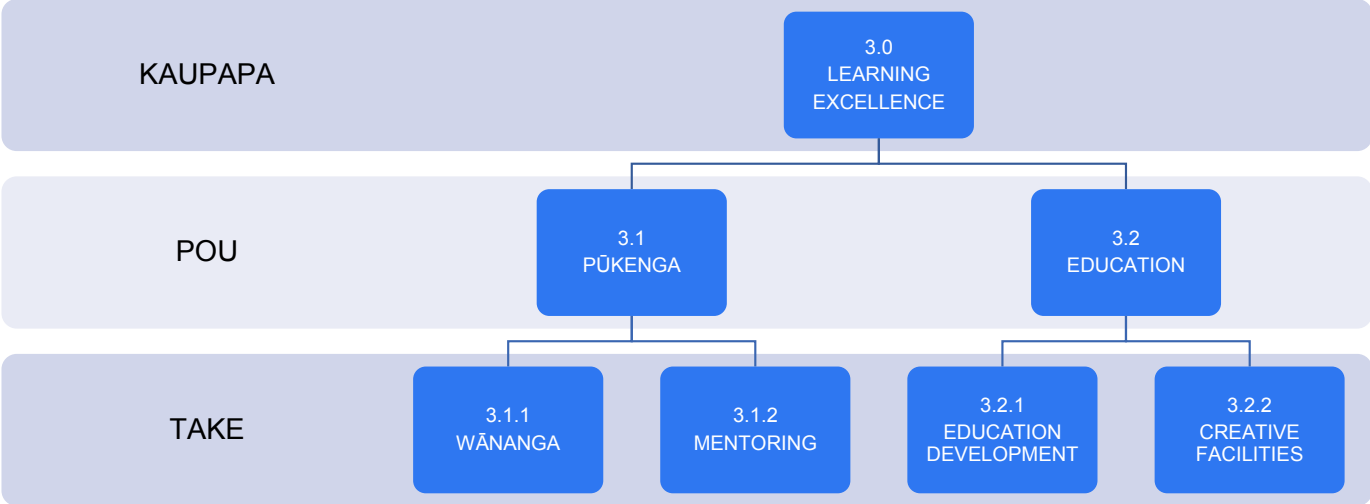
Key strategic agenda:

- To capture and preserve existing mātauranga from pūkenga.
- To share mātauranga through wānanga and mentoring.
- To assure the quality of arts education for Ngāpuhi artists.

## ngā wero

Key challenges:

- Having access to Pūkenga and being able to resource their efforts.
- Working with education providers to ensure the arts education they provide is 'fit for purpose' and embraces the needs of Ngāpuhi artists.



### 3.0 LEARNING EXCELLENCE

**3.1 PŪKENGA:** To value and utilise Ngāpuhi experts, through:

**3.1.1 WĀNANGA:** To share expertise and build the competence and capability of Ngāpuhi Kaimahi Toi.

**3.1.2 MENTORING:** To guide Ngāpuhi Kaimahi Toi on their path to excellence.

**3.2 EDUCATION:** To ensure arts education it is 'fit for purpose' to meet needs.

**3.2.1 EDUCATION DEVELOPMENT:** To work with education providers at all levels from pre-school to tertiary education to build curriculum, content and delivery models suitable for education of, and with, Ngāpuhi Kaimahi Toi.

**3.2.2 CREATIVE FACILITIES:** To ensure appropriate places and spaces are provided for arts education.

# te reo ō ngāpuhi

## Rau Hoskins

*Ko Huruiki te Maunga  
Tū i te ao, i te po  
Ko Ngāti Hau ki uta,  
Ko Ngāti Wai ki tai*

Rau is a founding director of *design TRIBE* architects (established in 1994) which specialises in the field of Māori architecture particularly within marae, tourism, health, educational and papakāinga environments.

Rau is also closely involved with the Māori housing sector at a national level as Chairperson for Te Matapihi - He Tirohanga Mo Te Iwi Trust and executive member for Ngā Aho the Network of Māori design professionals, with both of these organisations seeking to enhance the quality of built environments to enhance outcomes for Māori.

*"While most of my architectural project work is located around Te Ika a Māui, working for my own marae, hapū and iwi is probably the most challenging and rewarding of any work I do in the Māori world"*

*Rau Hoskins.*



# 4. creative excellence



## moemoeā

Ngāpuhi ringa toi are recognised for their excellence in creative expression.

## whāinga

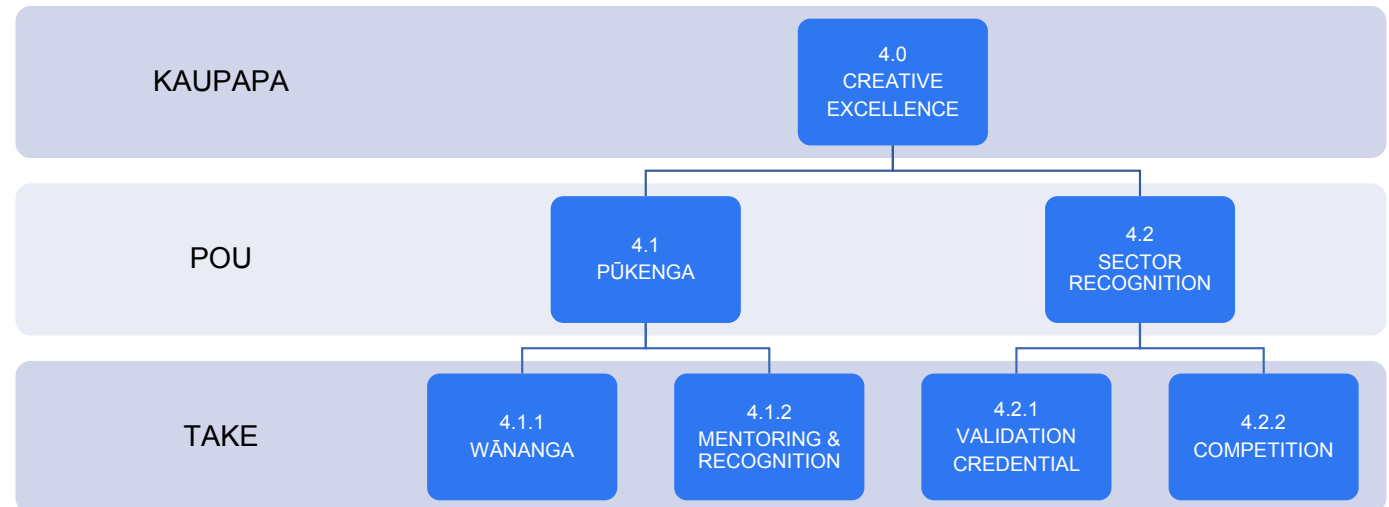
Key strategic agenda:

- Honing craft and performance through wānanga and mentoring by pūkenga.
- Gaining sector recognition through credentialing and competition e.g. Toi Iho, Te Matatini etc.

## ngā wero

Key challenges:

- Having the resources and opportunities to access pūkenga to lead wānanga and provide mentoring.
- Having the resources and opportunity to pursue recognition through credentialing and competition.
- Ability to authenticate and benchmark quality.



### 4.0 CREATIVE EXCELLENCE

**4.1 PŪKENGA:** To value and utilise Ngāpuhi experts, through:

**4.1.1 WĀNANGA:** To share creative expertise and build creative competence and capability of Ngāpuhi Kaimahi Toi.

**4.1.2 MENTORING & RECOGNITION:** To guide Ngāpuhi Kaimahi Toi on their path to creative excellence and provide a basis or system for recognition of expertise.

**4.2 SECTOR RECOGNITION:** To ensure Ngāpuhi creative excellence is recognised.

**4.2.1 VALIDATION / CREDENTIAL:** To work with validation or credentialing organisations to ensure Ngāpuhi Kaimahi Toi are recognised for their creative excellence e.g. Toi Iho, Te Waka Toi recognition etc.

**4.2.2 COMPETITION:** To facilitate opportunities to access competition as an opportunity to uplift and benchmark creativity against others e.g. Te Matatini.



# te reo ō ngāpuhi

## Theresa Reihana

Theresa Reihana is a contemporary Māori artist. Her work reflects her cultural heritage and close affinity to nature. She often combines figurative forms in contemporary or abstract ways to highlight important social and environmental issues of spiritual and historical relevance to Ngāpuhi.

Female form is often used in Theresa's paintings to portray the subject and role of guardians, nurturers and sustainers, drawing from her role as a mother and from the influence of kuia who've significantly impacted her life.

Brought up in Auckland, she moved to the Far North in 1999, began painting in 2001 later sharing and teaching painting to adults at the request of local iwi and education service providers.

Theresa has exhibited internationally both in Italy and Australia, illustrated for children's books and for marketing information.

*"I'm looking for future pathways of learning (for Ngāpuhi) . . . arts, healing, manaaki . . . people will come here just for that".*

*Theresa Reihana*



# 5. mana whakahaere

## moemoeā

Kaimahi Toi ō Ngāpuhi are widely recognised and are securing opportunities through strong leadership and clear pathways to enterprise and opportunity.

## whāinga

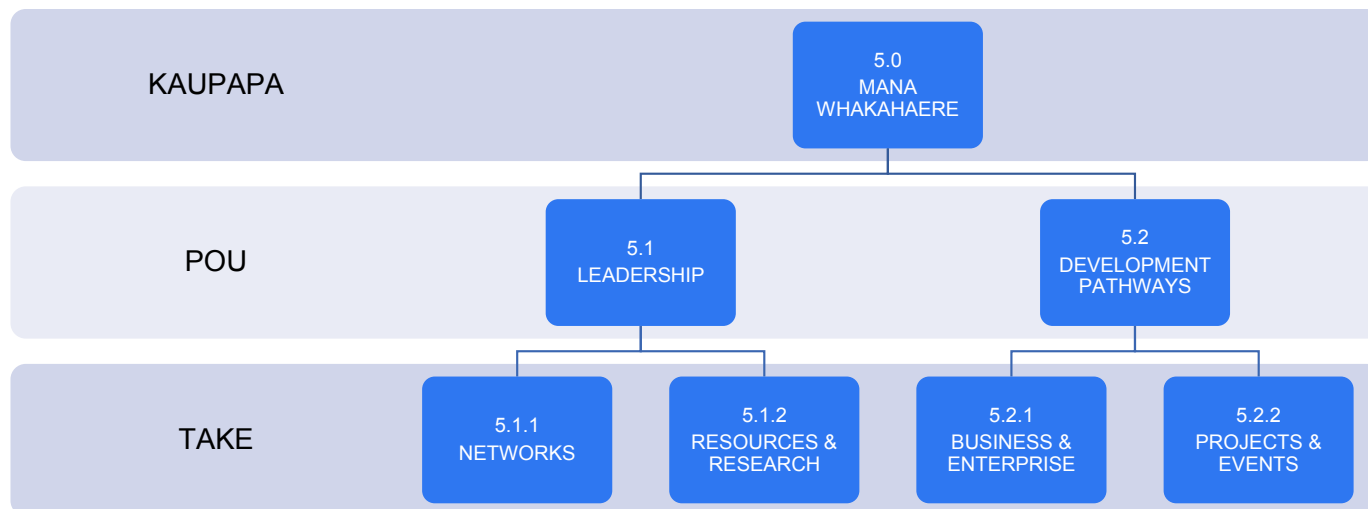
Key strategic agenda:

- To establish the right leadership for 'Ngā Tikanga Mahi Toi ō Ngāpuhi'
- Establishing networks and securing resources to support progress.
- To provide clear pathways to opportunity through enterprise as well as through projects and events, including festivals, performances, exhibitions, residencies etc.

## ngā wero

Key challenges:

- Resourcing
- Developing effective and sustainable leadership and networks
- Developing sustainable business and enterprise support models.
- Investing time and resources into pursuit of opportunities.



### 5.0 MANA WHAKAHAERE

**5.1 LEADERSHIP:** To carry forward kaupapa toi ō Ngāpuhi, including through:

**5.1.1 NETWORKS:** Fostering and developing networks to allow Kaimahi Toi to connect with one another and with other key stakeholders and organisations.

**5.1.2 RESOURCES & RESEARCH:** To ensure Kaimahi Toi have access to the resources, information and stories, they need to drive forward kaupapa toi ō Ngāpuhi.

**5.2 DEVELOPMENT PATHWAYS:** To support Kaimahi Toi success, through:

**5.2.1 BUSINESS & ENTERPRISE:** To commercialise their mahi and make a viable living and career from it.

**5.2.2 PROJECTS & EVENTS:** To access opportunities for commissions, exhibitions, performances and other events that help develop careers and enterprise for Ngāpuhi Kaimahi Toi.

# te reo ō ngāpuhi

## Te Karehana Gardiner-Toi (TEEKS)

Born of Ngāpuhi, Ngaiterangi and Ngāti Ranginui descent, TEEKS might just be NZ's next big soul singer. Although new to the scene, TEEKS has already earned the right to attest that title. With the release of his debut EP 'The Grapefruit Skies' which debuted at #1 on the NZ Soul/R&B Charts, and held good company in the top 10 albums across all genres, right behind Lorde. Recorded both in New York and in New Zealand, the EP makes a powerful statement that boldly introduces a young artist, who is unequivocally one of Aotearoa's next great talents.

*“TEEKS has the kind of voice people whisper about. When you're lucky enough to hear him sing, your jaw will drop a little. Or your eyes will widen and you'll say something about shivers under your breath, or point at the tiny goosebumps forming on your forearms”*

*Lydia Jenkin, Paperboy*





# incantation of nukutawhiti

Swim on the sea, swim on the sea,  
Swim now, oh Tāne.  
Split the foamy waves of Marerei-ao;  
Ascend the sacred current of Taotao-rangi.  
The foam of Tangaroa is standing in crests, is descending  
On the sacred plumes of my canoe,  
I look down on the inner and outer rows of surf.  
The handle of the paddle is lifted to the sky,  
The head of my canoe is pulled forward  
Onto the skin of mother earth lying here,  
With the sacred head of Taane standing above.  
The paddle of Pou-poto breaks in two.  
And the paddle of Kura is taken,  
A great chief and high-priest, of very great heart.  
Your heart, oh Kura, bound to my heart,  
Lifted, lifted up in the waters of the earth  
Lifted, lifted up in the waters of the heavens  
I cross the mortal world, to the world of light.  
Let it grow in deep wonder and awe.  
Bring here the axe,  
Come, gather in full force, it is done!

