

# TAI O HĪ TAI O HĀ

2023

TOI NGĀPUHI TAIOHI PROGRAMME



TAI O HĪ  
TAI O HĀ  
WĀNANGA  
TUATAHI

15-19 POUTŪ TE RANGI

MOTUTI MARAE  
325 MOTUTI RD  
KOHUKOHU  
NORTHLAND  
0492

[toingapuhi.co.nz](http://toingapuhi.co.nz)



TOI NGĀPUHI

## TE WHAKAOHO I TE IHIIHI, MŌ TE KOUNGA O NGĀ TIKANGA, ME NGĀ AUHATANGA Ō NGĀPUHI, PUTA NOA I TE TAITOKERAU.

### TAI O HĪ, TAI O HĀ. KA TIMU TE TAI, KA PARI TE TAI. KO TE TAIOHI AUHA O TE TAITOKERAU, KEI UTA!

Nau mai, Haere mai!

- You will be immersed in a series of creative workshops, wānanga, whakapapa kōrero, reo and hītori, led by some of Ngāpuhi's leading practitioners from across Te Taitokerau.
- You will be taught a foundation of mātauranga, based within Ngā Whare Wānanga including but not limited to: Te Wharau Whakairo, Te Whare Pōra, Te Whare Toi me Te Whare Rēhia
- You will be encouraged to build on this foundation to apply your own creativity and develop work that is exhibition and/or performance ready.



## TE KARAKIA O NUKUTAWHITI

E kau ki te tai ē, e kau ki te tai ē,  
E kau rā, e Tāne.  
Wāhia atu rā te ngaru hukahuka o Marerei-āo  
Pikitia atu te aurere kura o Taotao-rangi.  
Tapatapa ruru ana te kakau o te hoe,  
E auheke ana, e tara tutu ana te huka o Tangaroa  
I te puhi whatukura, i te puhi marei kura o taku waka.  
Ka titiro iho au ki te pae o uta, ki te pae o waho.  
Piki tū rangi ana te kakau o te hoe;  
Kumea te uru o taku waka  
Ki runga ki te kiri waiwai o Papa-tū-a-nuku  
E takoto mai nei;  
Ki runga ki te uru tapu nui o Tāne  
E tū mai nei.  
Whatiwhati rua ana te hoe a Pou-poto,  
Tau ake ki te hoe nā Kura, he ariki whatu manawa.  
Tō manawa, e Kura, ki taku manawa;  
Ka irihia, ka irihia ki Wai-o-nuku,  
Ka irihia, ka irihia ki Wai-o-rangi,  
Ka whiti au ki te whei ao, ki te ao mārāma.  
Tupu kerekere, tupu wanawana  
Ka hara mai te toki  
Haumi e, hui e, tāiki e!

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!

## Motuti (Tamatea) Marae



Ko Ngati Te Maara  
Te Kaitutae  
Ngati Tamatea  
Te Waiariki  
Ngati Muri Kahara  
ngā hapu.

In the valley of Motuti is a Pā site, called Tamatea. The Pā site and the surrounding area were also referred to as 'Ngatamatea' and 'Otamatea'. It was a sentry pā, in-land from the strategic pā of Motukauri, where his younger brother, Te-Huaki-O-Te-Rangi lived. These two Pa sites are in a direct line with Nganoke, the pā of their mother, Waimirirangi.

From the vantage point that Tamatea pā had, the movement of all waka taua could clearly be seen. Runners were then dispatched to Motukauri Pā which was situated on the water's edge.

Below the Pā of Tamatea, on the south side, were the gardens of Kumara, Taro and uhi. In later years the Pā was occupied by Raparapa and Mariaio, descendants of Haere-Ki-Te-Ra, the sister of Tamatea. Raparapa and Mariaio, were brothers of Urihapainga, the grandmother of Te Oki, from whom most of the people of Motuti descend. During this time the Pa was destroyed by fire. Raparapa died in that fire.

The Whare Hui of Tamatea stands in the view of the Pā site of Tamatea.

Tamatea is the son of Kairewa and Waimirirangi. He is also the Brother of Whakarongo; Te Mutuharanui; Waetahi; Ruarei; Raparapa; Haere-ki-te-ra; Riutaia; Kaumoana; Te Huaki O Te Rangi; Horu; Pare; Taonui and Miringa.



## Raiātea Whare Taonga



Raiātea is a flagship whare taonga for Motuti hapū; a building fit for purpose heritage facility that is Indigenous owned and managed taonga collections situated on whenua tūpuna, ancestral lands of Motuti in the Hokianga. Pivotal to its uniqueness are the hapū narratives central to the interpretation of taonga and kōrero/stories. Raiātea also represents the fullest expression of hapū kaitiakitanga in relationship to Atua, tangata and whenua; safeguarding Mātauranga Māori of the marae and hapū.

We acknowledge the huge contribution of the late Pa Henare Tate as a hapū member and hapū leader, priest, author, genealogist, theologian and his influence spanned beyond the boundaries of his own hapu and iwi. It is Pa Henare Tate's vision and his hope to leave a lasting legacy for his people that underpins Raiātea.





## Motukauri Whakaora

Motukauri includes a pā on a 12ha headland that juts out into the Hokianga Harbour. As its name suggests, it is almost an island, being joined by a grassy sand spit between mangroves to the mainland farm.

It is clear why the pā was built by the tūpuna on this site, with stunning views in all directions of the twists and turns of Hokianga, from the wahapū up to Rawene. The headland was originally purchased for sawmilling in 1831 when kauri was in hot demand for shipping, and two years later it became the site of one of the last battles of the musket wars in the north.

There are many historical and cultural values embedded in this landscape, with its ancestral connections for many Hokianga whānau. With this background, there was never any question about what to plant. Naturally it would be native trees, for all the environmental, biodiversity, and cultural values that they hold, to be recognised and enjoyed by all who wish to be associated with this project.

The Guest whānau have been farming this land since the early 1900s, with their sixth generation now growing up at Motukauri. Now, with Bill the family patriarch aged 99, the time to transform these dreams into reality has arrived, guided by the project coordinators David and Diana Mules, and the farm manager Lindsay Guest.

The aims of the Motukauri project are certainly lofty big-picture ideas, such as restoration of indigenous biodiversity, including in the estuarine environment; improving the water-quality of Hokianga; opportunities for mana whenua to reconnect with the cultural landscape; mitigation of climate change; and the landholders fulfilling their stewardship role (including fencing the shoreline and riparian margins, and reducing livestock numbers)



## ōNuku

ōNuku is a charitable trust created in 2020 by Māori and for Māori with the mission of supporting whānau to achieve intergenerational food security. Since established, we have planted hundreds of fruit trees, sewed thousands of seeds, created an annual series of wānanga called Te Hōkai Nuku where more than 400 individuals from across Northland have attended and are learning skills to grow their own beautiful kai.



What makes ōNuku unique is that we are creating a space that allows a reciprocal exchange between te ao Māori and the innovations of modern regenerative agricultural practices (such as permaculture, food forest gardening etc). Because while there is so much amazing information being uncovered and lots of beautifully beneficial strategies emerging from modern day alternative practices of growing food, for one reason or another, they are largely unattainable.

Through wānanga, through the creation of helpful rauemi, through creating living examples of abundant and bountiful food systems, and through providing support we hope to inspire more people to grow kai.

The kāinga of Rangimārie Mules & Jay Hiakita is the first living example created by ōNuku. Their kāinga is a story of restoration and regeneration of ecosystems and food systems. The vision is to restore/enhance the vitality of the whenua and surrounding taiao from a grazed paddock of grass and compacted soil to a vibrant and thriving ecosystem in which tangata and taiao live symbiotically. This kāinga has a three year old food forest which was planted with the help of local community wānanga, a kitchen garden, integrated animal systems and an off-grid tiny home. The beauty of a living example is that it is forever moving and changing with the seasons, at this time of year there is a transition from raumati into kōanga. It is ōNuku's vision to help create these living examples to inspire and mobilise more Māori into action toward food (and kāinga) sovereignty, in whatever shape, form or scale that takes.



## Whina the movie

Hōhepeni Cooper (nee Te Wake) was born under the shadow of the Panguru Mountain in 1895. Her father Heremia Te Wake was a Catholic Church and community leader. From an early age a defender of causes and her people, Whina, as she was known, became a community leader in her thirties.<sup>1</sup>

On 13 October 1975, a historic land march reached the grounds of Parliament in Wellington and its elderly, articulate leader became Te Whaea o te Motu (Mother of the Nation). Whina, the movie, tells Dame Whina Cooper's life story, from her achievements as a Tai Tokerau leader to the famous hiko that made Māori land rights a key national issue.<sup>2</sup>

A coalition of groups formed Te Rōpū Matakite o Aotearoa to combat further alienation of Māori land. They asked Whina to lead them. She accepted and proposed a march from Te Hāpua in the far north to Parliament in Wellington, to dramatise Māori determination to retain their land and culture, and to galvanise Māori and Pākehā support. Thus was born the Māori land march ... In her 80th year, Whina was not only a visible part of Māori history again: she appeared to be at the helm. For the hundreds of thousands of New Zealanders who witnessed the march on the roads or on television, its most inspiring feature was the wizened woman who headed it with such panache and articulated its objectives in a cracked but firm voice.<sup>3</sup>

1. Whangarei District Libraries Heritage Collection <https://wdc.recollect.co.nz/nodes/view/4931>

2. <https://www.nzonscreen.com/title/whina-2022>

3. Writer Michael King, in a 2000 profile of Dame Whina Cooper, The Dictionary of New Zealand Biography (found on website Te Ara)



# He Whakaaro: He Waiata

TU ANA TE MARAMA

Tū ana te marama  
Nau mai te Awatea  
Haramai te Ao

Piki ake ki te Toi o ngā rangi  
i te Toi aronui  
i te Toi aroiti  
i te Toi Tūāuri  
i te Toi Tūātea

Kia tiritiria, kia poupoua  
ki Toi o Rangi, ki Toi o Nuku

i te Toi aronui  
i te Toi aroiti  
i te Toi Tūāuri  
i te Toi Tūātea  
Kia iria ki runga kia tina, tina  
Haumi e hui e  
Tāiki e!

\* Ko Bernard Makoare te kaitito



Te toi whakairo, he mana tangata - where there is artistic excellence, there is human dignity.<sup>4</sup>

‘Toi means the epitome, the toi of a mountain is the summit. Toi is an aspiration to aim for your best work, and to improve. Whakairo is embellishment which has come from our ancestors’ relationship with the ngahere and their land, because they are tangata whenua and their turangawaewae is based on their physical and intimate connection with aspects of their land.

Because they had that in their time they developed the motifs and patterns that are directly related to the environment, they weren’t Māori patterns they were hapu and tribal and sometimes family patterns.

Nowadays with colonisation we think of things as Māori, but what we are trying to do as Toi Ngāpuhi is think about what are the definitive patterns and ideas that make a creative piece of work uniquely and definitively Ngāpuhi.<sup>5</sup>

‘The artists worked with their people and for their people in a cultural context. They all shared. There were shared beliefs and shared values. Creative work was highly respected and protected. The artists were learned people who were well versed in the background knowledge pertaining to their artforms and they knew the rituals. Perhaps the most powerful reason why our ancestors produced great art was that such work was placed under the tapu of creative work.’<sup>6</sup>

The takārangi is a celebration of the creation story and the illumination of the dark spaces with light. It is a symbol used throughout many different art practices to adorn and decorate pieces with its meaning. Takarangi symbolises the coming together of each individual spiraling together into a collective centre. Taiohi emerging from the darkness of unknowing, to begin to build relationships and intersections with each other.<sup>7</sup>

4. Piri Sciascia Dr Piri Sciascia (1946-2020) spoke these words during his acceptance speech at Creative New Zealand's Te Waka Toi awards in 2016.

5. Bernard Makoare 2022. Unaunahi Wānanga, Te Kaiwaha Marae, Hokianga

6. Hirini Moko Mead, Tikanga Māori. Living by Māori Values

7. Ariana Howell, Toi Ngāpuhi pataka kupu, 2022



## Pēhea a Toi Ngāpuhi i Puta?

The establishment of Toi Ngāpuhi in 2019 grew out of Piki Tū Rangitia - the Ngāpuhi 25-year arts and cultural strategy. The artist-driven agency was created to advocate for creative and cultural excellence whilst celebrating the distinctive mana motuhake of Ngāpuhi-nui-tonu and the assertion of proud self-determination or tino rangatiratanga.

There are five strategic themes in Piki Tū Rangitia, each represented by colours which are derived from natural environmental elements and are special and significant natural resources for Te Taitokerau:

-  **CULTURAL EXCELLENCE**
-  **ENVIRONMENTAL EXCELLENCE**
-  **LEARNING EXCELLENCE**
-  **CREATIVE EXCELLENCE**
-  **MANA WHAKAHAERE**



### TOI NGĀPUHI

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Te whakaoho i te ihiihi,  
mō te kounga o ngā  
tikanga, me ngā  
auahatanga o Ngāpuhi,  
puta noa i Te Taitokerau.

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Inspiring excellence in  
Ngāpuhi cultural and  
creative expression  
across Te Taitokerau

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Toi Ngāpuhi has been established as an advocacy and support agency working across Te Taitokerau with cultural and creative networks for the purposes of:

-  revitalising distinctive and unique cultural identity;
-  protecting Ngāpuhi-nui-tonu culture, cultural heritage and cultural expressions;
-  improving hapū wellbeing and cultural esteem through cultural expression;
-  establishing benchmarks of cultural integrity and authenticity;
-  fostering talent and opportunity;

The mahi will provide a sense of connection, a sense of positive identity, a sense of pride and validation and, a sense of wellbeing - oranga.

WĀ/RĀ

7.00 – 8.00

08.00 – 09.00

09.00 – 12.00

13.00 – 18.00

SNACK TABLE

18.00 – 19.00

KAI A TE PŌ

19.00 – 22.00

15/03

RĀAPA/WEDS  
Korekore piri ki Tangaroa



Meet at pick up locations  
 📍 Hihiaua, Whangārei  
 📍 Ākau, Kaikohe  
 📍 Te Ahu, Kaitaia  
 Travel to:  
 Motuti Marae, 325 Motuti Road  
 Kohukohu



12.00 – 13.30  
PŌWHIRI, KAI TAHI

13.30 – 15.00  
Whakawhanaungatanga i te whare rehia - Wiremu Sarich  
 15.00 – 16.00  
NGĀ POUPOU O TE WHARE/ HAU KAINGA KŌRERO  
 16.00 – 17.00  
RAIĀTEA - Whina te Whiu  
 17.00 – 18.00: Settle in

HURI RAUNA I TE WHARE  
 19.00 – 20.00  
Toi Ngāpuhi, Waiata:  
Tu ana te Marama  
 20.00 – 22.00  
Ko wai tātou katoa

16/03

RĀPARE/THURS  
Tangaroa ā mua



PARAKUIHI  
 WHAKAWHITI KŌRERO  
 09.00 – 11.00  
'Te toi whakairo, he mana tangata'  
- Bernard Makoare  
 11.00 – 11.30  
Ringatoi introductions  
 11.30 – 12.00  
Artists statement brainstorm  
Onamata, inamata, anamata

12.00 – 13.00  
KAI A TE RANUI

PAPAMAHI AUAHA;  
Creative workshops  
(4 x spaces, 4 x ringatoi, choose 1)



PŪKENGA KŌRERO  
 19.00 – 20.00  
Ngā Koroī o Tangonge  
- Waikarere Gregory  
 20.00 – 21.00  
Whakawhiti kōrero

17/03

RĀMERE/FRI  
Tangaroa ā roto



WHAKARITE MŌ TE HAERENGA, TRAVEL  
 HAERENGA  
 He Kākāriki Powhaitere  
 Motukauri Whakaora is an inspiring native planting project not far from Motuti, a legacy for future generations  
 ōNuku papa kāinga, restoration and regeneration of ecosystems and food systems

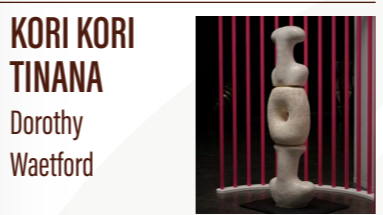
PAPAMAHI AUAHA;  
Creative workshops  
(4 x spaces, 4 x ringatoi)



KIRIATA  
 19.00 – 20.00  
Revisit Artist Statements  
 20.00 – 22.00  
Watch Whina

18/03

RĀHOROI/SAT  
Tangaroa ā kiokio



PARAKUIHI  
 WHAKAWHITI KŌRERO  
 Hauora: Keeping ourselves āio tangata toi, tangata whenua  
 Complete artist statements  
 Onamata, inamata, anamata



12.00 – 13.00  
KAI A TE RANUI

PAPAMAHI AUAHA;  
Creative workshops (4 x 4)



18.00 – 19.00  
KAI A TE PŌ

HURI RAUNA I TE WHARE  
 19.00 – 21.00  
Aku whakaaro toi.  
Thoughts, reflections, concepts and preparing for exhibition

19/03

RĀTAPU/SUN  
Ōtane

WHAKAPAI WHARE

MIHI MĪHARO  
 Tuku taonga  
 Close space

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## Bernard Makoare

PHOTOGRAPHY:  
Rawitiroa Photography



Te Rarawa, Ngāpuhi-nui-tonu,  
Ngāti Whatua ngā iwi,  
Te Uri-o-Hau, Te Waiariki,  
Te Kaitutae ngā hapū.

Bernard Makoare is a practising artist, designer and carver with over 30 years of exhibiting as both a solo artist and collaborator on a range of enterprises in Auckland and the north including major building development projects. Bernard also has wide experience working in the Public Service Sector.

Bernard is personally committed to cultural and tribal revitalisation and has spent many years actively working on this for Te Rūnanga o Ngāti Whatua, Ngāpuhi, Te Rarawa and other iwi organisations. His commitment is expressed in his mahi and his adopting his moko mataora.



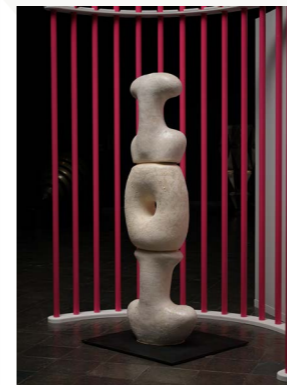
## Dorothy Waetford

PHOTOGRAPHY:  
Rawitiroa Photography



Ngātiwai, Ngāti Hine,  
Te Whānau Whero,  
Ngātihine Rehua.

Dorothy is an uku/clay artist who has exhibited and toured New Zealand and internationally as a solo artist and as part of collectives. She is a member of the Ngā Kaihanga Uku Māori Artists Collective, Te Taitokerau Māori Arts Collective and also a member of Te Ātinga Contemporary Visual Arts sub-committee of Toi Māori Aotearoa. Dorothy worked as a dancer in the 1980s and also worked with Playback Community Theatre. Dorothy was part of a team that consulted Ngāpuhi artists and communities for Toi Ngāpuhi and she has a first hand understanding of the struggles and aspirations of Ngāpuhi artists on the ground.



**Bethany Matai Edmunds**  
POU KAUPAPA

PHOTOGRAPHY:  
Qiane Matata-Sipu



**Ko Maunga Piko te maunga,  
Pohotiare te hapu,  
Ngati Kuri te iwi.**

In her practice as an artist and curator, Bethany Matai Edmunds re-imagines tūpuna kōrero (ancestral stories) to articulate Māori urban perspectives and retain ngā taonga tuku iho (the skills passed down from ancestors) for future generations.

Integral to Edmunds' multidisciplinary practice is raranga and whatu (weaving), which she learnt from her family members, and from the renowned cloak weaver Nikki Lawrence (Te Rarawa) while studying for her Bachelor of Applied Arts: Māori Design and Technology. She developed this interest in her research thesis for a Master of Arts at New York University, investigating the conservation, storage and display of Māori cloaks across four museums in the United States of America.

**Ariana Howell**  
POU AWHINA



PHOTOGRAPHY:  
Rawitiroa Photography

**Ngāi Tawake ki te tuawhenua, matakiki.  
Ngāi Tawake ki te waoku, matakakā  
Ngāi Tawake ki te takutai moana, matamomoe.**

Ariana has an extensive background in leading and designing kaupapa with mātauranga Māori at the core. Her passion and love for the iwi has led her towards a journey in gaining a deeper understanding of mātauranga specific to Te Taitokerau, with a particular interest in taiao.

Ariana has joined the team as Pou Awhina, working with Bethany to deliver the Tai o Hī Tai o Hā programme. Her positive āhua and passion for Te Reo me ona Tikanga are a welcomed contribution to the kaupapa.



**Hori Te Tai**  
POU TAIOHI

PHOTOGRAPHY:  
Rawitiroa Photography



**Ko Te Reinga te maunga  
Ko Te Reinga te tangata  
Ko Ngāti Te Reinga te hapū  
Ko Waihou Te Ukaipo  
Ko Te Rarawa Kaiwhare te iwi.**

Hori and Lydia are graduates from the first cohort of taiohi to come through Tai o Hī Tai o Hā 2021-22, and both of them have a diverse set of skills to tautoko the wānanga. They are two of sixteen taiohi who completed the inaugural wānanga series and are now valued members of our extended Toi Ngāpuhi whanui. Mā te teina ka tōtika te tuakana, mā te tuakana ka tōtika te teina.



**Lydia Day**  
POU TAIOHI

PHOTOGRAPHY:  
Rawitiroa Photography

**Ko Maunga Piko te maunga  
Ko Pārengarenga te moana  
Ko Waiora te marae  
Ko Ngāti Kuri te iwi  
Ko Pohotiare te hapū.**





## Wiremu Sarich

POUAKO RINGATOI HANGA PUORO

PHOTOGRAPHY:  
Rawitiroa Photography



Rākau Tapu ka titiro ki Whakarongo rua  
Whakarongo rua ka titiro ki Whakatere  
Whakatere ka titiro ki Te Ramaroa  
Te Ramaroa ka titiro ki Whiria  
Te paiaka o te riri, koianeī ētahi whatu  
o te Whītiki a Tuupoto e tū nei.



## Anna Tripp

POUAKO RINGATOI  
MANU TUKUTUKU



Ngāi Tūpoto ki te Raki  
Ngai Tū ki te Tonga  
Kei waenganui te hononga  
Hokianga Whakapau Karakia.



Kua tū te waka ki uta ka titiro ki waho, ki te ara moana

The canoe has come ashore and one looks back on the ocean pathway.

Whakapapa is to me...

Memories channeled through land, sea and air, stimulating the senses, heaving emotions, cellular awakenings and visions of celestial dreamscapes leading us home.

I am a curious and creative explorer. I like to immerse myself in spaces that resonate with my Being. I am finding my way home - connecting with taiao, crafting with hands, inspired by tūpuna. I find joy and peace in the maara, talking to nature, being with little people, and sharing the organic processes of creating from Papatūānuku.

He kai kei aku ringa.



## Mere Taylor -Tuiloma

POUAKO RINGATOI PEITA

Ko Mere Taylor-Tuiloma ahau,  
ko Motukiore te Papakainga, ko taku  
ūkaipō.

Noreira tēnā tātou katoa.

I am a multimedia artist and a healer.

Art is a powerful conduit for healing to  
occur, drawing upon my whakapapa,  
kaitiaki and te ao tūroa...

I bridge the abstract into form.

He mana tō te wahine, ka puta ki te ao  
marama.

Tiheiwa Mauri Ora.



POUAKO RINGATOI



Ko Maramarua, ko Maunga Taniwha ngā maunga.

Ko Perunui, ko Mangamuka, ko Tapuwae ngā awa.

Ko Motukiore, ko Mangamuka, ko Pikipāria, ko  
Tauteihiihi, ko Ngahuia ngā Marae

Ko Matawhao, ko Ngatokimatawhaorua, ko Māmari,  
ko Kaitoki ngā waka

Ko Hokianga Whakapau Karakia te moana.

I te taha o toku whaea: Ko Te Ngahengahe, Kohatutaka,  
Te Ihutai, Ngai Tūpoto ngā hapū. Ko Ngāpuhi ko  
Te Rarawa ngā Iwi.

I te taha o toku matua: Ko Ngaitai Ki Umupuia - ki  
Tāmaki, ko Ngati Pūkeko ngā hapū. Ko Waikato Tainui,  
ko Ngati Awa ngā Iwi.

## Hohepa Maclean

POUAKO RINGATOI WHAKAIRO



POUAKO RINGATOI



Ko Pūheke te maunga  
Ko Rangaunu te moana  
Ko Takauere te awa  
Ko Kareponia te marae  
Ko Patukoraha te hapū.

PHOTOGRAPHY: Jos Wheeler

Hohepa Maclean is Te Patukoraha of Muriwhenua. Born and raised in Tamaki Makaurau he has now been at home in Te Taitokerau for four years. His contributions include mahi as toi whakairo, kai romiromi and kai rangahau, kaitito and kaiako.

Hohepa's started his career as an academic, teaching from primary through to tertiary, but the pull back into his first passion, creating, has been too strong. After returning from overseas and committing to a deep study of Te Reo Māori (with mau rakau and kapa haka) the basic need for weapons in performance instigated his tutu to create. This soon developed into a serious practice, and it has been in creating he has found his place.

Hohepa is part of the Toi Ngāpuhi rōpu Unaunahi, coming together with others to wānanga Ngāpuhi practices of whakairoiro. His most recent project was 'Orongo' a carved tumu which was installed as part of the in Te Hiku Open Spaces, which was completed with a rōpu of Toi Whakairo in Muriwhenua.



## Waikarere Gregory

PŪKENGĀ KŌRERO

PHOTOGRAPHY:  
Ngaroma Riley



Ko te waka ko Tinana  
Ko te tangata ki runga  
ko Tumoana

Ko toku maunga ko  
Taumatamahoe

Ko toku pa ko Owhangaio  
Ko te wai ko Tangonge  
Ko te kainga ko Pukepoto  
Ko te marae ko Te Rarawa

Na, he panga ano ki nga iwi  
katoa o Muriwhenua, ki te iwi  
ano o Ngai Tahu.

A, ko Waikarere Gregory toku  
nei ingoa.



Tena koutou, tena koutou, tena ra tatou katoa

Mahi toi for me is another means of telling a story - of passing on knowledge, of korero tuku iho.

My multi media art pieces tell the tales of my own journey through life, my search for knowledge and understanding, sharing the stories I have heard of our whenua, our tupuna, our whakapapa with an aim to connect myself and others back to these.

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PŪKENGĀ KŌRERO

## Ngā Koroī o Tangonge



PHOTOGRAPHY: Naomi Austen-Reid

Ngā Koroī o Tangonge is a tomokanga that is part of the Open Spaces Revitalisation Project, and now stands proudly on Redan Road along the western end of Kaitāia and overlooks a highly significant area named Tangonge.

The talented artists behind this stunning piece of art are Benjai Gregory, Natanahira Pona, Stan Young, Rosaleen O'Connor, Ngaroma Riley and Waikarere Gregory. Each of the artists played a significant role in the visualisation, concept and in bringing the tomokanga to life.

**The collection of pou stand in recognition and as a reminder of the fertility of our whenua, our wai, the history of abundance of kai this place has/had, in and around Kaitāia - indeed its very name tells of this.**

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PŪKENGĀ KŌRERO



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# SELF EVALUATION: HE KURA KA HUNA- REFLECTIONS

DAY 1: Korekore piri ki Tangaroa

DAY 2: Tangaroa ā mua

DAY 3: Tangaroa ā roto

DAY 4: Tangaroa ā kiokio

DAY 5: Ōtane



# SELF EVALUATION: HE KURA KA WHAAKIA- REVELATIONS

DAY 1: Korekore piri ki Tangaroa

DAY 2: Tangaroa ā mua

DAY 3: Tangaroa ā roto

DAY 4: Tangaroa ā kiokio

DAY 5: Ōtane



## BRAINSTORM EXERCISE: ONAMATA, INAMATA, ANAMATA

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MAHI TUHITUHI

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KŌRERO ONAMATA: He aha ngā taonga i tuku mai kia koe? Kō wai ngā tupuna, pouako, kaiako, tuakana i pā mai te mātauranga kia koe? What we know and have inherited as creative practitioners of Ngāpuhi-nui-tonu? Who are your influences, who have been your mentors, teachers, inspirations? What is your creative whakapapa?

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KŌRERO INAMATA: He aha to ake mahi toi? What is your creative practice? What medium do you work in, what concepts do you explore, what form do these take?

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MAHI TUHITUHI

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KŌRERO ONAMATA: Kōrero anamata: He aha ou wawata? What are your creative aspirations? What are you aiming to achieve with your creative practice? What drives you?

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# ARTIST STATEMENT:

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## NGĀ MIHI NUI

- Toi Ngāpuhi Board, staff and working group
- Threaded Design
- Motuti Marae

## TE HUNGA TAKOHA KI TE KAUPAPA

CORE FUNDING PARTNER



PRINCIPAL FUNDER



OUR FUNDERS







# TOI NGĀPUHI

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Te whakaoho i te ihiihi,  
mō te kounga o ngā  
tikanga, me ngā  
auahatanga o Ngāpuhi,  
puta noa i Te Taitokerau.

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Inspiring excellence in  
Ngāpuhi cultural and  
creative expression  
across Te Taitokerau

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## Contact

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