

TAI O HĪ TA O HĀ WĀNANGA TUARUA



24-28 POUTŪ TE RANGI 2021

KAUHANGA MARAE
HONEYMOON VALLEY ROAD
PERIA 0482, MURIWHENUA

TAI O HĪ TAI O HĀ



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

TAI O HĪ, TAI O HĀ. KA TIMU TE TAI, KA PARI TE TAI. KO TE TAIOHI AUAHA 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 Whare Whakairo, Te Whare Pōra, Te Whare Tapere 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 mārama.
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!

24

12.00 — 01.00

PŌWHIRI

Settle in, intros and welcome

1.00 — 2.00

KAI A TE RANUI

2.00 — 4.00

Whakawhanaungatanga -
Kāhui taiohi

Wiremu Sarich



4.00 — 5.00

RINGATOI PŌWHIRI

Meet the Ringatoi

5.00 — 5.30

PARAMANAWA

5.30 — 6.30

PUKENGĀ KŌRERO:Kōrero ma te whare:
Theresa Reihana

6.30 — 7.30

KAI A TE PŌ

7.30 — 09.30

**HAERENGA KI TE
AURERE**Jack Thatcher, Heemi Eruera,
and Billy Harrison

9.30 — 11.00

Kaputi
Hang out
Journal/ Studio
Get to know each other

25

07.00 — 08.00

KORIKORI TINANA:Waka drills Ururaiaha
Awarau

08.00 — 09.00

PARAKUIHI

09.00 — 4.00

WORKSHOPS: CHOOSE 1**TĀ MOKO:**Anikaaro Harawira and
Hine Waitai**TAONGA TUKU
IHO:**

Whina Te Whiu

WHARE PORA:Kylie Simeon and Betsy
Young**TĀRAI WAKA:**

Billy Harrison



12.00 — 1.00

KAI A TE RANUI

4.00 — 4.30

PARAMANAWA

4.30 — 6.30

AKO WAIATA'Ngā maunga me ngā moana
o Muriwhenua'
Te Ikanui Kingi-Waiaua

7.30 — 9.30

EVENING CYPHER:Kaupapa kōrero
Kāhui taiohi

9.30 — 11.00

Kaputi
Hang out
Journal/ Studio
Get to know each other

26

07.00 — 08.00

KORIKORI TINANA:Waka drills Ururaiaha
Awarau

09.00 — 4.00

WORKSHOPS: CHOOSE 1**TĀ MOKO:**Anikaaro Harawira and
Hine Waitai**WHARE PORA:**Kylie Simeon and
Ruth Port**WHAKAIRO AND
UKU:**Bernard Makoare and
Dorothy Waetford

4.30 — 5.30

STUDIO

5.30 — 6.30

PUKENGĀ KŌRERO:Mahi tahi BJ Natanahira and
Dorothy Waetford

7.30 — 9.30

PUKENGĀ KŌRERO:Ngā taonga taiao
Sheridan Waitai and
Ruth Port

9.30 — 11.00

Kaputi
Hang out
Journal/ Studio
Get to know each other

WĀ/RĀ

27

07.00 — 08.00

KORIKORI TINANA:Waka drills Ururaiaha
Awarau

08.00 — 09.00

PARAKUIHI

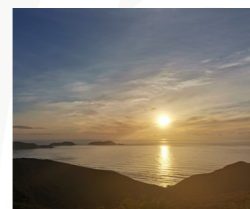
10.00 — 1.00

Whakatau for whanau
whanui
Ringatoi demonstrations
Kaiwaiata: Kawiti Waetford

12.00 — 1.00

KAI A TE RANUI

2.00 — 4.00

STUDIO

4.00 — 4.30

PARAMANAWA

4.30 — 6.30

STUDIO

Exhibition planning



6.30 — 7.30

KAI A TE PŌ

7.30 — 11.00

STUDIO

28

07.00 — 08.00

KORIKORI TINANA:Waka drills Ururaiaha
Awarau

09.00 — 12.00

**WHAKAPAI WHARE
POROPOROAKI**T
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NGA MAUNGA ME NGA MOANA O MURIWHENUA

Ka titiro ki a lo matua kore i a matou whakamoemiti

Mo Ranginui i runga nei
Mo Papatuanuku e takoto nei
Mo ngā maunga whakahii
Mo ngā puke korero, mo ngā tai mihi tangata, mo ngā moana e hora nei ee..ii

Maunga Taniwha te maunga
Parata te rangatira
Kahutianui te whaea

Mamaru te waka
Tokerau te moana
Ko Ngati Kahu te iwi ee ..ii

Ka titiro ki nga whanaunga

E tū mai rā

Ko te pū-o-te-wheke te maunga
Te pū o te Wheke te matenga o te wheke
Tena te maunga o tēna rohe o te Whānau
Moana o Te Rorohuri ee



Te maunga o tera taha ko Maunga Tohora

Tēra maunga kei roto i te rohe o Ngai Takoto
maunga Tohora titiro ki maunga Piko
Maunga Piko te maunga ko Tohe te tangata
Ko Ngāti Kuri te iwi ee..ii
Hara mai i maunga Piko ki te one-roa-ā-Tohe
Te timatanga ko Kahokawa, nā hara mai i te one-roa-ā-Tohe ki Tawhitirahi te maunga o Te Aupouri
Hara mai ki Hukatere ee..ii

Ka titiro ki Whangatauatia

Ngā kupu i kōrerotia mō tenei maunga
Tumoana te rangatira
Tinana te waka
Karirikura te moana
ko Whāro te one
Ko te Ohaki te whare tupuna
Te Rarawa te iwi ee..ii

Whangatauatia titiro ki Orowhana

Titiro ki ngā kohu e tatao mai rā
Orowhana titiro ki Panguru
Te uri o tai, te hapū kei raro o Panguru
Panguru titiro ki Taumatamāhoe
Tēra maunga kei roto i te rohe o Te Rarawa i Pukepoto
Taumatamāhoe titiro ki maunga Taniwha
Maunga Taniwha titiro ki Tokerau
Ngā maunga, ngā waka, ngā moana o Muriwhēnua kia tū kotahi ai tātou i raro i te korowai o ngā puhi nui tonu e.

Nā Makiri Matiu i tito.



WHARE WHAKAIRO

Te toi whakairo, ka ihiihi, ka wehiwehi, ka aweawe te ao katoa.
Artistic excellence makes the world sit up in wonder.

Te whare whakairo is a visual representation of Māori cosmology, connecting Ranginui and Papatūānuku. Each of the carved pou depict significant tupuna and contain the history and stories of the hapū and iwi. The walls are adorned with tukutuku that weave and bind the whakairo together and embellish the korero with specific patterns and design. The kowhaiwhai panels run from the centre of the ceiling and visually connect the korero within the whare.



Te Uri o Hau; Ngāti Whatua
Te Waiariki, Te Kai Tutae; Te Rarawa
Ngāpuhi-nui-tonu

My work is a reflection of my heritage, my environments and the importance I place in whanaungatanga and relationships between people, places and significant objects.



My wife and I are heavily involved as a contemporary Māori whanau, with our ancestral obligations to all of our affiliated marae across the country. I am traditionally taught as a wood carver and practising artist/designer. My work is a reflection of my heritage, my environments and the importance I place in whanaungatanga and relationships between people, places and significant objects.



I draw my strength from my taha Māori and as I learn more about where I come from and my Tupuna ancestors I feel more compelled to live my life as they would have me. My belief is that upon this earth we are all one. We should protect, feed and nurture the land for only the land will feed our grandchildren. I also believe that my skill as an artist is a gift, and as such my choices are important as to the path I take in life and the content of my work.



Ko Ngāti Hine te iwi
Ko Motatau te maunga
Ko Waiomio te awa
Ko Miria te marae
Ko te Rapunga te whare tupuna
Ko Kawiti te rangatira
Ko Theresa Reihana taku ingoa



He kaiako kura kaupapa māori ahau. Kua rua tekau mā ono ngā tau ko mahi ahau he tangata whakapāho i roto i ngā rēo irirangi, pauaka whakaata māori noki. Kei te Kura Kaupapa Māori o Te Rangi Aniwaniwa ahau e mahi ana i tenei wā.



Ko Mamaru te waka
Ko Parata te rangatira
Ko maunga Taniwha te maunga
Ko Orūrū te awa
Ko Tokerau te moana
Ko Kauhanga te marae
Ko Te Paatu, ko Te Rorohuri,
Ko Te Whānau Moana ngā hapū
Ko Ngāti Kahu te iwi.



TE WHARE PORA

Mā te whiritahi, ka whakatutuki ai ngā pūmanawa ā tāngata
Together weaving the realisation of potential

Hine te Iwaiwa is the principal atua wahine who guides the arts of weaving, including: raranga, whatu, tukutuku, taniko and whāriki.

Young weavers were traditionally initiated into te Whare Pora with karakia and dedicated to upholding this mahi Rangatira. Weaving includes the knowledge of your environment, your materials, the seasonal growth and regeneration of rauemi, harvesting and preparation and the significance of pattern work and design, whether it be a kete kūpenga, kaitaka or tukutuku.



I work with the school children of Ngataki, Waiharara, setting up their gardens, persevering, pickling their kai they grow, and weaving with pingao. I teach the children how to propagate pingao from seeds to planting out onto the dunes. People are fascinated with the seed gathering and storage, the length of time for propagation from the beginning to the planting out onto the sand dunes. The care that's required is like caring for your whanau.



○ Ko Te Ramaroa te maunga
Ko Hokianga te moana
Ko Te Puna Wai O Te Marama te awa
Ko Ngatokimatawhaorua te waka
Ko Nukutawhiti te tāngata
Ko Ngāpuhi te Iwi
Ko Ngati Korokoro te hapū
Ko Pakanae Te marae
Ko Marareroa te whare tupuna
Hohepa toku mātua ko Josephine
Taukiri Itiiti oku mama



I started off when I was little with knitting needles in my hand and naturally graduated by the time I was in my teenage years to natural resources such as raranga, kiekie and kuta etc. I have taught my three children and they have grown up with it. It is life for me, a lifelong love. It connects me to my tupuna and others like me.

Being a ringatoi is a lifestyle that I have lived for a long time.

○ Mamaru te waka
Tuanaki te maunga
Te maire te awa
Ko Te Ahua te marae
Ngati Whata me te Paatu oku hapū
Ko Ngatikahu te iwi



Being able to walk in the footsteps of my ancestors on Te One Roa a Tohe, to gaze upon the same maunga that my tūpuna gazed at and to swim in the same awa and moana that they swam in brings a deep and poignant connection to my art practice in Ngapuhi nui Tonu. Being physically present as well as spiritually tuned in adds a direct connection and dimension that being away from home doesn't deliver.



Ko Orowhana, ko Whangatauatia oku maunga
Ko Rangiheke, ko Te Wairoa oku awa
Ko Karirikura toku moana
Ko Te-One-Roa-a-Tohe toku tai
Ko Mamari, Ko Ngatokimatawhaorua
Ko Tinana oku waka
Ko Te Aupouri, ko Te Rarawa oku iwi
Ko Patu Pinaki, ko Ngati Moroki, ko Ngāti Hine
oku hāpu, Ko Ruth Port taku ingoa
Ngā mihi aroha ki a koutou katoa



TĀRAI WAKA

He waka eke noa

Everyone on the same canoe paddling in the same direction

Tārai waka is the transformation of mauri from the forest to the ocean. As carvers, we're responsible for transforming the mauri when it comes from the forest as Tane and leaves for the ocean as Tangaroa. We draw mauri from the tree but we also give our own mauri to it. We become part of that waka, and the waka becomes part of us. James Eruera



Ko Whakaterere te maunga
 Ko Te Hokianga a Kupe te moana
 Ko Te Mahurehure a Ngāpuhi te iwi
 Ko Waima te papa kāinga
 Ko Tuhirangi te marae

I have been involved with waka kaupapa for over 30 years. I am a Pwo Master Navigator student of Pius Mau Piailug of Satawal Island Micronesia, graduate of the Waeriang School of Traditional Pacific Navigation. My mahi is important because our tupuna when they arrived in Aotearoa they put aside their voyaging heritage, my mahi helps to keep this heritage alive and relevant to our future leaders and their generations still to come so they know where they came from and who their ancestors.



I didn't really get into the artwork such as whakairo. I never felt the need to pick up the chisels and become an artist. When it comes to carving waka, that's a different skill set and whakairo is only one component. My grandfather was a great fisherman. He loved the ocean and he'd often talk to us about the stars and stuff when we were kids. He had a book which he gave me called *The Stars of the Southern Sky*. That started me down the road of astronomy. Those are probably the seeds of where the waka thing came from.

Te Rarawa



toingapuhi.co.nz

info@toingapuhi.co.nz



Ko Kurahaupo te waka
 Ko Te Rangi Aniwaniwa te maunga
 Ko Rangaunu te maunga
 Ko Tuwhakaterere te tangata
 Ko Ngai Takoto te iwi
 Ko Patukoraha te hapū
 Ko Waimanoni te marae

Engari e uri ahau nō ngā pitoito maha

He kākano ahau i ruia mai i Rangiatea" Nā te ira Atua, te ira taiao, te ira tāngata te take e ora ana te mauri ringatoi ki roto i ahau. Nā ōku waka maha i mau mai i ōku tūpuna tohunga ki Aotearoa nei. Nā ēnei ira e ora tonu o rātou pukenga, o rātou āhuatanga, o rātou mana ki roto i ahau.



Ko Maunga Taniwha te maunga
 Ko Mamaru te waka
 Ko te Moho te awa
 Ko Te Parata te tangata
 Ko Kahutianui te whaea tupuna
 Ko Ngāti Kahu te iwi
 Ko Ngāti Tara te hapū
 No Muriwhenua ahau

We have a lot of stories that pertain to Tane and Tangaroa having a connection, and waka is one of them. We as carvers are the in between, so there's Tane and there's the tree, and then there's us who turn that tree into something of Tangaroa, something that humans use to survive. Our ancestors came here on the waka. For all the waka we make we have a special connection, that only those who build it can feel.

I hope that kaupapa waka carries on for the youth, because it does amazing things for our rangatahi in the far north, and I've seen it with my own eyes. I'm a product of what kaupapa waka can produce. With waka building being a dying art form, we do have a responsibility to keep building, giving that knowledge and sharing it, also building and learning more.



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TĀ MOKO

Ngā ngāngā a Mataora — Ngā mahi a Uetonga
The essence of Mataora — The art of Uetonga

From Rūaumoko and Hine nui te pō, handed down to Uetonga, to his daughter Niwareka and her husband Mataora, comes the sacred art form of Tā Moko. Niwareka's father was the one to chisel the ink patterns into the face of Mataora when they returned back to Rarohenga, teaching Mataora the art of Ta Moko. Niwareka was taught the art of whatu tāniko, these two are attributed as the originators of these art forms in Te Ao Marama, and so there is an ancient relationship that still exists between these taonga tuku iho.



I feel honoured to be blessed with the skills and knowledge of the artform of Moko. However it is a privilege to be a carrier of this artform as a descendant of Ngāpuhi given there isn't much korero or documentation of Ringataa in the North in former times, let alone wahine taa. This excludes of course the great Wharetohunga of Waihou, and Piripi Hapeta of Otaua. The privilege being, I am able to share any korero or skills I do know with those who are eager to learn the artform, who resemble a humble nature, and a passion for tikanga. For without these, the fire of Moko will not burn.



Huruiki te maunga
 Ngātokimatawhaorua te waka
 Whakapara te awa
 Te Ihi o Nehua te marae
 Ngāti Hao te hapū
 Patuone te Rangatira
 Ngāpuhi te iwi



HINE WAITAI



Saana Waitai Murray is my great grandmother and my mother Sheridan is her successor. Nan spent a lot of time with me out on the whenua and weaving, raranga was her main art form that influenced me. Now in this later stage with moko I'm trying to bring more of her mahi into what I'm doing.



Ko Maunga Piko te maunga
 Ko Waitanoni te awa
 Ko Parengarenga te moana
 Ko Kurahauop te waka
 Ko te Hiku o te Ika te marae
 Ko Po Hurihanga te tangata
 Ko te Ringa Maui te hapū
 Ko Ngāti Kuri te iwi

If there is anything you strive to do within te Ao Māori you just have to keep pushing and do it, seek help from those in the industry you want to go into, but you just have to do it!




TAONGA TUKU IHO**Ngā Taonga tuku iho o Ngā Tūpuna**
Treasures Left to Us by the Ancestors

Our Māori world view is created by intrinsic knowledge, shaped by our tupuna and handed down to us through generations of whakapapa, in our language, our tikanga and our mahi toi. These include ways of being and honouring our natural environment and the shared whakapapa we have with the taiao. Taonga tuku iho are also the physical manifestations of tupuna whakaaro, who crafted their understanding of the world in rakau, stone, fibre and feathers. Transforming resources from the natural world into tangible objects that transcend space and time, a physical connection to our tupuna.


 **Ngāti Kuri**

I know what it means to treasure our lands, oceans and all living things. For Ngāti Kuri, kaitiaki is the daily obligation we have to the world. It is who we are. For me personally, it's about honouring my grandmother's legacy and getting on and living her vision. The land and sea are contiguous, we were raised knowing that most our ancestral land was actually below the water, so we don't separate that. Our well-being is premised on our environment and our environment is dying... We have the ability to re-indigenise ourselves, all our tikanga, all our relationship with every taonga species.

 **Ko Panguru, Ko Papata nga maunga
Ko Te Waiariki, Ko Te Waekoi nga hapū
Ko Te Rarawa, Ko Ngati Kuri nga iwi
Ko Whina Te Whiu ahau**

Toitu te haa o IO, toitu te mauri o nga Atua, toitu te toto o nga tupuna i roto i au kua puawai ratou pukenga i aku ringatoi. No hea? No ratou ma.

**NGĀ TAONGA Ō NĀIANEI****Kia whakatōmuri te haere whakamua**
I walk backwards into the future with my eyes fixed on my past

The contemporary Māori art movement started in the 1960s when a new generation of Māori creatives began to reinterpret the designs and motifs of their tupuna and integrated them with narratives of a modern Māori identity; adapting Western artforms to provide a new expression of the political, social and cultural landscape of Aotearoa. From the 2000's Allen Wihongi, Manos Nathan and Colleen Ulrich to name a few, have been instrumental in the continuation and development of our creative legacy. The Tai Tokerau Maori Arts Collective was set up in 2009, a roopu of 100 Taitokerau artists and a growing international network of indigenous artists.

 **Te Rarawa me Te Aupouri ngā iwi**


My personal hope is that we are able to raise the level of art in the far North, because our young people are so skilled in that area and have that ability, and if we can harness that into a career with economic value for them, then those types of things cause you to want to positively contribute to society. Instead of just being a hobby, it's actually the exposure of a cultural narrative that sits within our hearts and it's an expression that we have that we can allow to put into a public space.

 **Ngāti Wai, Ngāti Hine, Ngāpuhi-nui-tonu**


Rauangi is contemporary Māori visual arts; including clay, painting and printmaking, those that are non-customary but have become more part of our Māori art forms. I am involved with Ngā Kaihanga uku, and the Tai Tokerau Maori Arts Collective, Te Ātinga and Toi Ngāpuhi. Making an idea in clay is like meditation, I like to feel my way intuitively in response to positive energies in my environment, like rivers and women, or ceremonies like flag raising, karanga and karakia. I enjoy the energy that comes with creation processes, learning about relationships between tangata (people) whenua (land), uku (clay), wai Māori (water), āngi (air) and wera (heat).

DOROTHY WAETFORD



NGĀ MIHI NUI

- Toi Ngāpuhi Board, staff and working group
- Threaded Design
- Te Ahu Museum
- Ngāti Hine FM
- Kauhanga Marae whānau
- Te Hiku Media
- Tuhituhi nā Bethany Edmunds
- Toi Māori MAI Programme

TUKU PUTEA



ROOPU TAUTOKO





TOI NGĀPUHI

Inspiring excellence in
Ngāpuhi cultural and
creative expression
across Te Taitokerau

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

Contact

info@toingapuhi.co.nz

Physical Address:

Level 1, 3 Cobham Road, Kerikeri

