

*Ngati Whatua
henu hapai*





WHAKAMARAMA

Explanation about imagery

'Ngati Whatua Heru Hapai' is a kaupapa designed as an initiative of Te Runanga Ngati Whatua. It is intended that this kaupapa support the actions of Runanga representatives, staff, and indeed the people of Ngati Whatua.

Central to the focus of this kaupapa is the concept of 'Heru Hapainga' or the proudly held comb of Ngati Whatua which is carved in whalebone and appears throughout.

This traditional Ngati Whatua phrase embodies pride, identity and self determination – the underlying values of this kaupapa.

Elements of the natural environment represent another vibrant element of identity.

Images of toheroa, kapia, pupurangi, paraoa, pingao, unahi tamure, huruhuru pakura, kokowai, pounamu, puputarakihi, totara are framed in this kaupapa within the domains of Papa-tu-a-nuku, te moana and Rangi-nui-e-tu-nei, to celebrate Ngati Whatua mana and mana whenua.

Compiled by Bernard Makoare on behalf of
Te Runanga o Ngati Whatua

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For more information contact 09 438 2870

Te Runanga o
Ngati Whatua



*Whakapakari
Grow Forth*



HE RARANGI KAUPAPA

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heru hapuinga

pride & identity

purangiaho
clarity

external vision

tumatararahi

mana

power & authority

whakairoiro
embellishment

internal vision

tumataririki

revitalisation
haumanutia

taonga whakakai

prized adornment

aspirations

wawata

tino rangatiratanga

self determination

MIHIMIHI

E nga reo, e nga mana, e nga hau e wha, tena koutou, tena koutou, tena koutou katoa.

E nga mate, haere koutou, haere koutou, haere koutou. Haere ki tua o Paerau, haere ki tua o te aria, hoki atu ki to tatou Kai Hanga, ki te kainga tuturu mo tatou mo te tangata.

Anei te kaupapa o Ngati Whatua Heru Hapai, a MUA hoki me ona rarangi tikanga, a AKO, a REO, a TOI e tuku ake nei e Ngati Whatua hei oranga mo te katoa e noho kainga ana i roto i te rohe o Ngati Whatua no reira, tena koutou, tena koutou, tena koutou katoa.

“Whakapakari ki te hua o te kawariki – grow forth and never give in!”

This is the guiding principle of Te Runanga o Ngati Whatua which has pioneered the development of a series of strategies we are collectively calling “Ngati Whatua Heru Hapai”.

I would like to present this arts and creativity strategy as one in this series.

The arts have always provided a variety of ways to express identity and reflect and interpret the environment around people. Important information can be embellished, issues can be brought to the fore and beauty can be appreciated. This strategy looks to begin a process of fostering creative talent and raising the status of the unique arts of Ngati Whatua.

Kia ora mai ano tatou katoa.

Tom Parore QSO ACA ACIS ANZIM DPA
Chairman Te Runanga o Ngati Whatua



NGA WAWATA

Strategic vision

He Wawata

Ko te tumanako kia whakairoirohia i nga mahi toi motuhake o Ngati Whatua.

We want to foster and develop creativity and the unique arts of Ngati Whatua within the rohe of Ngati Whatua.

Ngati Whatua-ake

“Ko au ko Ngati Whatua!”¹

“A strong and distinctive Ngati Whatua identity”.

He kaupapa hanga mahi

Nga mahi whakahaumanu i nga mahi toi motuhake o Ngati Whatua hei heru hapainga mo nga uri whakatupu.

To assist the creative expression of a strong, vibrant and distinctive Ngati Whatua identity using the distinct arts and stories of Ngati Whatua.

The focus will be on...

- 🎨 Fostering talent and inspiring creativity
- 🎨 Correct applications – understanding tribal context and priorities
- 🎨 Quality applications – improving and increasing technical ability
- 🎨 Promoting and protecting Ngati Whatua style and heritage

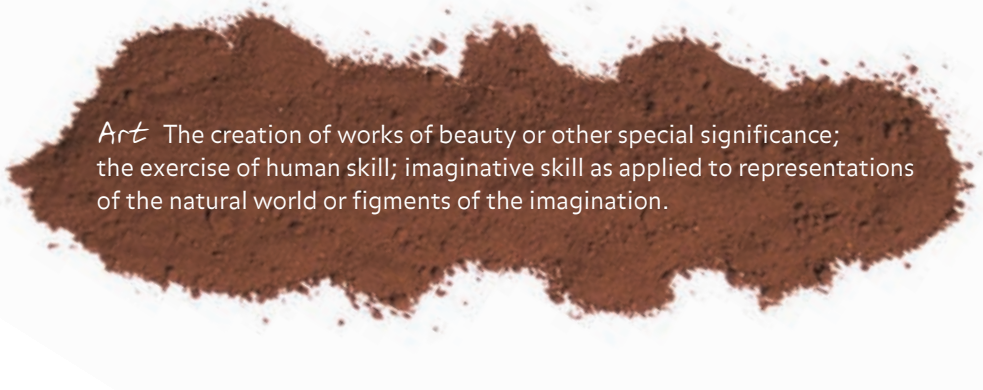
¹ Paora Tuhaere: ...a quote from his manuscript entitled “He Pukapuka Whakapapa o Ngati Whatua” (Grey MSS collection, Auckland City Libraries)

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NGA MAHI TOI PUTA NOA

About the arts



Art The creation of works of beauty or other special significance; the exercise of human skill; imaginative skill as applied to representations of the natural world or figments of the imagination.

In the world, art is often regarded as a pastime, a hobby, an amusement, fashionable. In some areas of society art is a therapy for psychological and physical illness.

There are those however who see the arts as an essential element of who we are. Arts and people and their cultures have always been strongly linked. Superior artworks or masterpieces as they are sometimes referred to, can elevate a person from their normal life into another dimension because of the skill, the subject or the situation of the piece.

Art allows expression by the artist and the beholder alike. Through art the world, people, our spirit and the environment can be understood, and become more familiar. Without art there is a risk of social, physical, psychological, moral and spiritual breakdown.

With descriptions like identity, and personal and cultural expression, the links between the arts and language become clearer as does the importance of the arts in the survival and evolution of culture.



NGA RA O MUA

In traditional times

In traditional times, Maori people and communities existed within strong, vibrant and highly developed social, education, religious, artistic, political and economic systems. In many respects nga mahi toi, or the arts, were like the glue that held the varied aspects of traditional Maori tribal society together. People and the elements of the environment were intricately and skillfully woven together in a successful culture that flourished and evolved over centuries.

The impact of contact with the first Europeans in the early eighteenth century and the subsequent settlement and colonisation of Aotearoa has had the most profound impact on Maori people and culture since the beginning of time.

The introduction of new influences, languages, behaviours, values, tools, foods, beliefs and illnesses were unavoidable and in a relatively short period of time, in comparison with the generations of Polynesian cultural history, began to pervade and disintegrate the once effective and efficient Maori/Polynesian tribal culture. By the beginning of the twentieth century common opinion was that the death of the authentic Maori race was inevitable.

Maori people, communities, culture, beliefs and systems have all been adversely affected. Notwithstanding this, there is an opportunity now to redefine and reclaim control of an authentic cultural identity. This is the vision of Ngati Whatua heru hapai. To build a bridge between the past and the present in order to honour the authenticity of heritage and to successfully utilise all of the influences old and new for the benefit of the people, whanau, hapu and iwi of Ngati Whatua.

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TUMATARARAHĪ

About Maori arts

The traditional Maori arts are vibrant, distinctive and varied and have long been admired among the indigenous cultures of the world – as demonstrated by the 'Te Maori' exhibition. Contemporary Maori arts and artists, such as the recent 'kiwa' exhibition in Canada, enjoy critical acclaim and success across the face of the planet.

Maori motifs and themes are recognised as giving a unique edge to the New Zealand experience and this influence is easily recognisable in the distinctive Air New Zealand koru logo and brand. In recent times, with an injection of international interest in tattoo, Maori moko designs have had popular exposure on the arm and shoulder of pop singer Robbie Williams. In another field, the All Blacks continue to spellbind spectators with their play but also with their world famous haka.

An ever increasing number of successful Maori performers such as Inia Te Wiata, Dame Kiri Te Kanawa, Sir Howard Morrison and Hinewehi Mohi are welcomed on the most prestigious stages of musical performance and entertainment.

The common themes here are creativity, artistry, Maori people, Maori culture, and the expression of distinctive identities. The arts and the cultures of people have always been closely linked, and some questions beg to be asked.



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What are the distinctions of a unique Ngati Whatua cultural identity?

What are the distinctions of a unique Ngati Whatua artistic identity?

Traditional arts were highly refined by iwi to reflect the people and their own environment, the very environment that they derived their distinctive identity from. Arts were applied to embellish things of importance in order to signify the necessity of the preservation of that importance and that identity. However, the creativity of individual artisans was encouraged in a way that ensured that the importance was assured and the mana of people was enhanced.

Ngati Whatua creativity and artistry is distinct, as is to be expected, amongst other tribal examples. Artefacts that can be attributed to a Ngati Whatua origin adorn museums and heritage institutions around the world and provide tangible examples of this distinctiveness.

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TE PUTAIAO

Arts and the environment

Tribal mana in respect of the arts often reflected superior knowledge about local resources and their use or application to creative cultural purposes. These principles can still be applied today.

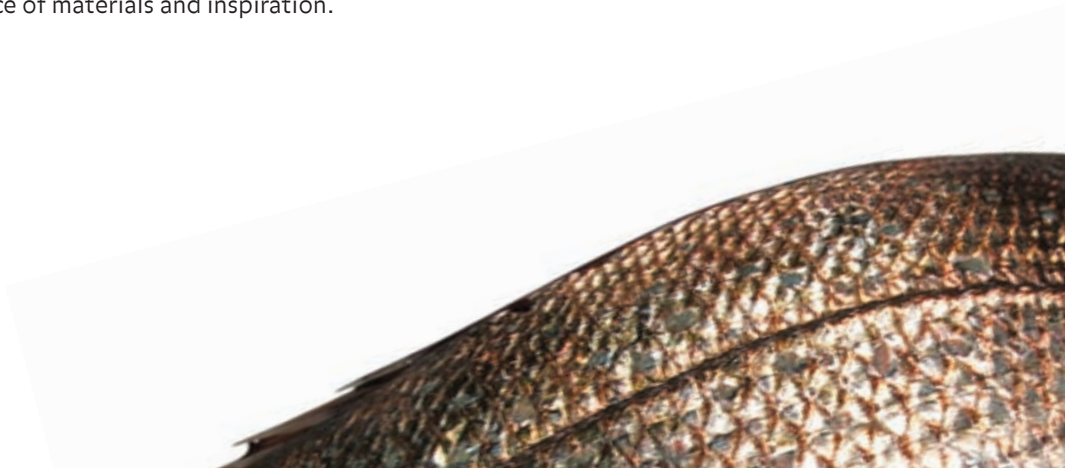
Historically the use of natural materials for artistic purposes developed in the regions where those materials were found. The traditions related to mana whenua and kaitiakitanga, regulated the use and conservation of lands and natural resources. Relationships between people and their lands were crucial elements in the creative activities of whanau, hapu and iwi. The negotiation for access to wood, stone, various fibres, whale bone, bird bones, feathers and a variety of other natural resources was taken very seriously and encompassed whakapapa and issues of mana.

The refinement of the knowledge of how best to use these natural resources obviously occurred in the areas where these resources were found. Knowledge about the origins of natural resources was understood to be a vital part of identity and also vital to the proper and most successful use of these resources including their conservation. Naturally the access to this refined knowledge was as important as the resources themselves. All were things of value to be protected.

As well as influencing the style and form of artworks, elements of the environment served to provide a pure and plentiful source of creative inspiration. In this way knowledge of, and relationships with the environment which defined tribal identity was celebrated in both the materials and the subjects for artistic works. Therefore the greater the connection and familiarity with identity and the environment ensured a well sustained and abundant source of materials and inspiration.



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MAHERE MANAWA

Strategic elements

Iwi obligations and expression

Heritage
Institutions
Honour
Responsibility
Culture
Preservation
Identity
Expression



People
Identity
Tourism
Making money
Business
Integrity
Commerce

Individual integrity and expression

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Past

TUPUNA
Obligation
Environment
MANA
Stories
Grounding
Identity
Whakapapa

Contemporary
Identity
New influences
New styles
Freedom
Expression
Collaborations
Innovation
MOKOPUNA

Future

TUMATARIRIKI

About Ngati Whatua arts

Just as language is essential to culture, so is it fundamental to identity. The very same can be said about the arts. In fact the experience of iwi arts mirrors te reo in terms of its cultural origins, cultural applications, the transmission of specialised knowledge and the gradual decline over the past one hundred or so years.

The understanding of who we are, where we have come from and where we are headed provides us with an enormous source of materials and artistic inspiration. It also highlights the obligation to maintain identity and conserve the environment.

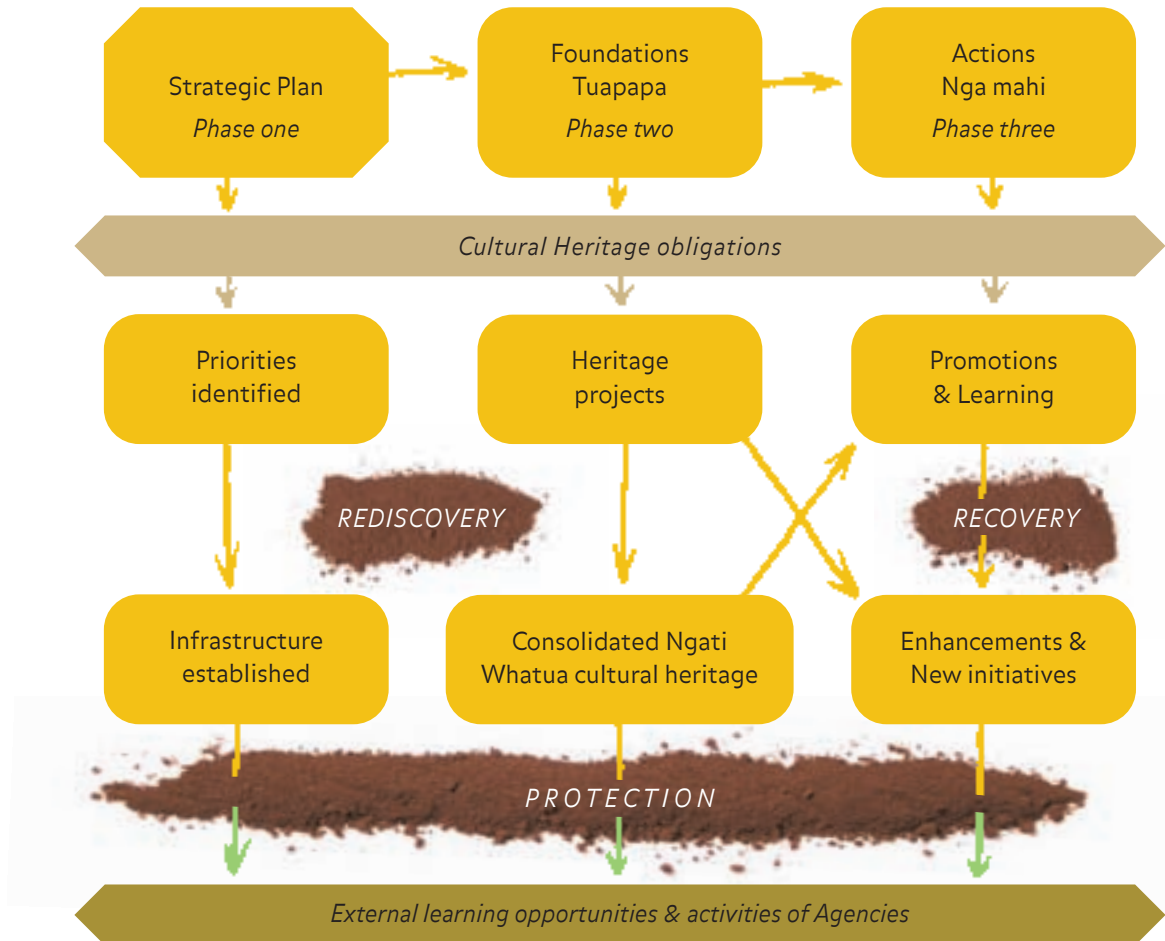
Distinctive Ngati Whatua design and style is directly linked to and derived from the whakapapa and the environment of Ngati Whatua. Innovation and adaptation were embraced by Ngati Whatua. However, the course of the colonisation experience and the weight of new and modern influences has seen the continuity impeded from traditional to contemporary times. The breakdown of tribal and whanau structures and the dislocation of some of our people from their cultural identity has drastically affected our attitude to arts and arts development. Rather than a source of depression this situation is an opportunity for revitalising the arts and creativity.

Therefore, as with te reo, the key to revitalising the distinctive arts of Ngati Whatua is to consolidate the distinctive heritage information unique to the Ngati Whatua taonga, cultural identity and the environment. The risk of not doing this, especially in these times of cultural renaissance and celebration, is to deny or even worse, undermine an essential element of Ngati Whatua identity and culture.



WHAKAMUA

Strategic overview



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WHAKARAPOPOTO

Summary

What can we bring together from this brief korero about Ngati Whatua arts?

The traditional arts of Ngati Whatua are distinctive!

How are these distinctions applied today? How are the traditional arts fostered today?

The adaptation and innovation of contemporary artistic influences was embraced enthusiastically by Ngati Whatua.

How is creative innovation encouraged by Ngati Whatua today?

Modern Ngati Whatua arts and artists receive significant recognition across a very broad spectrum of artistic applications.

How is modern talent recognised, fostered and encouraged to develop within the structure of Ngati Whatua?

Ngati Whatua cultural identity is unique and this information is quite well recorded or collected in various formats, in a variety of heritage institutions around the world.

How can the descendants of this information access it in order to apply their heritage themselves? How is this cultural information protected from misappropriation?

Ngati Whatua local knowledge about the environment and natural resources was central to artistic development and environmental conservation.

What access to natural resources do we have now? How do we rediscover specialist knowledge?

What conservation practices do we exercise?

Tribal and individual creative expression is valuable in cultural terms and commercially desirable.

How do we encourage appropriate commercial exploitation whilst preserving and protecting Ngati Whatua cultural heritage and integrity?



NGA TUMANAKO MO NGA MAHI TOI

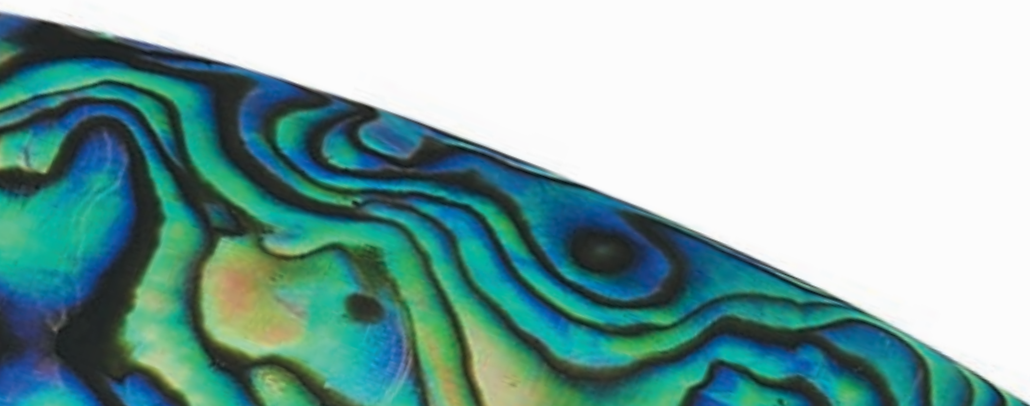
Arts & Creativity targets

In summary this Ngati Whatua heru hapai strategy for the revitalisation of the arts and creativity aims to target the following key areas.

- 1. Raise awareness about Ngati Whatua heritage and styles
- 2. Develop Ngati Whatua style
- 3. Encourage increased creativity in all spheres
 - 4. Celebrate artistry and creativity
 - 5. Assist emerging artists
 - 6. Advocate for Ngati Whatua identity in the public domain especially the arts
- 7. Recognise the contribution of established artists
- 8. Opportunities for artistic collaboration
- 9. Management of natural resources
- 10. Increase commercial opportunities and reduce inappropriate commercial exploitation

The result of addressing these key target areas is expected to foster and develop creativity and the unique arts and styles of Ngati Whatua.

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NGA MIHI WHAKAMUTUNGA

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Pukapuka whakapapa o Ngati Whatua

Paora Tuhaere, Grey MSS Auckland City Libraries

Tu tangi mamae

Te Hira Te Kawau (translated by Geo. Graham)

MS 120 M12, Auckland Museum Library

Nga mihi marika ki nga tautoko katoa

Taita Marae & Northern Wairoa takiwa
Whangarei Terenga Paraoa Marae & Whangarei
Takiwa

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