

# Cultural Expression and Scope

## Te Whata Kai o Māui – Wainuiomata Streetscape Project

### CULTURAL EXPRESSION

#### TE ARA TUPUA - THE STORY OF NGAKE AND WHĀTAITAI

Let me take you back in time immemorial well before man walked the island the mountain clan were hauled from the great depths of Te Moananui a Kiwa (the great ocean of Kiwa) where only great mana could becalm the fish Māui. The gifted teardrop pathways were placed at its feet, giving birth to gifts of his own ilk.

Following the procreation of the mountainous ranges of the central plateau, the mountain clan were summoned to the head of the fish, gathered on the summit of Pukeatua (summit of gods) where they were gifted the ritual incantations, instructing them to prise open the great mouth of the fish of Māui. Reciting the ancient incantations of invocations summoning from the depth of the fresh water lake came forth the two ancient phenomenon giving birth to "Te Ara Tupua", each responsible for their very own way to freedom from their landlocked imprisonment of the fresh water lake, both Tupua opted to take different pathways to freedom.

One Tupua commenced his journey on the eastern side of the lake, winding himself up and leaving behind a destructive pathway. Hurling himself towards the distant barriers, he bashed through, escaping the freshwater lake to freedom, unto the great maiden ocean, Hine-moana. It was at this point the freshwater lake met the salt water for the very first time. In his devastation to escape he left behind geographical icons evident to this day.

The second Tupua opted to take the western pathway, commencing from the throat of the fish of Māui (Korokoro o te Ika, later to be named Te Korokoro o Te Mana), arriving at Ngā Ūranga where he began to wind himself into a coil.

Through lack of communication between these Tupua, and no sooner did the second prepare himself for freedom, his companion had already escaped, leaving a pathway of destruction and fresh water later following close behind. Unable to generate enough velocity and momentum while the water line was receding, the second tupua, intent on escape, became stuck on a sandbar.

Unable to move any further he remained there for some time as the water washed over his back.

Aeons passed by where a great land mass uplifted him out of the water exposing his body to the open air elements, bringing his life to a sudden end. In passing, his spirit took the formation of a spiritual bird pursuing the pathway of enlightenment to this day.

These two Tupua were both looking for freedom, opting to take alternative pathways. One created the eastern inner harbour pathway and in doing so left us with the geographical iconic formations of Te Awa Kairangi, Mātiu, Mākaro, Ngā Mokopuna, Te Au a Tāne and many more.

The second created the western inner harbour pathway commencing from the throat of the great fish of Māui, leaving behind the icons of the eastern harbour Horokiwi, Waihinahina, Parikārangaranga, Parororangi, Tahataharoa and Ngā Ūranga.

Each pathway chosen by these Tupua allows for our international visitors to come to Te Whanganui a Tara. Ngake pathways allowed for the great Pacific navigator Kupe and larger cruise liners to frequent these shores.

Whātaimai, although unable to pursue the same pathway of his ilk, still set himself free through his spiritual pathway in which many aircraft carriers visit our harbour daily both nationally and internationally. The name Te Ara Tupua (The Ancient Pathway) is an acknowledgement to the guardians of our harbour, Ngake and Whātaimai. They are both Tupua in the own right and have opted to use the word "Tupua" over the word "Taniwha". Tupua is a term for a phenomenon, something that is unexplainable and a term that aligns itself with the total story of Te Kāhui Mouna, namely:

- Te Awa Tupua
- Te Kāhui Tupua
- Te Ara Tupua

*Kura Moeahu (August 2019)*  
*Te Kāhui Mouna, Te Āti Awa, Ngā Ruahine,*  
*Ngāti Mutunga, Taranaki Tūturu, Ngāti Tama,*  
*Ngāti Ruanui, Ngāti Toa*



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## WAINUIOMATA NARRATIVE

### TE WHATA KAI O MĀUI - WAINUIOMATA

Following the execution of the ritual incantations gifted by Ranginui, the completion of the great land mass transformation of the inner harbour, Te Kāhui Mouna cast their eyes on their new surroundings.

Born from Rua-Tupua, from Rua-tawhito, came forth the sacred pathways of Te Ara Tupua, numerous crevices from the depths of Te Wai Mānga whose genealogical connections gave birth to the sacred guardians and their pathway to freedom.

Observing their deeds and the flight of the manu muramura in pursuit of the setting sun, Te Kāhui Mouna retreated to the fires of "Te Pae o Wharetoka" where they immersed themselves into the great house of dialogue preparing for their next task to enable the fires of occupation throughout "Te Panepane o te Ikaroa o Māui Pōtiki". From the deep immersion of "Te Whare Pae Toka", they sent forth the continual fires of occupation "... Kua kā kē ngā ahi o te panepane o te ikanui a Māui Pōtiki", still evident to today.

Observing the colour configurations and the recitation acknowledging the night phases "... matua te pō, matua te ao...", they once again gathered on the summit of the gods, Pukeatua, this time facing to the east to acknowledge the great gifts of the harbour that were about to be exposed to "Ranginui, Tāwhirimātea and Tamanui-te-rā" once gain.

However, well before the rising of "Tamanui-te-rā", Te Kāhui Mouna through their proverbial saying "... ko ngā taringa i kite" (it is my ears that see) they observed the rich deafening surround sounds of the orchestra deep within the dense forest of "Tāne", the rippling of the water tributaries enslaved like their whanaunga, "Te Wai Mānga". Deep within the valley on the eastern side of Pukeatua resided many denizens, denizens who had been securely contained since the greedy lacerations of "Te Kāhui Māui" responsible for their reckless behaviour in cutting up the great catch of Māui Pōtiki. Untapped, virgin country, an abundance of rich resources, "Te Whata Kai o Māui", (the elevated store house of Māui).

As aeons passed, the deafening sound from within "Te Whata Kai o Māui" increased as did the rich resources.

Following the arrival of Kupe and his famous quotation, "... the fires of occupation were already alight.." began the inter-generational occupation of the harbour and its surroundings of Te Kāhui Mouna with the various iwi immigrants. With that came name changes of the surroundings through the various periods of occupation. "Te Whata Kai o Māui", was later to be named Wainuiomata.

– Kura Moeahu (October 2021)

## DESIGN THEME

### TE WHATA KAI O MĀUI - WAINUIOMATA

Upon high the summit of the gods, Pukeatua.

The resounding chant of Te Kāhui Mouna.

Acknowledge the strength of night, the strength of day.

An orchestra of sounds.

It is my ears that see.

The fashioning chisels echoing from the ancient ones Tupua Horo Nuku and Tupua Horo Rangi.

The many gifts they lay upon our earth mother and that are nurtured by our sky father.

The abundance of food held within the elevated storehouse of Māui.

Te Whata Kai o Māui known today as Wainuiomata.

– Len Hetet (October 2021)

# Cultural Expression and Scope:

## Te Whata Kai o Māui – Wainuiomata Streetscape Project

### TE WHATA KAI O MĀUI - WAINUIOMATA

The abundance of food held within the store house of Māui reflects the abundance of Flora, Fauna which Wainuiomata is well known for.

#### CONCEPTUAL BUILD

### TE KĀHUI MOUNGA

The elder brothers of Māui-tikitiki invoked Ranginui to dispatch a power greater than that of Te Ika a Māui (the broad and extensive fish of Māui). Thus, the first of Te Kāhui Mounga, the mountain clan, came into being, Matua-te-Mana, now known as Mount Ruapehu, who was absolute of authority. It was the job of Matua-te-Mana to calm the fish but the fish was too strong, so Ranginui dispatched more warriors of Te Kāhui Mounga, the mountain clan, to join him - Matua-te-Tapu (absolute of all things sacred - Taranaki); Matua-te-Toa (absolute of the warrior code - Tongariro); Matua-te-Hine (absolute of the female essence - Pihanga); Matua-te-Puhi (absolute of purity - Rauhoto); and Matua-te-Pononga (absolute in servitude - Ngāuruhoe). Once here, they made their way to the head of the fish – Te Panepane o te Ika. Here they made a tūāhu, a sacred alter, at the top of Pukeatua.

### THE CREATION OF THE LANDMASS KNOWN AS WAINUIOMATA

Tupua Horo Nuku – Ngake's journey commenced on the eastern side of the lake, winding himself up leaving behind a destructive pathway. Hurling himself towards the distant barriers he bashed through escaping the freshwater lake to freedom, unto the great maiden ocean, Hine-moana. It was at this point the freshwater lake meet the salt water for the very first time. In his devastation to escape he left behind geographical icons evident to this day.

Rip, lacerate, healed by the energy of the sun. Healed by the power of the wind, this is the path ahead, the path of Ranginui, the path of Papatūānuku.

### NGAKE AND WHĀTAITAI

The connection to Te Ara Tupua, the founding narrative which gives foundation to all projects that lie within our ahi kā (fires of occupation) which we as Mana Whenua are guardians and caretakers of.

The fashioning of our land and waterways by Ngake and Whātaimai.

- tectonic plate movement
- earthquakes
- water movement
- waves
- currents
- whirlpools
- marine life

#### PUKEATUA

Sacred mountain range to Mana Whenua.

#### THE SEA, RIVERS, LAKES AND STREAMS

Eels, fish, birds, pounding waves, tidal waters, beaches, sea, islands, marine life, kina, streams, lagoons, pāua, kōura, tuna, kōkopu, mussels, waterfalls.

#### TREES AND LAND

Karaka, fern root, rātā, pōhutukawa, kawakawa, kōwhai, rock and stone formations and colour.

#### LAND AND BUSH ANIMALS

Pigs, deer, cattle, sheep, dogs, birds, insects.

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## PROJECT CULTURAL VALUES

**TŪHONO** The connection of the land and water tributaries to all people. How we as Mana Whenua are guardians of these treasures which have to be cared and nurtured for. Building resilience and sustainable outcomes for the future of our resources and all living things.

**WAIKUA** A spiritual connection to the land, waterways, flora, fauna.

**KANOHI KI TE KANOHI** The importance of people helping people.

**WHAKAAHUA** Iconology that conveys the meaning of Te Whata Kai o Māui.

**MANA** To ensure the integrity, honor, and spiritual power of Mana Whenua is upheld.

## CULTURAL PRINCIPLES

These principles guide our Mana Whenua aspirations and expectations for Wainuiomata, they create a foundation on which the intangible impacts of the Project can start to be assessed, and provide a mechanism for Taranaki Whānui interests to be provided for. These principles link to our connection to the environment in both a physical and spiritual way which guides our behaviours to protect and care for our environment.

**RANGINUI** The connection to the various spiritual realms of the great and vast heavens, the source of light and understanding, growth and ultimate link to the celestial family.

**MOURI** The mouri of Te Whata Kai o Māui – the living relationship between the forests, the cliffs, the waterways, the harbour and everything that lives within that environment have their own individual and interdependent vitality.

**WAI TAI, WAI MĀORI - NGĀ WAI TUKU KIRI TAI NOA ATU KI HINEMOANA** The connection between the springs, streams, aquifers, rivers and all waterways that bring with them their life, mouri and mana which eventually mingles together with our harbour.

**ĀHUA** The character of Te Whata Kai o Māui is seen, the beauty, the mystique, the wonder, the wild and rawness – the identity of Te Whata Kai o Māui endures beyond the present through capturing and captivating the hearts and minds of the few and the many.

**TĀTAI WHAKAPAPA** The history, the connections, the relationships and friendships – they shape the land and the people.

**WHĀNAU** The care of visitors and people is embedded in the identity of Te Whata Kai o Māui seeking to ensure a strong sense of connection imbuing a strong sense of responsibility towards the area.

**MANA WHENUA** Te Whata Kai o Māui is seen as a living piece of the identity of Mana Whenua who take pride in this space, taking on the obligation of care, responsibility and giving life to its history and story.

**PAPATŪĀNUKU** The mountains, the cliffs, the landforms, the geology, ngahere, trees, birds – they all need each other to exist.

## CULTURAL AWARENESS

### CULTURAL PRACTICE AND PROTOCOLS

- Ensuring correct cultural practise and protocols are established and working with Mana Whenua to ensure they are aware of timeframes for:
  - closing buildings ready for deconstruction
  - blessings
  - induction

### CULTURAL SAFETY

- Ensure any matters that have connection to cultural elements be acknowledged and Mana Whenua are consulted with.
- Ensure Mana Whenua are kept up to date with project progress.
- Ensure all marketing and communication that has cultural connection is sought and approved by Mana Whenua.