

Oruaiti Pā

Oruaiti Pā stands as a significant marker to the entrance of Te Whanganui-a-Tara, acting as a gateway to the harbour. The area overlooks some of the places named by Kupe on first discovering Aotearoa, including Te Aroaro o Kupe, Makaro and Maitu. Oruaiti is part of a network of Pā on Te Motu Kairangi (Miramar Peninsula) that were first settled by descendants of Whatonga, an explorer who named the harbour for one of his son's Tara. Te Whetukairangi Pā, visually connected to Oruaiti, was where Tara and his wife lived for a time, a name suggestive of the expanse of stars visible from here.

Recent work has been done to upgrade the area from its use as a military fortification during both World Wars, and to mark the site's significance. The land is now a reserve owned by mana whenua, with pou tohutohu protecting the entrance of the harbour, and more than 5000 plants to rehabilitate the whenua. Taranaki Whānui maintain a kaitiakitanga role, fully appreciating and understanding the ecological value and importance of the reserve.

Te Aro Papakāinga

As well as being an emotional homecoming for its owners and extended whānau, this new community housing initiative is Wellington's first urban papakāinga.

The development brings ten three-bedroom units and four one-bedroom units to the city of Wellington for people who have a connection to the original Ngāti Ruanui and Taranaki Iwi people of Te Aro Pā to reside together (see Te Aro Pā story below).

Project by Te Aro Pā Trust, Te Tumu Paeroa, Dwell Housing Trust (Dwell), Walker Architecture & Design

Tangi te Keo

One story tells of the taniwha Whataitai, who while trying to follow his brother Ngake, after he had broken out of the then lake and creating the harbour, became exhausted and stranded on the southern shore. After a time, Whataitai eventually died. His soul then took the form of a bird (te Keo), which flew to the top of Matairangi (also called Mount Victoria) and wept for the taniwha. Hence the name Tangi te Keo - 'the weeping of te Keo'.

Pukeahu

Standing at the foot of the National War Memorial, a figure wrapped in a kākahu gazes steadily to the Tomb of the Unknown Warrior, and in the distance Aoraki in Te Waipounamu. Hinerangi is the work of artist Darcy Nicholas, who describes the work's context, 'Ngā Tapuwae o te Kahui Maunga (the footsteps of the ancestors) - the gardens below the National War Memorial steps.

"Māori have long associations with Pukeahu (Mount Cook), and these are reflected in Ngā Tapuwae o te Kahui Maunga (the footsteps of the ancestors) - the gardens below the National War Memorial steps.

Te Ātiawa are the iwi with mana whenua of Wellington, Lower Hutt and Upper Hutt. They come from the ancient Kahui Maunga people who were settled on the slopes of Mount Taranaki. The Kahui Maunga story includes the mountain's Taranaki, Ruapehu and Tongariro.

The three rocks are sourced from Mount Taranaki, Mount Ruapehu and Mount Tongariro. These maunga (mountains) and the people who lived around them are connected with the ancient Kahui Maunga story."

Te Māra

Te Māra apartments, 104 new social housing units, were blessed in a dawn ceremony at the end of 2018. Iwi gifted the name Te Māra to the site, meaning the food gardens. The area - originally called Pukeahu, was historically used for gardens and native vegetation to support the community of Te Aro Pā in lower Taranaki Street, located on the old shoreline.

The Council commissioned prominent whakairo artist Ihiaia Puketapu to carve pou whenua from three Tōtara trees that were removed from the site before construction of the new apartments started.

Mr Puketapu chose Rongomātāne and Haumia-tiketike - the deities of cultivated and native vegetation - as the figures to be represented in the pou because of the site's historic use. The apartments are now leased to Housing New Zealand.

Town Belt

Surrounding the City are Wellington's 'lungs' - a necklace of 425 hectares of greenery for the public. While celebrated as having been "enjoyed as a recreation space by residents and visitors since 1839" (WCC), the history of their occupation and enjoyment extends well before this time.

Forests of rimu, rātā, kahikatea and tōtara were homes to dense populations of bird life, while other areas were cleared by Māori for cultivation and planting. The song of korimako could be heard like the peal of a thousand bells.

In 1839, the New Zealand Company established their plan for the new town of Wellington, and instructed that "the whole outside of the Town, inland, should be separated from the country sections by a broad belt of land." Lack of public amenity in The New Zealand Company's plans lead the Crown in 1841 to assume ownership of the designated 'town belt' for public use - while prohibiting all persons "to clear, fence, cultivate, or build in or upon any portion of the belt." Māori continued to plant and grow despite these prohibitions, until they were eventually alienated from their very homes. In 1873, the town belt was transferred to the Wellington City Council.

In 2003, the Waitangi Tribunal found that "the Crown, in taking most of the Town Belt land from Māori without their consent or any consultation, and without making any payment, acted in breach of article 2 of the Treaty and failed to respect the rangatiratanga of Māori in and over their land."

After six years of negotiation, the Port Nicholson Block (Taranaki Whānui ki te Upoko o te Ika) Claims Settlement Act 2009 came into force following a signing between the Crown and representatives of Taranaki Whānui ki te Upoko o te Ika. Part of this outcome has been the growing inclusion of mana whenua in caring for these still green spaces, and their ongoing regeneration of bird song.

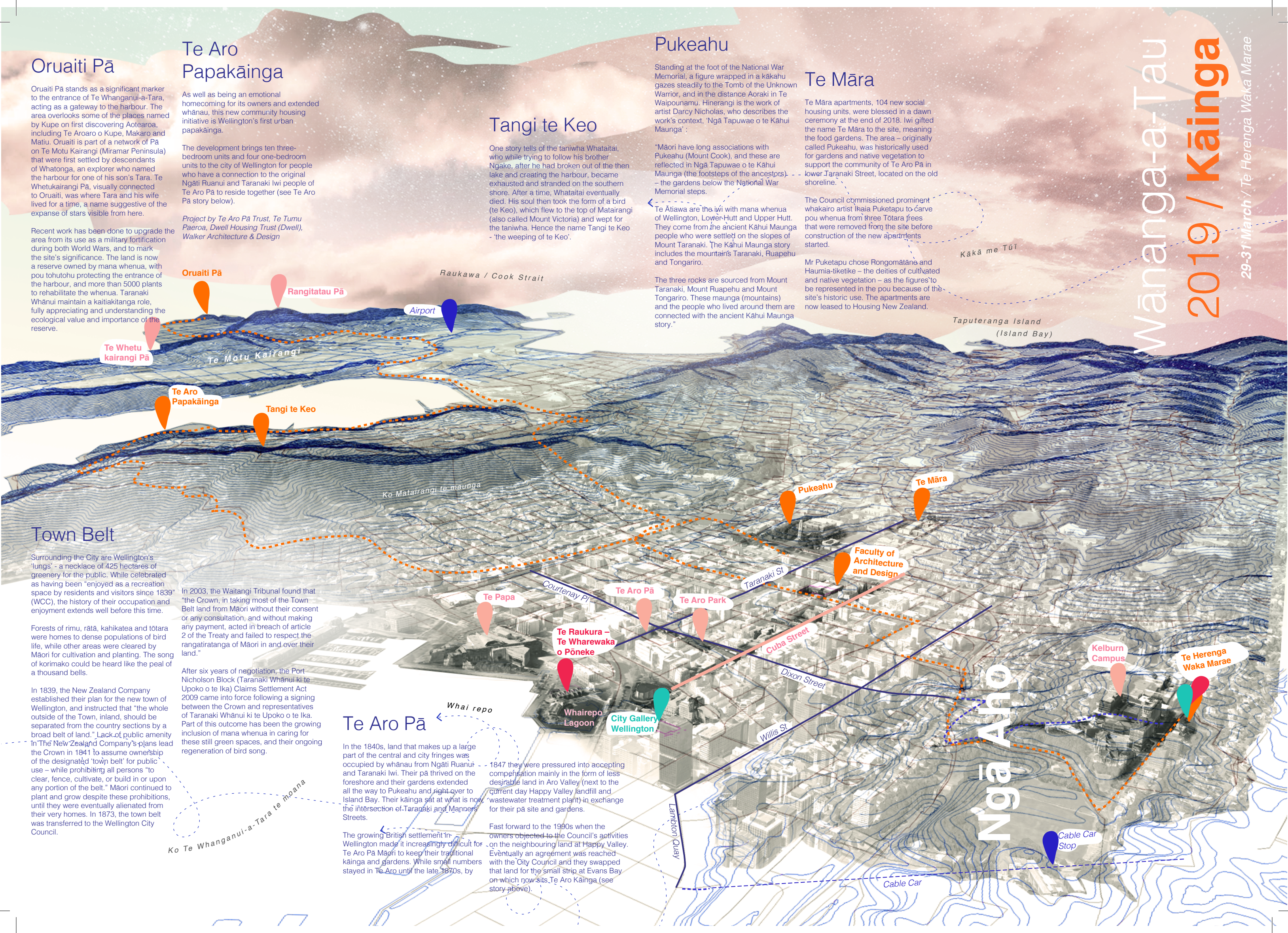
Te Aro Pā

In the 1840s, land that makes up a large part of the central and city fringes was occupied by whānau from Ngāti Ruanui and Taranaki Iwi. Their pā thrived on the foreshore and their gardens extended all the way to Pukeahu and right over to Island Bay. Their kāinga sat at what is now the intersection of Taranaki and Manners Streets.

The growing British settlement in Wellington made it increasingly difficult for Te Aro Pā Māori to keep their traditional kāinga and gardens. While small numbers stayed in Te Aro until the late 1870s, by

1847 they were pressured into accepting compensation mainly in the form of less desirable land in Aro Valley (next to the current day Happy Valley landfill and wastewater treatment plant) in exchange for their pā site and gardens.

Fast forward to the 1990s when the owners objected to the Council's activities on the neighbouring land at Happy Valley. Eventually an agreement was reached with the City Council and they swapped that land for the small strip at Evans Bay on which now sits Te Aro Kāinga (see story above).



Nau mai, haere mai ki te wānanga-ā- tau ki Pōneke

The Pōneke rūpū has worked to put together, we hope, a varied programme of public facing events that aim to excite the wider public and rangatahi about Māori design and planning, alongside events for Ngā Aho and Papa Pounamu to think about what and who we want to influence and where we want to invest our energies as a rūpū going forward.

Our kaupapa to shape these conversations is:

kāinga / home

and includes ideas about Māori urban identities, homelessness, ahi kā, and (re)making home here in the city. We look forward to whakawhanaungatanga across the weekend.

Ngā mihi maioha,

The organising committee: Nicky Karu, Whare Timu, Shayna-Lucy Curle, Nick Denton, Jade Wikaira, Rereata Hardman-Miller, Jennie Smeaton, Keriatia Stuart and Becky Kiddle

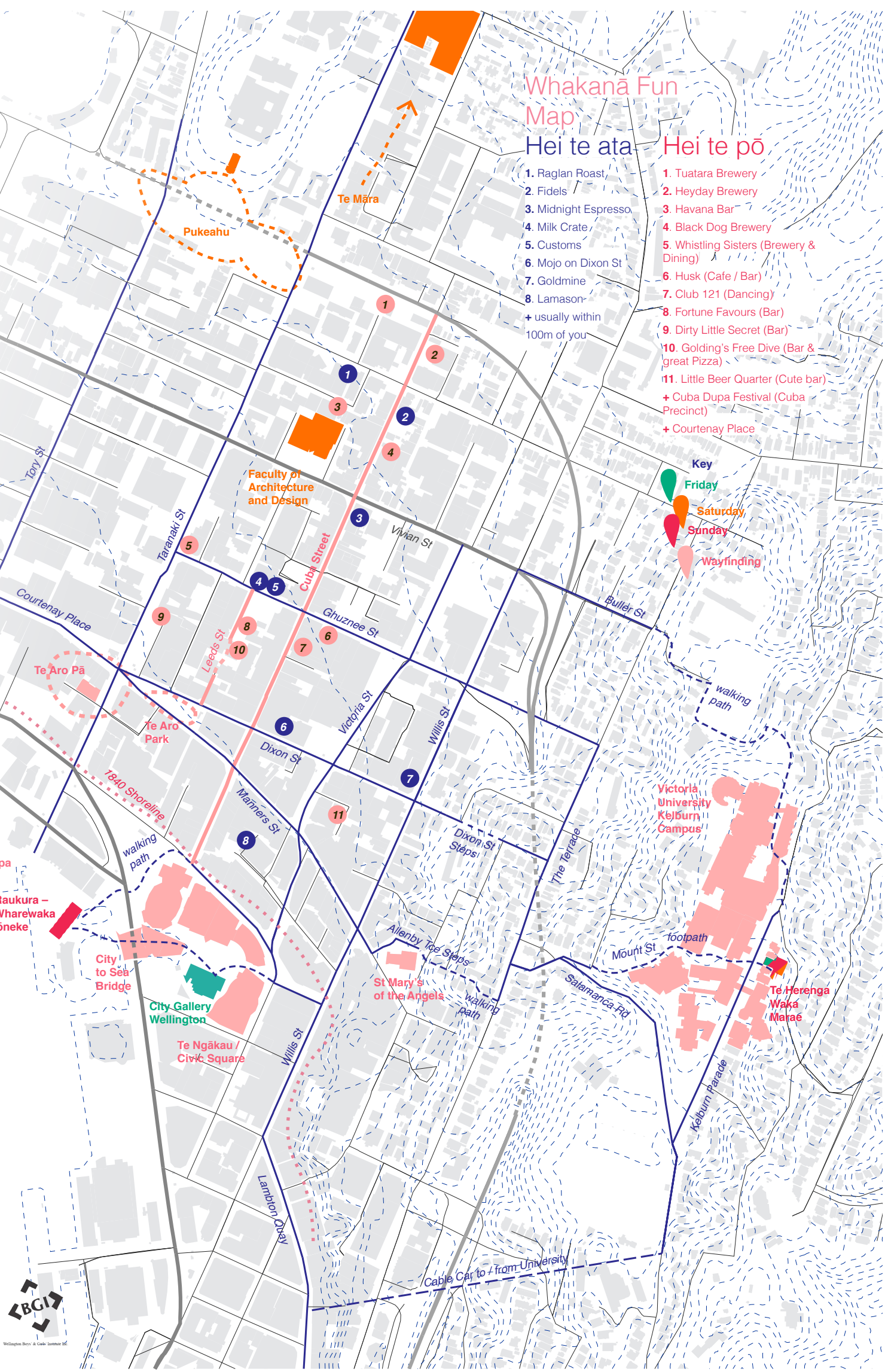
Day 1 / Friday

- 3:00pm: Pōwhiri, Te Herenga Waka
- 4:00pm: Whakawhanaungatanga
- 5:00pm: Travel to evening talks venue (walk and van)
- 6:00pm: Toitū he Kāinga, City Gallery

How do we make our home here? What makes a good kāinga today? Kāinga suggests that the fundamental role of designers and planners is to support the making of home: in both tangible and intangible ways. Talking to this kaupapa will be our featured kaikōrero/speakers: **Reuben Friend** (Facilitator), **Kara Puketapu Dentice**, **Deputy Mayor Jill Day**, **Jahmayne Robin-Middleton** and **Jade Wikaira**. Refreshments will follow the talks in the gallery atrium.

Sponsored by New Zealand Institute of Architects and New Zealand Planning Institute.

- 9:00pm: Supper, Te Herenga Waka



Whakanā Fun Map

Hei te ata

1. Raglan Roast
2. Fidels
3. Midnight Espresso
4. Milk Crate
5. Customs
6. Mojo on Dixon St
7. Goldmine
8. Lamason
- + usually within 100m of you

Hei te pō

1. Tuatara Brewery
2. Heyday Brewery
3. Havana Bar
4. Black Dog Brewery
5. Whistling Sisters (Brewery & Dining)
6. Husk (Cafe / Bar)
7. Club 121 (Dancing)
8. Fortune Favours (Bar)
9. Dirty Little Secret (Bar)
10. Golding's Free Dive (Bar & great Pizza)
11. Little Beer Quarter (Cute bar)
- + Cuba Dupa Festival (Cuba Precinct)
- + Courtenay Place

Day 2 / Saturday

- 7:30am: Parakuihi
- 8:30am: Haerenga / Bus Tour

Please refer to the locations and descriptions of the iwi sites of significance to be visited on the reverse side of this programme. The bus will travel to: **Kirikiritatangi** Beach end (Hector Street Seatoun) to meet students and Park Rangers - walk to **Oruaiti Pā** site - the bus will pick up from **Seatoun School entrance** - then visit **Te Aro Papakāinga** in Evans Bay - **Tangi te Keo** (morning tea) - **Pukeahu** (buses leave) - **Te Māra** is nearby - people are welcome to go and see the complex if they want to. Sponsored by Wellington City Council.

- 12:30pm: Lunch at Faculty of Architecture and Design
- 1:30pm: Mahi-ā-Ringa Workshop

Saturday in downtown Pōneke is packed with a lot of art and culture for us to celebrate, which includes joining a group of rangatahi to participate in a creative workshop at the Architecture & Design School. In the kaupapa of 'He aha te kupu Kāinga'? / 'What does the term home mean to us'? we will participate with local rangatahi in a "design & make" workshop that will explore this question further through the practices of plastic recycling, reform and reuse. Sponsored by BGI youth organisation (Boys & Girls Institute Inc.), the workshop will be led by **Petri Saarikko**, a visual artist and designer from Finland, who will show us how to explore textual and conceptual possibilities of biofoil material (compostable bioplastic). By imagining a zero waste and less-polluted future we look to trying new practices to create an ensemble that attempts to bring together concepts of sustainability, mobility and shelter.

- 5:00pm: Dinner BBQ
- 6:00pm: Kora Soapbox Symposium

Kāinga is broadly interpreted by speakers (including architecture and design students from around the country) using a Kora (spark) quick fire speaking format i.e. each speaker has just over 6 minutes to get across their message. All welcome. Symposium seating will be designed by first year Victoria University architecture students. Speakers include **Carin Wilson** (studio furniture maker, sculptor and design educator), **Josephine Clarke** (Landscape Architect), **William Hatton** (Landscape Architect, Boffa Miskell), **Matenga Ashby** (Ākau Design, Kaikohe), **Te Kerekere Roycroft** (Landscape Architecture Student Unitec), **Dr Diane Menzies** (Landscape Architect), **Dexell Aita** (Landscape Architecture Student Unitec), **Kara Scott** (Landscape Architect). Sponsored by Te Puni Kōkiri and Wellington City Council.

9:30pm: Whakanā Fun Map

Follow the fun whakanā map to 'satisfy', 'refresh', 'quench (thirst)' or 'rest'.

Day 3 / Sunday

- 8:00am: Parakuihi
- 9:00am: Ngā Aho Strategic Kōrero
- 11:00am: Tidy Up
- 11:30am: Travel to Wharewaka (Van available for non-walkers and everyone's luggage)
- 12:30pm: Hākari, Wharewaka
- 1:30pm: Poroporoaki