

Ōtuataua power-moves workshop

August 2017



Manawa

Introduction

Rebecca Ann Hobbs, Tosh Ah Kit, my daughter Lucia-Bluebell Davison and niece Kiara Ruka have created a workshop project that speaks to Ōtuataua, a maunga that is located in Māngere in the region of Ihumātao. Stone talismans located at Ōtuataua carry namesakes of tūpuna who voyaged from Hawaiki to Aotearoa with Kupe on the Matahourua waka. These talismans have inspired an investigation for us into fun new ways to learn, teach and embody this whakapapa. Our response has been to choreograph and teach a series of accessible “power-moves” that each have a particular tupuna of Matahourua encoded in its physicality. Each power-move holds within it a story about that tupuna as according to my father and our people, the Ngāti Pākau people of the Hokianga. It is hoped that all who engage with the power-moves (most importantly our young children) will have fun learning, performing and being photographed doing the power-moves, thus breathing life into our ancestors’ names once again.

Massive aroha and thanks to collaborators Rebecca & Tosh, kaumātua Maiti Tamariki and Raureti Korako, talisman specialist Brendan Corbett and co-choreographers Lucia-Bluebell Davison and Kiara Ruka.

Cat Ruka

(Front cover: *Manawa* Power-move created by Kingston during an Ōtuataua workshop, with the tamariki of *SOUL* 25/04/17)

Kupe



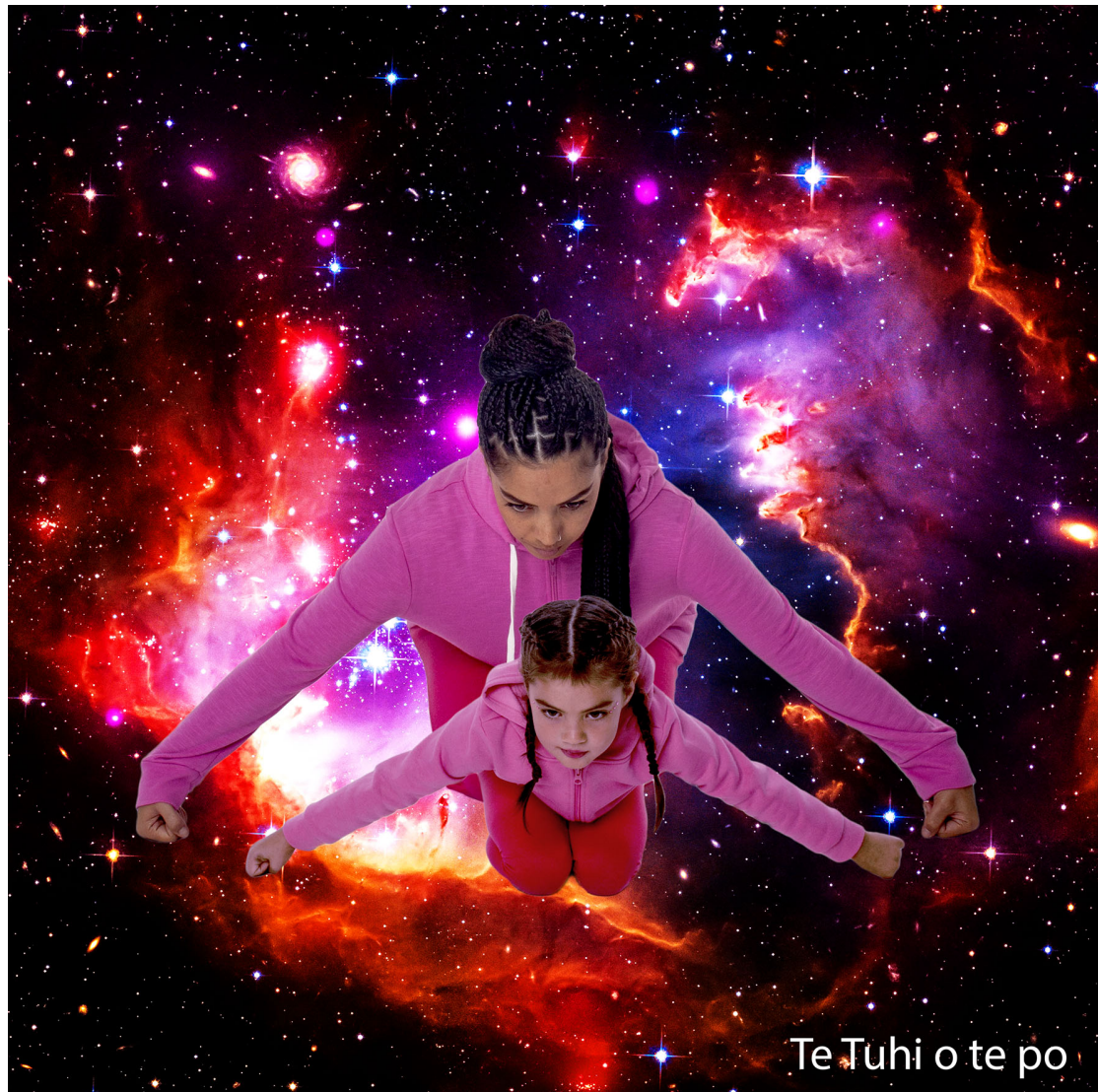
Kupe is the eponymous ancestor of Hawaiki and chief of the Matahourua waka. He is a bold and agile risk taker. In this pose we see Kupe bending low to draw strength from Papatūānuku, with one fist striking the heavens and the other guarding his people behind him. His body is charged and his heart chakra is open and brave.

Kura-mārō-tini



Kura-mārō-tini is the wife of Kupe. She stands proudly, advancing forward with one foot in the land of Aotearoa and the other remaining with her abandoned family in her homeland of Hawaiki. She traces the horizon line of her new and destined whenua with her elbow, gazing fearlessly at the future with the eyes of her tupuna whaea.

Te tuhi-o-te-po



Te Tuhi-o-te-po was a crewmember of the Matahourua waka who Kupe threw into the ocean and turned into a taniwha in a desperate attempt to fend off those who were chasing him. Without this act of sacrifice and service, the waka would not have made it safely to the shores of Aotearoa. Te Tuhi-o-te-po weathers the waves of Tangaroa with fists clenched and arms outstretched. His head is bowed to Papatūānuku in humble service of his people.

Mākaro



Mākaro was one of the daughters of Kupe and Kura-mārō-tini. An island in the harbor of Pōneke was named after her, and some stories account that her petrified remains lay there. In this pose we see Mākaro centered and balanced, her legs anchored deeply into the ground like an island in the vast ocean. 2 fingers on her left hand lay beneath her mouth, marking the oratory prowess of her father. 2 fingers on her right hand rest upon her forehead, marking the 3rd eye and wisdom of her mother.

Tuputupu-whenua



Tuputupu-whenua is the sacrificed son of Kupe. Before finally leaving Aotearoa and returning to Hawaiki, Kupe performed incantations that turned Tuputupu-whenua into a spring for the people of the Hokianga. In honor of Tuputupu-whenua's sacrifice the pool of water that he became is reflected twice-fold in this pose. Once in the space between ankles and hips when sitting cross-legged, and again in the space between 4 fingers crossing.

Whāia te iti kahurangi.

Me ka tuohu koe, me maunga teitei.

(Reach for the stars.

If you have to bow, let it be to a lofty mountain.)

The collaborators would like to thank the tamariki and whanau of Ihūmatao for allowing us to accompany them on their journey.



(Ōtuataua workshop, with the tamariki of SOUL 25/04/17)