

## **CULTURAL IDENTITY**

Mana whenua representatives offered a range of suggestions to capture the important history of the town, people and landscape through the inclusion of weaving patterns and narratives (see below) that will support an increased level of knowledge about the rich history of the town and its contributing area. For example:

- The history of King Country, with the land developed through negotiations between the Crown and Wahanui, Rewi, with a particular a focus on Taonui's involvement
- The gifting of Te Tokanganui-a-noho wharenuī, built in 1873, by Te Kooti
- The meaning of Te Kuiti – Te Kuititanga o nga tangata and Te Kuiti tanga o nga whakaro, etc
- Naming of the bridge - Te Ara Tika – “the pathway of our history” – to capture all of the above.
- The use of modern technology, in the form of iPhone friendly, QR scan codes, for linkage to further information about each historical feature or item of nature/landscape, including oratory passages, web linkages and sound bites

The above suggestions can be built into tangible features, integrated with the bridge construction. It is proposed to achieve that by positioning a different weave pattern etched into the bridge deck at each of the seven intermediate landings across the length of the bridge, complemented by signage that provides a brief description of the weave and landscape feature, plus QR scan codes that will provide cellphone link to additional information for those who might be interested.

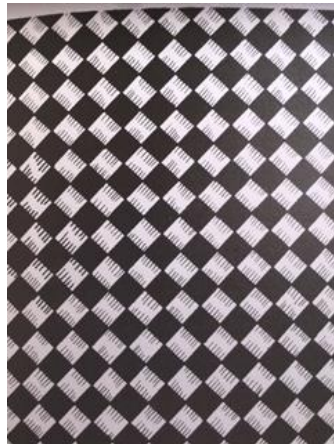
Given the total length of the new bridge, end to end, will be nearly 250m, the intermediate landings will provide a pause point for users. Each landing will provide a different viewpoint of Te Kuiti and the adjoining landscape, and can be described briefly in each narrative bar or panel, and more fully via the QR scan code for those who are interested.

### **Proposed name for bridge – Te Ara Tika**

Te Ara Tika means “the pathway of our history”. This captures the stories and connections to Te Kuiti's waterways, celestial navigation stars, coastal relationships, kaitiakitanga – care of our land, Tokanganui-a-noho, our Whare Tupuna, the greater Nehenui, and the knowledge of our men and women - the knowledge keepers from the past. The proposed name for the bridge introduces the learning experience available from the journey across the bridge.

## Proposed weaving patterns

1. ***Takitahi*** – this is the basis of where all weavers begin from and these represent the foundation of the first steps to knowing and knowledge.



2. ***Takirua*** – is about working in unison and having one thought of many minds; another representation of kotahitanga.



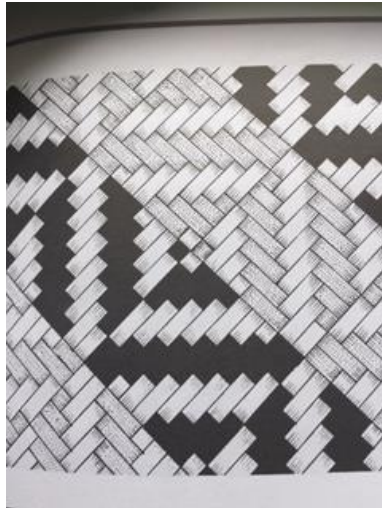
3. ***Koeaea*** – is about the motion of the inanga or tuna that swims up our water ways. It relates to our many taniwha in our waterways.



4. ***Rauponga*** – represents the abundant growth of our native bush that is still untouched, and is home to the native birds, insects and glow worms. This pattern represents the greater Te Nehenehenui.



5. ***Karu o te whenua o Wahi Rua*** – the eye of the land. This pattern is about the duty we have as kaitiaki to protect our lands, for if we keep an eye on the land, so will the land take care of us.



6. **Pouhine** –is reference to the knowledge of womens' intellect and skills. Wahine give birth to and nurture coming generations.



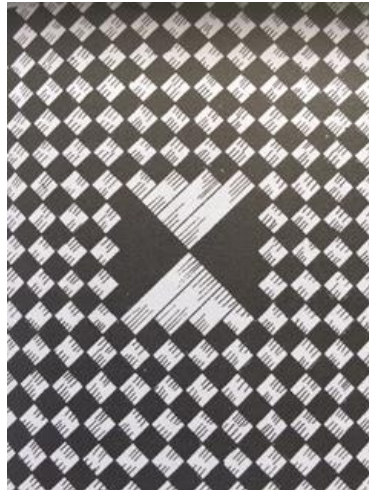
7. **Poutama** – represents the steps of knowledge of our ancestors that have left us to reach our potential and to restore traditional knowledge and practices. Poutama also represents the mens' responsibilities, to ensure these steps are values and practiced.



8. **Patiki** –is the metaphoric pattern that is shaped like the flounder. This pattern is about the relationship that manawhenua have with our coastal people and to show the abundance of the seafood source that was bartered between the coastal and inland tribes of Ngāti Maniapoto people, showing our strong connections.



9. **Purapurawhetu** – represents the navigational stars that reminds us of our seafaring ancestors who traversed the great ocean of Moana-nui-a-kiwa and landed here in Aotearoa. This pattern is also about the stars of Matariki, that represent the beginning of our new year.



### **The Places and Stories**

1. Te Rohe Potae – This story will reference the historical account of King Tawhiao's hat being laid onto a map of the north island in 1870's and then the negotiations of Wahanui Huatere Rewi Maniapoto and Taonui to open the area to the European and in particular surveyors to mark the path of the Railway tracks.
2. Te Nehenehenui – Te Nehenehenui refers to the great forest which covered a majority of Te Rohe Potae.
3. Ngati Maniapoto me ona hapu maha – Ngati Maniapoto (Tribe) is made up of many different hapu (sub-tribes) from both inland and coastal tribes and a strong relationship was maintained between them all. The land on which you currently stand is called Ngati Rora... this is the Hapu or subtribe of Maniapoto. It refers to all those that descend from the tupuna (ancestor) called Rora which in turn encapsulates certain lands – Ngati Rora are Mana Whenua within these geographical outlines.
4. Motakiora/Pukenui/Pukeroa – refers to the maunga (peak) at Brook Park that can be seen from the top of the bridge that also holds significance to the Maniapoto people. It was originally the site of a fortified Pa built by Rora, a son of Chief Maniapoto, in the 1600's.
5. Te Tokanganui-a-noho – This story is about the refuge afforded to Te Kooti in Te Kuiti from 1873-1883 and then later in Otewa. The story should talk about the gifting of Te Tokanganui-a-noho to the people of Ngati Maniapoto for this act of kindness.
6. Te Kuititanga o nga whakaaro – the name of Te Kuiti, how that was decided and the meaning of the name.

7. Mahinarangi and Turongo – This refers to the whakapapa of Mahinarangi and Turongo and that through their union Raukawa, Rereahu and then Maniapoto came which in turn produced Rora – hence our main street being called Rora Street which is also where our pedestrian will find themselves.