

Te Paki o Matariki is the coat of arms or crest of the Kīngitanga. It shares a narrative through visual design, including imagery, symbols and kōwhaiwhai pattern, illustrating the aims, intentions and kaupapa of the Kīngitanga to the world, all of which is grounded in the motto 'Ko te Mana Motuhake'.

The design for Te Paki o Matariki was commissioned by Kingi Tāwhiao around the 1880s and created by Tīwai Parāone of Hauraki and Te Aokatoa of Waikato and Ngāti Raukawa.<sup>1</sup> As identified by Rahui Papa (a recognised authority on Waikato reo and tikanga), it was created as a symbol of peace, declaration of integrity and representation of unity for tangata whenua, and as a turning point from the dark days of raupatu through the 1860s.<sup>2</sup> It is also a framework, sharing some of the key principles of Waikato Tainui and offering guidance from history to the present, alongside how we might look to the future.

To de-code this framework we look to the collection of imagery within the crest which is made up of several parts, each sharing its own kōrero with us. At the top we first encounter a cluster of stars, 'Matariki te whetū' representing the seven stars of Matariki (as recognised within Waikato Tainui) with which we look to the skies to connect with at this time of year when it is visible to herald the new year. Below this is 'Ko Manawa' or the pulsing heart. It is this, alongside the Matariki cluster above, which Kingi Tūheitia has taken as his own personal standard for the office of the Kīng.

1. Te Ahukaramū Charles Royal, 'Waikato tribes — The King movement', *Te Ara — the Encyclo-pedia of New Zealand* (2005) <<http://www.TeAra.govt.nz/en/photograph/1736/te-paki-o-matariki>> (accessed 11 May 2022).

2. Rahui Papa, *University of Waikato Kīngitanga Day 2016: Te Paki o Matariki*, online video recording, YouTube, Sep 8, 2016, <[https://www.youtube.com/watch?v=-9u\\_gOrKkbw](https://www.youtube.com/watch?v=-9u_gOrKkbw)> [accessed 11 May 2022].

3. Papa.

4. Ibid.

5. Linda Te Aho, 'Contemporary Issues in Maori Law and Society: Mana Motuhake, Mana Whenua.' *Waikato Law Review : Taumauri*, vol. 14, 2006, pp. 102–19, <<https://doi.org/10.3316/informit.651886853462416>> (p. 103).

The central element of the design is 'Ko Kōpū' an intertwined koru pattern which encircles in and out of itself, representing the never-ending connection of the past, present and future. The two figures bracing these forms represent Aituā (misfortune) and Atua (spirituality), acknowledging the binaries that sit within all of us. The final visual elements feature flora, which on one side is 'He tōtō Kai' and the other 'He tōtō kākahu', respectively referencing that from the natural world which provides nourishment for body and soul, and those essential elements with which shelter and clothing are gained.<sup>3</sup> 'Ko te Mana Motuhake', which is known to have a variety of meanings, including self-determination, independence, autonomy, self-reliance, power, leadership, sovereignty, gives the footing for Te Paki o Matariki.<sup>4</sup> Sharing the only textual component in the design, this positions the Kīngitanga movement within the political sphere, as opposed to the monarchical where it has previously been framed. Te Paki o Matariki is a symbol in voicing the messaging of the Kīngitanga.

Te Paki o Matariki is an example of how Māori used symbols and "traditions from other cultures whilst holding fast to concepts of tribal sovereignty"<sup>5</sup>. Visual tools are also the language of the artist. On display in this exhibition, is a selection of artworks from the University of Waikato Art Collection, which also share through imagery, their own political messages. This includes several works from a series known as the Aotearoa Liberation Posters, whereby a selection of New Zealand artists were invited to design posters sharing the message of a liberator or activist with whom they resonated. The voices of these activists — many of whom have passed — have carried on through the generations which have followed. Alongside the more interpretive art on display, all these works each in their own way represent 'Ko te Mana Motuhake', and each share a kōrero, a narrative worth decoding in the same manner as Te Paki o Matariki.

13 JUN —  
26 AUG  
2022

# Voices of Mana Motuhake