

## NGĀ WAKA O PŌNEKE

*Te Hononga, Te Rerenga Kōtare and Poutu*

Visitors can see three waka on permanent display through the glass sides of The Wharewaka – the waka taua *Te Rerenga Kōtare* and the two waka tētēkura *Te Hononga* and *Poutu*. These are working waka and can be launched from the slipways into Whairepo lagoon for ceremonial occasions. A purpose built pontoon *Wiriwaka* also provides easy access in and out of the waka.



Hector Busby, Master waka builder

*Te Rerenga Kōtare* and *Te Hononga* were carved under the guidance of renowned waka builder Hekenukumai Busby, known as Hector Busby and a carving team led by James Molnar at Whitireia Polytechnic. These waka were carved from kauri dug out of Northland swamps and thought to be more than a thousand years old. These waka were completed in 2011.

The other waka tētēkura is called *Poutu* and has a fibreglass hull. This waka is used primarily for Te Wharewaka o Pōneke Waka Tours.

Joining the waka fleet are the waka ama *Amokura*, *Whio*, *Whai Repo*, *Hoiho*.

For more information about Ngā Waka o Pōneke and to book a waka tour visit [wharewakaoponeke.co.nz](http://wharewakaoponeke.co.nz)



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Wellington City Council**  
Me Heke Ki Pōneke

# NGĀ WAKA O PŌNEKE

Waka of Wellington



Waka taua are the largest and most elaborate of the single-hull carved waka used by Māori for ceremonial events and in the past as war canoes. The presence of waka taua signifies self-determination, prestige and strength. The name *Te Rerenga Kōtare* (flight of the kingfisher), refers to the native kingfisher, a bird that strives to complete tasks and protect its own. When the kingfisher takes flight it is strong, balanced, focused and effortless.



Above: *Te Rerenga Kōtare*, named for the flight of the kingfisher. Image by Stephen Fox

Waka tētēkura are multipurpose canoes used for fishing and transportation. They can be paddled by men and women. *Te Hononga* is less elaborately carved than *Te Rerenga Kōtare*. It has a distinctive prow known as a tētē. The bow piece typically takes the form of a face with a protruding tongue. The name *Te Hononga*, means to bind together and form alliances.

The third waka in our fleet *Poutu* is named after Kaumatua Sam Poutu Wipa Jackson who passed away in 2013. *Poutu* is fibreglass with carved tauihu (prow) and taurapa (stern-post).



Above: *Te Hononga*.  
Image by Stephen Fox



Above: *Poutu* – fibreglass waka used primarily for waka tours.

## TE RAUKURA

Te Wharewaka o Pōneke

*Te Raukura* (The Wharewaka) canoe house on Wellington's waterfront is not only an elegant home for the city's three waka (canoes), it is the fulfilment of a vision to return a Māori presence to Te Whanganui-a-Tara/Wellington Harbour.

The vision belonged to Taranaki Whānui ki Te Upoko o Te Ika, a collective of people from Taranaki, whose ancestors migrated to Wellington in the 1820s and 1830s. The name *Te Raukura* symbolises the peaceful resistance of their tupuna at Parihaka in the 1880s and the white feather (*Te Raukura*) is still worn by the descendants today. Taranaki Whānui ki Te Upoko o Te Ika includes whānau and hapū from Te Ātiawa, Taranaki, Ngāti Tama, Ngāti Ruanui and Ngāti Mutunga iwi.

The Wharewaka design is based on a korowai (cloak), which signifies mana and prestige. The korowai roofline recalls the traditional sails of the waka fleet, and the louvred metal panels symbolise a cloak draped over the sides of the building.

The Wharewaka opened in 2011 and was built in partnership with Wellington City Council, acknowledging the past and marking the city's future commitment to Taranaki Whānui ki Te Upoko o Te Ika.

*Te Raukura* (The Wharewaka) is open daily and operates as a conference function centre (Whare Tapere) alongside Karaka Café (Wharekai).



*Te Raukura*, named at the official dawn ceremony on 6 February 2011