



# Te Whare Tapa Whā

art screens  
for the Mary  
Potter Hospice  
InPatient Unit

# TOHUNGA MAHI TOI

## KAUIA MORIARTY

### Ngāti Toa Rangatira, Ngāti Koata

From a large creative whānau, Kauia is grateful to have grown up around the arts and in particular, has been inspired by Māori theatre. Kauia was born in Pōneke but grew up in Ōtepoti. She studied music at the University of Otago in her young adult years and lived and worked in Auckland, Korea and Ōtepoti before returning to her tūrangawaewae of Porirua and Wellington in 2021. Kauia has worked in various roles in Māori development, the arts, education and health and has painted on the side throughout her career to support and develop her creativity.

In recent years, Kauia has focused her art practice on learning about the traditional painting practices of kōwhaiwhai through the Toi Rangatira arts programme run by Te Rūnanga o Ngāti Toa. Her most recent works are inspired by the moana, changing tides and the movement of water. Kauia is currently being mentored by Vianney in Kōwhaiwhai painting and Tāmoko. She is part of a growing collective of artists who are contributing to the ongoing development of a visual language specific to Ngāti Toa Rangatira.



## VIANNEY PARATA

**Te Ātiawa Ki Whakarongotai, Ngāti Toa,  
Ngāti Raukawa, Ngāi Tahu, Ngāpuhi,  
Ngāti Porou, Ngāti Kahungunu**

Vianney is a multidisciplinary toi Māori practitioner with an eye for blending traditional methods of cubism within a toi Māori design style.

Born and raised in Porirua, Vianney attended Toimairangi, Te Wānanga o Aotearoa and graduated in 2018 with a degree in Te Maunga Kura Toi (Māori Visual Arts).

Later that year, she exhibited her work, Ko Tōku Waikanaetanga Tēnei, with her closest whānau.

Vianney is a former tāmoko apprentice to Sian-Montgomery-Neutze (Ngāi Tara, Muaūpoko) and, in 2019, became a full-time tāmoko artist and toi Māori practitioner.

Throughout 2023, Vianney has also been working to develop the toi Māori capabilities of her iwi, partnering with Te Rūnanga o Ngāti Toa to teach emerging Ngāti Toa artists toi ā-iwi and pakihi (business skills) to create sustainable careers and ongoing financial freedom for them and their whānau.

A māmā to her three beautiful girls, she strives to create a rich and expansive life for her whānau.



## PŪ TE HUE-TAHA WHENUA

Inspired by the pūrakau of Hine Pū te Hue and her ability to swallow storms and transform the storm into sweet soothing music that brings peace.

Starting in seed form, the daughter of Tāne grows through the great battle of Te Paerangi, when the children of Ranginui and Papatūānuku were at war over the separation of their parents. As the conflict raged, she was guided by her uncle, Rongo, to draw the storm into herself, transforming the chaos into harmony, and bringing peace to her aunts and uncles through her melody.

This form connects to Whenua, reflecting the environment that surrounds and holds us, especially in times of death. Life can feel storm-like in those moments - full of emotion, upheaval, and change. This story acknowledges those many feelings and the collective care that accompanies grief: the presence of whānau, nurses, doctors, and others who help bring calm amidst the storm. Just as Hine Pū te Hue transformed turmoil into peace, this design represents the environment, and the people within it, restoring balance and serenity.





## **HINENUITEPŌ - TAHA WAIRUA**

This design represents Hinenuitepō, the atua who ensures our safe passage as we cross from the physical world into the spiritual. She is the guardian who receives us into Rarohenga, embodying the natural cycle of life and death - the eternal rhythm of return. The design shows Hinenuitepō wrapping herself around another figure, their forms intertwined almost appearing as one. This image reflects both protection and surrender, the moment of transition and acceptance as the spirit moves into te ao wairua.

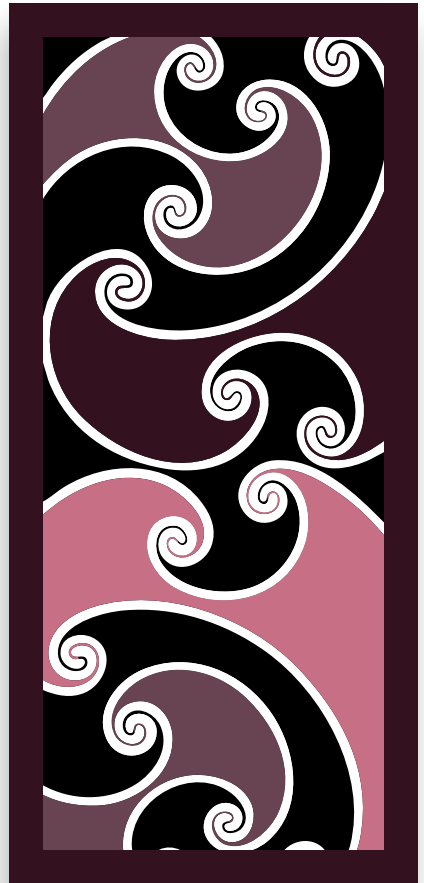
This connects to the Whare Tapa Whā dimension of Wairua, acknowledging the spiritual aspect of wellbeing, our connection to the unseen, to ancestors, and to the inevitability of death as part of life. It reminds us that through wairua, we can find peace in the acceptance of mortality and the continuation of our essence beyond the physical world.

## **MAKO – TAHA WHĀNAU**

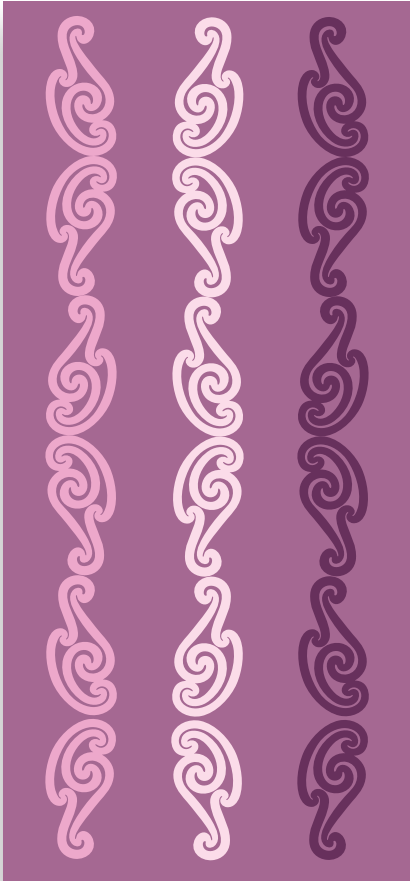
This design draws inspiration from my earlier works based on the whakataukī “mango taringa tahi”, which refers to the people of Ngāti Mango. I’ve referenced this as a connection to Ngāti Toa Rangatira, as Ngāti Mango was the old name for our iwi in Kāwhia before our migration south to Te Ūpoko o Te Ika and Te Tau Ihu. From these migrations came the iwi of Ngāti Toa Rangatira, Ngāti Koata, and Ngāti Rārua. The whakataukī can be interpreted in many ways, but one speaks to the ability of a people to move as one; to act in unity and shared purpose.

This idea of collective strength links closely with the Whare Tapa Whā dimension of Whānau and the sense of being supported and uplifted by a collective, whether that be immediate family, wider community, or chosen whānau. It is about the interconnection and mutual support.

Visually, the design uses the rauru pattern to form mangopare shapes, mimicking the head of a shark. The rauru, a symbol of connection and continuity, evokes movement and flow, while the mangopare represents resilience, courage, and perseverance.



Together, these patterns express how the power and support of whānau help to build those same qualities within each of us, reminding us that strength is both individual and collective.



## **KOPA - TAHA HINENGARO**

This design represents the eyes of the ruru. The ruru is a known kaitiaki, and more specifically in Ngāti Toa, the ruru named Kopa. In te ao Māori the ruru can be known as a watchful guardian, a messenger moving between the physical and spiritual realms, and a strong communicator carrying knowledge and warnings.

In the story of Mataora and Niwareka, for example, the ruru accompanies Mataora on his journey through Rarohenga acting as one of his guides and protectors. The ruru reminds us to listen to our instincts, to our dreams, and to the subtle signs that speak to our inner world. This connects to the Whare Tapa Whā dimension of Hinengaro, the mind and emotions, representing thought, awareness, and understanding. The design speaks to balance: between inner reflection and outward expression, between our own insight and the guidance of our kaitiaki.

## **RAUKAWAKAWA - TAHA TINANA**

Kawakawa is plentiful in the rohe of Ngāti Toa and the tākawa, when turned orange, is edible. The tākawa can be seen in the rauru shape curling into the rau. This represents its natural position of growth. Te Moana o Raukawakawa is a significant body of water to our iwi - all along the coasts where Ngāti Toa have settled. The manawa line down the middle of the pattern represents the flow of water across the strait between Te Upoko o te Ika and Te Tau Ihu. The repeating formation of the unfurling kawakawa leaf represents the abundance, movement, a journey and protection.

This form connects to the Whare Tapa Whā dimension Tinana - the body, the vessel that carries us through te ao hurihuri until we depart from the physical world. Our body is the lasting element that sets us forth when we pass, ultimately returning to the whenua. Kawakawa, a traditional and contemporary form of rongoā, is known for its healing and therapeutic properties. As people approach the end of life, this pattern symbolises care and comfort, the use of rongoā to ease pain in our tinana, support wellbeing, and aid the gentle transition from life to death.







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