

He Waiata: Tuia Pito Ora

Connection as a main theme : Tuia Pito Ora
(proposed name for NZILA)

The song that I have composed speaks of the shared collective visions of individuals who work together to preserve the land, sea, air, trees and sky that is involved in the transformation and/or creation of a new environment. The song Tuia Pito Ora is a discussion about connection and relative responsibility. As LA's you are all given the opportunity to engage, connect and contribute to a bigger vision of responsibility to Ranginui, Papatūānuku and their children.

Tuia (te) pito ora- speaks of connectivity to our purest form of self, the beginning of our sustenance is in the pito, that which gives us life. Our connection to it is prevalent to our survival. As Matua Haare Williams has interpreted as The umbilical cord, "That Honours the past, Redefines the present and Protects the future".

Composer Profile:

Lynette Tawha (nee Tamarapa)
Ngāti Ruanui, Te Whakatōhea

I am an Early Childhood Educator. I have a deep passion for Te Reo Māori and Waiata Māori composition. My role in Early Childhood Education sees our youngest learners in Aotearoa learn about these key concepts of Kaitiakitanga, Manaakitanga and Orangatanga as vital parts for our future education. I see waiata as being a tool to communicate these values and enjoy bringing these topics to life.

<p>Tuia Pito Ora Nā Lynette Tawha i tito (nee Tamarapa)</p> <p>Tuia ki runga, Tuia ki te raro, Tuia te taura tangata (o) Male only: TUIA Pito Ora!</p> <p>E kore e wareware,ngā kupu a ngā tupuna Whatu ngarongaro he tangata, toitū te whenua</p> <p>He huinga tangata, E manaaki ana (i) te whenua Ko te oranga o Papa, Te mauri o Tāne... Ko te hā o Tāwhiri, Te aho ki a Ranginui...</p> <p>E pupuri nei tātou o Tuia Pito Ora, auē! E pupuri nei tātou o Tuia Pito Ora, hui e, taieki e!</p> <p>Tuia ki runga Tuia ki raro Tuia te taura tangata (o) Male only: TUIA Pito Ora!</p>	<p>Tuia Pito Ora (TRANSLATION) Composed by Lynette Tawha (nee Tamarapa)</p> <p>Connect us above Connect us below Connect us as a collective group Tuia Pito Ora (NZILA)</p> <p>We shall not forget the words of our ancestors "That man shall perish, but the land still remains"</p> <p>We are a collective, Who care for/preserve the land For the well-being of Papa (Mother Earth) The essence of Tāne (nature) The breath of Tāwhiri (the air/winds) The cord (that keeps us connected) to Rangi (the skies)</p> <p>This is what we retain at Tuia Pito Ora, This is what we want to remain, as a collective!</p> <p>Connect us above Connect us below Connect us as a collective group Tuia Pito Ora (NZILA)</p>
--	---

Waiata Explanatory Notes:

Tuia: is expressed as the word to communicate the main theme of connection.

“Whatu ngarongaro he tangata, toitū te whenua”: This is a well known whakatauki (proverb) that expresses that while man passes, the land remains. It is used here to pay heed to these words when changing, moulding shaping the physical environment for future generations.

Huinga tangata: a group or collective NZILA is representative of place and community. You work alongside others to create environments that work alongside Atua, through your visions you represent culture, identity and values.

Ko te oranga o Papa...te aho ki a Ranginui: This sections speaks to the collective responses/submissions from LA's, each contribution can be connected to this section of the waiata.

Keeping cultural connections and ties to the land and sea alive, past, present and future.

*Stewardship of the land – good relationships with the land, it's natural systems and the people.
Recognising that we hand it on to others after us to protect, enhance and work with.*

The essence of a place; telling the story places and spaces for people interrelationships between biophysical and human dimensions.

Aroha... for people and the environment (all things)

Responsibility to look after our diversity and what is unique responsibility also to do what we can to look after the much larger world of which we are part even though we are small and isolated.

Understanding , connection, and respect of the land that we come from and return to.

Developing places that encourage outdoor activity, habitat restoration and promoting orangatanga.

Our nations small size and the idea of the two-degrees-of-seperation that allows us to extend our community & families throughout the country - everyone guardians of the land and people.

As landscape architects in the 21st century we are acknowledging the heritage of each site we design in order to gain an understanding of what happened so we can ensure it doesn't happen again – while moving towards sustainable practices to restore papatuaanuku for future generations.

Protect places of sacred value. Give voice to the landscape, who can't speak for itself when it comes to protection. Give voice to the people who use these spaces everyday

It is land form, sea and sky; the wind and our place on the roaring forties

We want to make the world a better place for us to leave behind for future generations and rehabilitate degraded landscapes to fix past land use mistakes.

“A breeze stirs leaves, a gale changes landscapes. Be the gust of wind that changes whole generations, not the breeze that wavers a few opinions.” Quote by Santiana Havyarimana

We need to ensure that we talk about people and communities as well as landscape!

In my view landscape is all about people (and through them culture, identity and values)

Pupuri- meaning to retain and remain, this relates to the retention of the culture, identity and values spoken by Menzies. It is an important function of the work LA's do, for the land to remain for future generations.

Hui e! Taieki e! This common saying is used to signal that the group is united and ready to progress the purpose of them coming together.