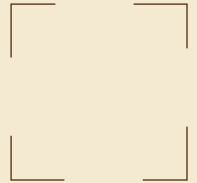
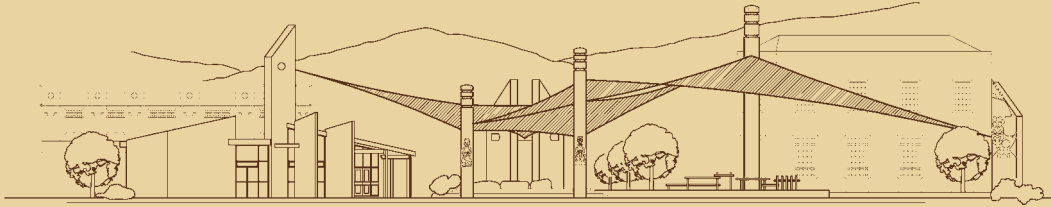


ROTORUA CITY FOCUS

Rotorua's focal point for inner city events and promotions.

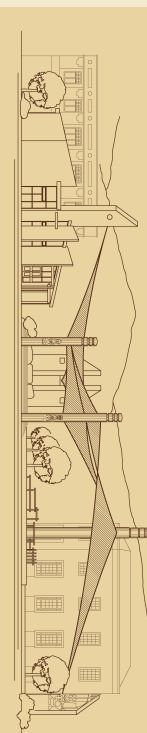
The architecture of the City Focus embodies traditional Maori themes and links the city centre with Lake Rotorua and its surrounding forests. The high use of timber in seating, planters, bollards and refuse bins emphasises the importance of the forestry industry to Rotorua.

Overhead cover for the focus area is provided by two self cleaning uPVC canopies giving a total covered area of 495m².



City Focus Building

Street Address: Corner Hinemoa / Tutanekai Sts, Rotorua.
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ROTORUA
CITY FOCUS

The Story of Hinemoa & Tutanekai

At one time there lived a beautiful maiden called Hinemoa. Because of her high rank her husband was to be chosen for her. On Mokoia Island Tutanekai was in love with Hinemoa, but because of his lowly birth he could not consider asking for her hand.

Tutanekai at nights would sit and play sad music, and on still evenings the music wafted across the water to where Hinemoa sat listening. Night after night she sat listening to the music, until in the end she decided she would swim to Mokoia.



She took six calabashes, and making them into a primitive set of water wings, she slipped into the water and began to swim for Mokoia, being guided all the time by the sounds of the music coming across the water. At last she landed on the shore of the island, but she was so cold she made straight for the warm bathing pool.

It so happened that Tutanekai sent his slave to fetch him a calabash of water. The slave passed close to the pool in which Hinemoa was sitting, and as he did so Hinemoa said "For whom is the water?" The slave answered "It is for Tutanekai" "Give it to me" said Hinemoa and smashed it against the side of the pool. When the slave returned to Tutanekai he told him that the calabash was broken so Tutanekai sent him

with another one to fetch the water. Hinemoa again persuaded the slave to hand her the calabash and again smashed it on the side of the pool. Tutanekai was so angry that he decided to go down to the pool himself. He called out but there was no sound or movement. Tutanekai felt around the edge of the pool and caught Hinemoa by the hair and pulled her out. "Who are you?" he cried "Who dares annoy me?" She answered; "It is I, Hinemoa, who has come to you." And when she stepped out of the water he was sure he had never seen anyone so beautiful in his life. Tutanekai took off one of his cloaks and covered her with it and they returned to his house, where they slept. Thus they were married.

Reproduced from *Te Arawa - A History of the Arawa People*, by Don Stafford, A.H. & A.W. Reed 1967 Carved by Albert Te Pou

Left Hand Panel

The carved head represents Ihenga. Ihenga was the grandson of the captain to the Te Arawa Waka, Tama-Te-Kapua. He was known as Ihenga the explorer, as he discovered and named the lakes in this area.

head represents a stylized shag. When Ihenga arrived at a point known as Tuara-Hiwi-Roa on Lake Rotorua, he

on a tree stump in the lake. He and his followers made a snare and caught the shags. However, the shags were so numerous that when they attempted to free themselves, they lifted the snare and

it. Ihenga said, "They will Timirau". This is when he

Lake Rotorua, now known as Mokoia Island.

Below the shag is Ngongotaha Mauga (mountain). It was on Ngongotaha that Ihenga discovered the Patu Paiarehe (fairy people). It is said that the fairy people nearly captured Ihenga after he

drank from a calabash containing enchanted water. Ihenga made off but was chased by the Patu Paiarehe. He managed to escape by smearing himself in red ochre and shark oil, repugnant in sight and smell to fairy people.

The green Mokoia Island Motutuapu A Tinerau.

The bottom pieces represent the waves of the lakes of this area.



Right Hand Panel

The top yellow panels represent the Tupuna (ancestors) of Tama-Te-Kapua, ancestor of Te Arawa.

the male line and the right line. The cut out circles

birth, life and death.

The carved head below the

Kapua, the captain of the Te Arawa Waka (canoe) for the journey from Hawaiki to Aotearoa.

The inserts in the tongue again represent birth, life and death. The top right blue panels represent Nga Whetu (stars), important in the navigation of the waka.

The panels to the right of Tama-Te-Kapua represent the Te Arawa Waka.

The sail has cut out shapes to represent the four winds that carried the waka across the ocean. Also shown are the tauihu (prow) and the hull.

The waka encountered danger on part of its journey in the form of a whirlpool. Fortunately, disaster was averted by the intervention of Ngatoroirangi, the tohunga.

The bottom panels represent Te Moana Nui A Kiwa (the great ocean).



Carvers:
Manahi Skerrett
& Erin Tioke