

# LEMI PONIFASIO / MAU: *TEMPEST: WITHOUT A BODY*

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APRIL 2, 2011 | 8:30 PM

APRIL 3, 2011 | 7:00 PM

presented by

REDCAT

Roy and Edna Disney/CalArts Theater

California Institute of the Arts

at THE MILLION DOLLAR THEATER

CaLARTS



# LEMI PONIFASIO / MAU: *TEMPEST: WITHOUT A BODY*

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**Concept/Design/Choreography/Text/Direction** – Lemi Ponifasio  
**Light** – Helen Todd

**Performers:**

Ioane Papalii  
Charles Koroneho  
Teataki Tamango  
Arikitau Tentau  
Frances Chan  
Kelemete Fu'a  
Maereke Teteka  
Gerard Tatireta  
Tebau Utiata  
Helmi Prasetyo (Teater Ruang)

**Production:**

Kuia Image - Marti Friedlander  
Film – Ahmed Zaoui - Greg Wood  
Video Effects – Simon Riera, Joe Fish  
Sound Composition - Russel Walder, Lemi Ponifasio, Marc Chesterman  
Technical Assistant – Abby Clearwater  
Sound Operator - Justin Redding  
Technical Production Manager - Jo Kilgour  
Technical Director - Helen Todd  
Administrator - Maryam Karroubi  
Production MAU

The performance lasts approximately 1 hour 30 minutes with no intermission

*These performances are funded in part with generous support from Creative New Zealand, and the National Dance Project of the New England Foundation for the Arts. NDP is supported by lead funding from the Doris Duke Charitable Foundation, with additional funding from the Andrew W. Mellon Foundation, the Ford Foundation, the Community Connections Fund of the MetLife Foundation, and the Boeing Company Charitable Trust.*

## **PROGRAM NOTE**

“A Paul Klee painting named ‘Angelus Novus’ shows an angel looking as though he is about to move away from something he is fixedly contemplating. His eyes are staring, his mouth is open, his wings are spread. This is how one pictures the angel of history. His face is turned toward the past. Where we perceive a chain of events, he sees one single catastrophe that keeps piling ruin upon ruin and hurls it in front of his feet. The angel would like to stay, awaken the dead, and make whole what has been smashed. But a storm is blowing from Paradise; it has got caught in his wings with such violence that the angel can no longer close them. The storm irresistibly propels him into the future to which his back is turned, while the pile of debris before him grows skyward. This is what we call progress.” – Walter Benjamin, *Ninth Thesis on the Philosophy of History*

## **STATE OF EMERGENCY**

A call to prayer

A dance towards the light

Unfold those battered wings

Set the angel a flight

## **SACRED MAN**

I am the child of the mist

I have become a werewolf in the shadow

I have become tapu

I am human

## **PRAYER OF THE ANGEL**

Rebirth of the maggot

Floating in the sea of blood

Rebirth of forgiveness

Only if we

Forgive the unforgivable

## **TE MANA MOTUHAKE O TUHOE**

Your Majesty, Queen of England

My mother is the mist; my father is the mountain,

Enquire as to where the mountain and the mist come from and I will tell you that is where I come from.

The great Ariki, Toi and Potiki give me the right to stake my claim. Tuhoe gives me my sovereignty, the right to determine my own destiny. I am standing before all, a descendant of Tuhoe. Tuhoe is my dominion that keeps chaos at bay. It is what connects me to myself.

Our great ancestors carried the desires and dreams of Tuhoe, symbolizing the Tuhoe presence. They held the mauri, the internal drive, and the courage to holdfast to their dreams and their way of life. Te Urewera our territory is our marae and every person is responsible for his or her marae. You situate yourself where your strength is, beside your ancestral house. This is your genealogy, your skeleton, and your backbone as you look across your marae; your customs and traditions become the rules of behavior, the code of conduct within the designated grounds.

Tuhoe invented philosophies so not to be enslaved by the philosophies of others. Our Mana Motuhake therefore is to maintain the continuity and the consistency by being allowed to express the Tuhoe traditions. We have however become disconnected from our philosophies and become entrapped in the philosophies of others; actions that seek to erode and disconnect us from our traditions are actions that seek to enslave us within the regulatory frameworks of others.

We are fighting for our own meta-autonomy, those practices that gave rise to our current existence within our own sovereignties, the face of our ancestors, the divinity of gods and humanity. We remain resolute in maintaining the boundaries of our marae. The marae is an example of the dominion of Tuhoe over its lands; the meetinghouse is what gives value to the origins of the mountains and the mist.

The price of the liberty that the many peoples of Tuhoe sort to maintain was then and remains to this day, the will and purposefulness of knowing, being, and protecting the integrity of who you are, and not in the explanation of ourselves to others. The earth does not explain itself to mankind. It was here first. If you want to find out who we are, my responses may not be of much help.

Tuhoe have been criticized and reprioritized in the written records of those who have sort to drag us from the Te Urewera. We have been scorned as slow in coming forward and unwilling to accept development and we have been labeled as selfish and fundamentalists.

Nevertheless it is now becoming clear to others why Tuhoe have conducted themselves in the way in which they have, as it is upon this conduct that their liberty depends. I too have a dream

To be able to claim that we are free

We are the lake

The lake is us

We are the mountain

The mountain is us

We are the forest

And the forest is us

We are the stars

There is one spirit in all creation

That is the unity of all creation

That is what our ancestors passed on

Our lands were stolen

So too were our gardens and our cultivations

Our ancestors were abducted and moved from their homes

Away from the lake

Away from our food sources

And our ancestors lived in abject poverty with little food

That is why I describe you as people who consume their own mother

You desecrated our ancestor papatuanuku, our Earth-mother

You dug her up

You ripped up her bones

And you trampled upon our mother

When you arrived our beliefs were in insects, the rivers, the birds, and the trees

And in the creation of Tane, god of the forest and humans

They were gods among gods

You come and tell us your god is the true belief

And whats more you bring your god who is judgmental

December 25th 1869

The Christians celebrated the birth of Jesus Christ

The time Christians proclaim peace through out the land and good will to all people

That was the day the Christians invaded our lands

Our homes, they despoiled the land

Raped our women and children

And murdered our ancestors

Your absolute goal from the beginning

was to blunder, to confiscate

and to oppress the independence and sovereignty of Tuhoe

The genesis of this ideology is in your supreme belief that fair civilization is superior

Your laws are superior

Your institutions are superior

Your god is superior

Your language is superior

Your physical look is superior

And to this day you still believe in your superiority

I stand here before you wondering of my redemption

I look at the endless horizon

Questioning my direction

Questioning the fairness of life

Questioning justice

Dreaming of a better life for my people

I too have a dream

I too have children and a family

I too want to be free

I too will die like you

Then you and I will become the one body of Papatuanuku

*Lemi Ponifasio created the text for the Te Mana Motuhake o Tuhoe speech from views expressed by members of Ngai Tuhoe before the Waitangi Tribunal, 2005.*

– Lemi Ponifasio

## **TRANSIT OF VENUS**

The angel in laughter  
the broken commandments  
The empty promises  
Hallelujah

## **HOME**

Slow dancing on the burial grounds  
Wandering aimlessly in the ruins  
The black shag  
Towards the ancestors  
The earth and sky  
The everlasting continuum  
The chaotic tempest of life

## **ABOUT SALA LEMI PONIFASIO**

Theatre-artist **Lemi Ponifasio** is founder and leader of the MAU, a community of artists, scholars, intellectuals and community leaders. He is a High Chief of Samoa and holds the title Sala. Lemi Ponifasio has established an international reputation for his deeply challenging and powerful approach to the contemporary theatre. He has presented an iconic series of works to critical acclaim including *Birds With Skymirrors*, *Requiem*, *Paradise*, *Bone Flute* and the *MAU Forum*.

Ponifasio founded the MAU in 1995 as a vehicle for critical reflection and creativity; naming it after the Samoan independence movement Mau. Through MAU, Ponifasio weaves diverse Oceanic cultures, exploring complex forms of knowledge such as navigation, architecture, rituals, philosophies and genealogies as a driving force in emphasizing local-oriented arts, thought and narratives that have been silenced or excluded. MAU as a community action.

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Ostad Abbos Kosimov

### **April 10**

California EAR Unit: *Faith*

### **April 28 – May 1**

Pat Graney Company: *Faith*

### **May 9**

Gutbucket Chamber Orchestra

### **May 22 – May 23**

Studio: Spring 2011

### **June 2 – June 5**

Meg Wolfe: *trembler.shifter*

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