

## **Kia Piki Te Ora Art Collection – Wairarapa Hospital 2022**

“kia piki te ora, piki te kaha, piki te wairua, piki te māramatanga”

This collection was commissioned by the outgoing Wairarapa DHB Board to mark the transition from DHB’s to Te Whatu Ora (Health New Zealand) and Te Aka Whai Ora (Māori Health Authority) and was sponsored by CEO Dale Oliff and project managed by Maori Health GM – Jason Kerehi.

Wairarapa artist Sam Te Tau was engaged to curate the collection alongside five other artists. It was Sam’s suggestion to go along the ‘digital artwork’ pathway as it was a media that could bring together working artists including digital, weaving, photography and carving. It was also chosen because the imagery could be done at a high resolution and large format to fill the walls of the hospital.

The collection is called “*Kia Piki Te Ora*” which means to uplift one’s wellbeing, and is most appropriate for a Hospital. It is aimed at all who pass through our corridors including staff, patients and visitors. The artists were challenged to provide images that made you feel well. The name is taken from a longer whakatauiiki (proverb) – kia piki te ora, piki te kaha, piki te wairua, piki te maramatanga – which means to uplift one’s wellbeing physically, spiritually and mentally.

Part of the curation challenge was to match the art to the different spaces in our hospital such as calming images in Outpatients where 40,000 people come to be seen by our Specialists. The harakeke (weaving) images in the MSW corridor that looks out onto the garden. The esoteric images that flank the chapel or those depictions of crossing over that line the exit to Te Whare Marie – the last journey for some of our whānau.

Every artist is a working artist and their contact details are in the artist profiles if you wish to purchase a print or see more of their work.

The collection replaces art works gifted to the hospital at its opening in 2007, many of whom were done by students of Wairarapa schools. That art has been preserved, returned or auctioned but the images remain digitally and appear on our electronic noticeboards.

As the collection was being installed we encountered other unintended consequences such as a need to repaint our corridors which needed some love and attention. It also made us look at the hospital spaces and to remove clutter of images and health messages, again with the aim to bringing calm, space, light and wellness to our visitors. The collection only touches the public spaces of the Hospital, not the wards or offices.

This gift acknowledges all of the efforts from staff, board members, iwi, community, leaders and volunteers over the 21 years of the DHB’s existence.

Mauriora!

Harakeke Kākano – Sam Te Tau



Harakeke Kākano is an acknowledgement of the harakeke (flax) plant to survive and thrive, spreading its many kākano (seeds) out into the environment regionally, ensuring its survival.

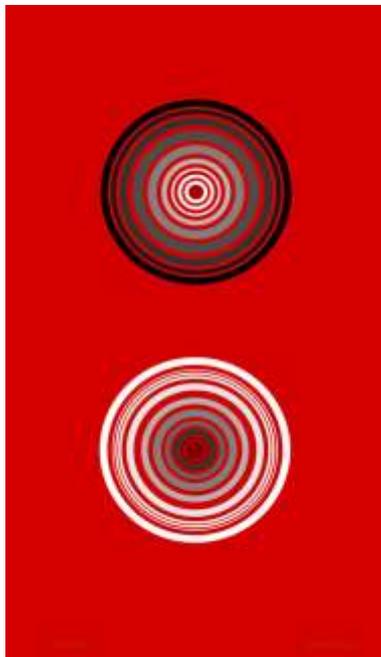
This emulates our tīpuna (ancestors) of Rangitāne and Kahungunu whose seeds still flourish across the Wairarapa.

He Wairere Purotu – Kendyl Walker



A representation of the significance wai or water has in healing. Also known to Māori as a source of life providing sustenance and spiritual healing.

Inhale Exhale – Hamuera Rimene



The work looks at breath and the importance of breath, beyond its day-to-day subconscious function and how Māori and alike cultures understood its ability to heal and empower under discipline and intent. With consistent practice, Māori were able to forage its' gifts from both the conscious and subconscious mind, harness and pull wisdom and insight from the spiritual realm that help us to navigate and be intune and flow with the swells of life in the physical realm.

This work is a physical reminder to, Inhale and Exhale – make space – notice and be.

The Red in this image represents Blood. Life.

The Colours that make the repeated circles represent light and dark from which we forage from. Those colours are also used to illustrate the movement of breathing, in and out.

And lastly, the layers of the Circles capture the vibration.

<p>Kākahu Manawanui by Manaia Carswell</p> 	<p>This image is from the raranga (natural) series.</p> <p>Manawanui meaning steadfast – this image is a close-up of the taniko section of the Kākahu – Manawanui. This is a tribute to my grandmother Raukura Henare, who healed me to feel connected to my taha Māori (Māori culture) through my weaving.</p>
<p>Kākahu Matāmua by Manaia Carswell</p> 	<p>This image is of the kākahu (cloak) ‘Matāmua’ meaning eldest or firstborn, this kākahu was woven for my eldest daughter Awatea, and represents the first kākahu woven outside of my studies.</p>
<p>Kawakawa by Kendyl Walker</p> 	<p>This piece represents and acknowledges the healing remedies of rongoā (Māori medicine) and is specifically based on the leaves of the Kawakawa plant. These leaves have been used by our tūpuna for many generations and are still used today to support the healing of many different ailments.</p>
<p>Ko au te Moana tuarua by Kendyl Walker</p> 	<p>A representation of Māori whakapapa (connection) to the Moana or ocean which directly links us back to our homelands of Hawaiki</p>

Ko au te Moana tuatahi by Kendyl Walker



A representation of Māori whakapapa (connection) to the Moana or ocean which directly links us back to our homelands of Hawaiki

Ko Wairarapa Tēnei by Sam Te Tau



Ko Wairarapa Tēnei is the story of abundance. Our ancient maunga (mountains) have inspired our tīpuna over hundreds of years. Humbled by their magnificent presence, lifting us mindfully into the realms of the atua (gods). The source of our awa (rivers) that once fed an abundance of flora and fauna, sustaining us physically and spiritually.

The plant is the kawa kawa, known as kava kava throughout the Pacific. It was brought here by our tīpuna to help support our health and wellbeing. The horizontal patterns represent the many levels of learning, the three lines stand for nga kete o matauranga – the three baskets of knowledge, brought to us by Tāne, from the upper most heaven. The kōru (fern fronds) reminds us of the value of whānau (family) and that we share the same origin and destiny as one diverse humanity, the importance of unity and staying closely connected to whānau and community.

Nga Maunga o Wairarapa by Sam Te Tau



Nga maunga o Wairarapa acknowledges the many maunga (mountains) that surround the Wairarapa. These maunga have a significance for local Māori and are referred to as places of profound personal connection for those of us that whakapapa (link) to them. The Tararua maunga are visible in the background in the night sky watching over the valley. The three large and three small (carved maunga) represent significant maunga across the Wairarapa with the larger peaks also symbolising the coming together of humankind.

	<p>The outer whakairo represent Haunui-a Nanaia, the tīpuna that named many of our local maunga and awa (rivers). The triangles show feathers from local manu (birds) and paua. They represent the many kai (food) sources that are in and around the Wairarapa. May our maunga continue to inspire, protect us and nourish us.</p> <p>The koru designs (top left and right) were designed by Kawana Rongonui, they represent Ranginui who is the sky father. The harakeke (woven) pattern in the centre is by local weaver – Manaia Carswell and is her Cockburn clan tartan done in kete colour and patterns. This weaving brings together the two ethnicities that she descends from, Scottish and Māori, both being very important to her.</p> <p>May our maunga continue to inspire, protect us and nourish us.</p>
<p>Ngā taonga o ngā tīpuna by Sam Te Tau</p> 	<p>This image represents the many gifts handed down from our ancestors. The kahu-kiwi cloak belongs to the Te Tau whanau and once belonged to Puhara Te Tau (1859 – 1930).</p> <p>The three feathers represent the ability to see things that are spiritual and the pounamu is a precious stone, a treasure that is used to hold the mauri of things Māori.</p>
<p>Ngā Tūrehu o Hine-nui-te-pō by Hine Manaena</p> 	<p>The Tūrehu (fairies) of Hine-nui-te-pō (goddess of the underworld) guiding us to her warm embrace.</p>

Ponga Koru by Kendyl Walker



These pieces are based on the significance of the unfurling fern frond that is represented in Māori art and tāmoko as the koru. The koru is a symbol of new beginnings and new hope. As the new fern frond grows, the Ponga tree continues to flourish. The same can be said for our own whakapapa (lineage) and how as new life is born, whanau lines continue to flourish. The koru is also seen as a balanced shape and so also represents the harmony and strength each of us hold in challenges throughout our lives.

Ponga Leaf by Kendyl Walker



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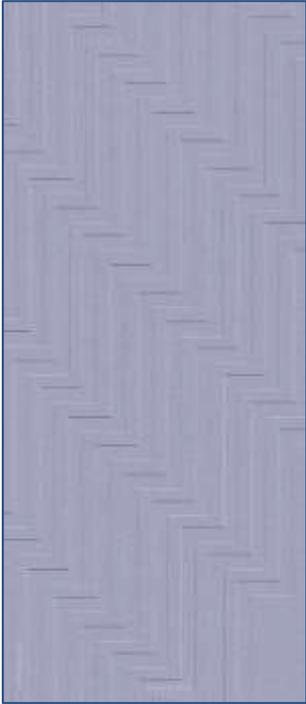
Poutama Kahurangi by Sam Te Tau



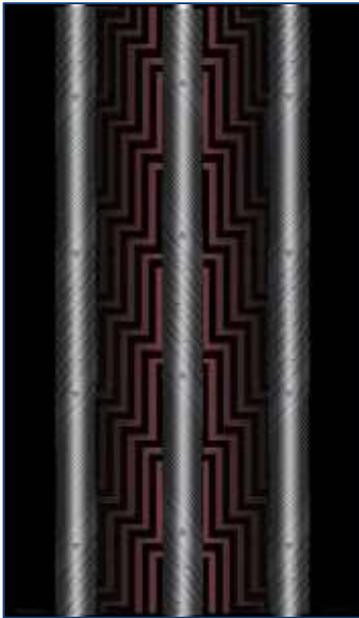
Poutama Kahurangi is about the separation of the parents of humanity, Ranginui (sky father) and Papatūānuku (earth mother).

As legend has told us; the children of Rangi and Papa grew frustrated at their confinement in the cramped salce between their parents. Tūmatauenga (god of war) proposed that they should kill their parents but Tāne disagreed suggesting that it is better to separate them, sending Rangi to the sky and leaving Papa below to care for them.

Tāne's brothers Rongomātāne (god of agriculture), then Tangaroa (god of the oceans), Haumiatiketike (god of wild food) and Tūmatauenga all tried in vain to separate the parents. After many tries, Tūmatauengane lies on his back and oushes with his strong legs, and finally forces his parents apart, and Rangi rose high into the heavens.

	<p>Then Tāne searched for heavenly bodies as lights so that his father was appropriately dressed. He obtained the stars and threw them up, along with the moon and the sun. At last rangi looked handsome.</p> <p>The poutama (stairway) that Tāne climbed after the separation of his parents is at the rear of the image. The blend of blue to white colour represents the presence of light that flooded into the space between his parents and enabled new growth to occur, hence enabling an ever-advancing civilisation of humanity.</p>
<p>Poutama Kuia by Sam Te Tau</p> 	<p>Poutama Kuia is a stepped pattern of <i>tukutuku</i> – symbolising genealogies and also the various levels of learning and intellectual achievement. Some say they represent the steps which Tāne-o-te-wānanga ascended to reach the topmost realm in his quest for superior knowledge and religion.</p> <p>Kuia is the name of the grey-faced petrels, a seagull common to our Wairarapa coastline. I have used the beautiful grey colour of the Kuia bird in the poutama pattern.</p> <p>I acknowledge the ability of this bird to soar at great heights and to overcome obstacles that may hold it back, as we must in our own life journey forever climbing the stairway of knowledge, is that we learn from the many challenges that life continues to gift to us.</p>

Poutama toru by Sam Te Tau



The artwork depicts ‘Nga kete e toru o te mātauranga’ – the three baskets of knowledge. In one tradition the atua Tāne travelled to the highest heaven to collect the baskets of knowledge and bring them back to humankind. This was an explanation for the origin of knowledge.

Tāne is known primarily as the god of the forests and all that dwells within. To acquire the baskets of knowledge, Tāne had to ascend to the twelfth heaven, to Te Toi-o-ngā-rangi, and there be ushered into the presence of the Supreme God, Io-Matua- Kore himself, to make this request. The request was granted and hence the knowledge we now have in our possession and at our disposal. The three baskets of knowledge are usually called *te kete tuauri*, *te kete tuatea*, and *te kete aronui*.

The poutama (stairway) that Tāne climbed is at the rear of the image. The three pillars represent the three baskets of knowledge that connect us to Māori knowledge and our tipuna, including the denizens of the immortal realm, nga atua.

Ranginui by Kawana Rongonui



This art piece represents Ranginui who is our sky father. He is looking down on us throughout the day and night.

The kōwhaiwhai design you see within this art piece represents the rotation of the sky throughout the year and different climates that is inflicted on Ranginui during the different seasons of the year.

The light blue represents the sky during the day and the dark blue represents the sky during the night. The purple represents our universe that runs further than our sky.

Raranga Kupenga by Manaia Carwell



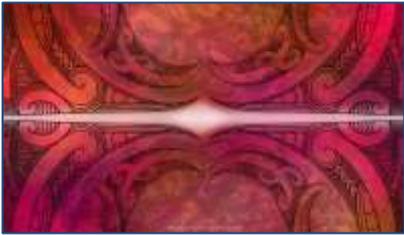
This image is from the kākahu series 'Matāmua' (eldest child)

Raranga Takitahi by Manaia Carwell



This image is from the kākahu series 'Matāmua' (eldest child)

Ruia Te Taitea by Hine Manaena



Ruia Te Taitea, Kohia te Rangiura: to purge the bad to gather all that is good. As well as the gates to always be open.

Tāne Māhuta by Kawana Rongonui

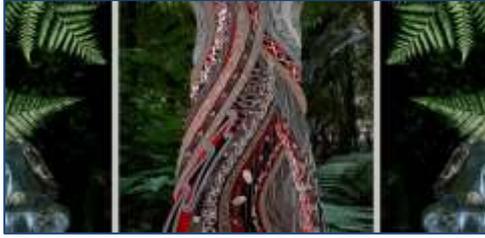


This art piece represents Tāne Māhuta who is the God of the forest. He is the protector of all living things in our forest, from the trees that cover the land to the creatures that travel the land.

The kōwhaiwhai design you see within this art piece represents all those things, and how Tāne Māhuta provides the trees with the oxygen that sustains us.

The shades of green you see within this art piece represents the land. The white represents the clouds that sway across the mountains.

Tāne Māhuta me pounamu by Sam Te Tau



Tāne is sometimes given different names to reflect his different roles. He is called Tāne-Mahuta god of the forest, Tāne-te-wānanga as the bringer of knowledge and Tānenui-a-rangi as the bringer of higher consciousness.

This image of Tāne Māhuta was inspired by a giant kauri rakau (tree) in the Waipoua Forest, Northland. Its age is unknown but is estimated to be between 1,250 and 2,500 years old. It is the largest living kauri tree known to stand today. The tree is a remnant of the ancient subtropical forest that once thrived across Northland. Wairarapa was also once renown for its large podocarp forests (Seventy Mile Bush) and huge native trees including totara and rata.

The many kowhaiwhai patterns that adorn this rakau (tree) represent the many hapū and iwi that acknowledge Tāne Mahuta. Even though we are diverse we come together as one, standing tall as Māori.

The pounamu represents our collective mana, our nobility and connection to ngā atua (spiritual realm) and te taiao (nature).

Tangaroa by Kawana Rongonui



This art piece represents Tāngaroa who is the god of the sea. He is the protector of all creatures within our oceans and is the protector of all waters that surround this world.

The kōwhaiwhai design you see within this art piece is called Pūhoro. This design originates from the waka that our tīpuna (ancestors) used to voyage across Te Moana Nui a Kiwa (the Pacific Ocean).

The different shades of blue represent the different seas and how we are still connected through the waters that flow across this world.

Te Ara o Tararua by Hine Manaena



A spiritual pathway to the heavens connected to Tararua maunga, to remind us of humble beginnings in a peaceful sleep.

Te Ika a Maui by Hine Manaena



The great fish of Māui-tikitiki-a-taranga, our great island and our forever home.

Te Puna Waiora by Kawana Rongonui



This art piece is about te puna waiora (the source of life). Te puna waiora is where the spirits/souls flow in a puna wai. It's where lo (God) gives souls to new life.

The moko, designs in the middle represents the spirits that flow in the puna waiora. The designs you see at the top and bottom represents the journey that these souls take before giving life to the next generation.

Toroa me Muka by Manaia Carswell



An exhibition of my work in photographic form

Wairarapa by Kawana Rongonui

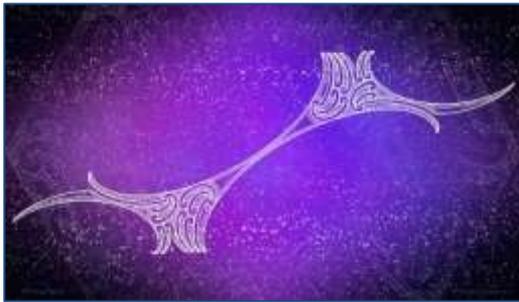


This art piece represents the Wairarapa. Wairarapa was named by Haunui-a-Nanaia. He was a great traveller who named many landmarks here in Aotearoa.

The mountains you see on this art piece represents Remutaka. Haunui-a-Nanaia once roamed these mountains. He looked down from the apex and caught a glimpse of the water below him and noticed how it sparkled through his eyes. That is how he came to name our beautiful home Wairarapa, meaning ‘glistening waters’.

So this art piece represents the image that Haunui-a-Nanaia saw when he named this place.

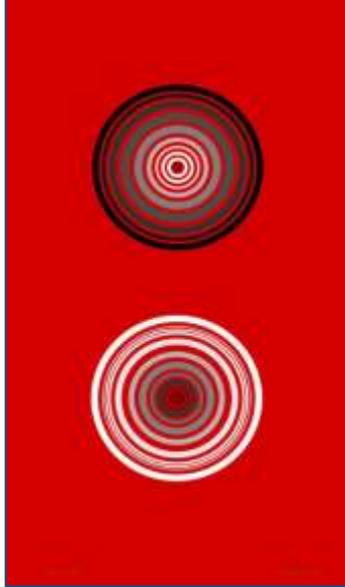
Whetūrangitia by Kawana Rongonui



This art piece represents those who have passed into the spiritual realm. Although our body has been laid to rest in the arms of Papatūānuku (mother earth) their spirits fly into the arms of ranginui (sky father). This is when the spirits turn into stars.

The moko design you see represents the long journey that these spirits take during their time up above. The upper koru designs represent those who have already passed. The lower koru designs represent the loved ones who are still alive and the spirits that are watching over them

## The Artists



### **Hamuera Rimene**

Ko Rangitumau te maunga  
Ko Ruamahanga te awa  
Ko Kurahaupō me Takitimu nga waka  
Ko Rangitāne me Kahungunu nga iwi  
Ko Ngāti Hāmua te hapū  
Ko Te Ore Ore te marae  
Ko Makoura te kura  
Ko Rimene me Te Tau nga whānau  
Ko Ru Rimene tōku papa  
Ko Trish Te Tau tōku mama  
Ko Hamuera Paora Rimene tōku ingoa

Hamuera is a Māori artist living in Melbourne. He draws inspiration from the urban fabric of the inner northern suburbs and the social and cultural issues he experiences. Hamuera works in a variety of media including photography, painting and paste ups/street art. Some of his work includes a stream of conscious text that is used to generate forms and build a picture. The repetitive patterns and strong contrast in Hamuera's work reflect Māori artwork.

**[artbyhamuera.com](http://artbyhamuera.com)**



**Hinewhakaruhiakiterangi Anne Manaena**

Ko Rangitūmau te maunga  
Ko Ruamahanga te awa  
Ko Takitimu te waka  
Te Ore Ore te marae  
Ko Ngāti Hāmua te hapū  
Ko Rangitāne te iwi e tu nei  
He uri hoki tenei no Kahungunu rāua ko Ngāi Tahu

At the time of this collection being curated, Hine was a taura/student at Te Kura Kaupapa Māori o Wairarapa. Hine has recently completed artwork for the Waipoua pedestrian bridge and has begun to do some graphic designing for other companies.

She has whakapapa to the Kawana and Manaena whānau.

**[userhm55gp@gmail.com](mailto:userhm55gp@gmail.com)**



**Kawana Rongonui**

Ko Rangitūmau te maunga  
Ko Ruamahanga te awa  
Ko Kurahaupō me Takitimu nga waka  
Ko Rangitāne me Kahungunu nga iwi  
Ko Ngāti Hāmua me Ngati Kaiparuparu nga hapū  
Ko Te Ore Ore te marae  
Ko Kawana Rangi Rongonui ahau

At the time of this collection being curated, Kawana was a taura/student at Te Kura Kaupapa Māori o Wairarapa. Kawana has recently completed artwork for the Waipoua pedestrian bridge and has begun to do some graphic designing for other companies.

He has whakapapa to the Rongonui and Reiri whānau.

**[rongonuikawana@gmail.com](mailto:rongonuikawana@gmail.com)**

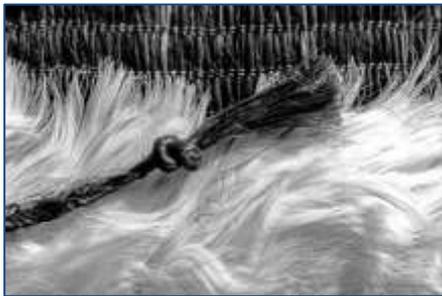


### **Kendyl Walker**

Ko Rangitūmau te maunga  
Ko Ruamahanga te awa  
Ko Kurahaupō me Takitimu nga waka  
Ko Rangitāne me Kahungunu ki Wairarapa  
nga iwi  
Ko Ngāti Hāmua te hapū  
Ko Te Ore Ore te marae  
Ko Kendyl Walker tōku ingoa

I am both a photographer and digital artist based in and from Wairarapa. These four pieces are a merge of both mahi that I do. I always include an element of Te Ao Māori in my mahi toi because that is what drives my passion for photography and art. I always find the nnghere to be a space of healing for me and we are fortunate to have beautiful ngahere here in the Wairarapa. These pieces are all images taken in the Wairarapa and there are three different representations of healing for me within these four pieces.

**[toibykendylwalker@gmail.com](mailto:toibykendylwalker@gmail.com)**



### **Manaia Carswell**

Ko Motatau taku maunga  
Ko Taikura taku awa  
Ko Ngātokimatawhaorua taku waka  
Ko HMSS Monowai taku waka  
Ko Te Rapunga, Kawiti, Motatau aku marae  
Ko Te Tarawa taku hapū  
Ko Ngāpuhi rāua Ngāti Hine aku iwi  
No Whakaoriori au  
Ko Bob raua ko Christine aku matua  
Ko Tararua te maunga o te wahi tipu ai au  
Ko Kaituna te awa o te wahi tipu ai au  
Ko Manaia au

**[muriaroha.co.nz](http://muriaroha.co.nz)**



## **Sam Te Tau**

Ko Tararua te maunga  
Ko Waiohine te awa  
Ko Kurahaupō me Takitimu nga waka  
Ko Rangitāne me Kahungunu nga iwi  
Ko Ngāi Tumapuhia-a-Rangi me Ngāti Moe  
nga hapū  
Ko Papawai te marae  
No Wairarapa ahau  
Ko Sam Te Tau tōku ingoa

Sam is from Wairarapa and is a resident in Pahiatua. He has been painting for over forty years and has been in numerous exhibitions. His artworks are in several New Zealand foreign embassies and private collections.

After a formal art education at Meadowbank College in N.S.W, he majored in painting at Western University, Sydney. Sam has tutored painting and drawing at tertiary level and served as Artist in residence in NZ and Australia where he has led a number of community art projects.

**[samtetau.com](http://samtetau.com)**