

# Maureen Lander: Flat-Pack Whakapapa

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Principal Funder



# Collaborative Weaving Project

Karen Clark, Kim Kahu, Joanne Ngaia, Audra Potaka  
Assisted by Jan Barratt, Maureen Lander,  
*TE MAURI MANA WAAHINE*, 2018  
harakeke, muka  
Courtesy the artists

Mana Waahine is realised here through a collaborative process involving four local artists, adding their energy and ideas to the existing *Kit-Set Whanaungatanga* concept. Layers of whakapapa and creation are reflected in the resulting installation.

As with our Primordial Mother (Papatuuānuku) we as weavers have evolved from a place of creation. This evolutionary process is expressed in the artwork by symmetry, tones of darkness, shade, colour and shape, denoting intensity, change, hereditary inheritance and individuality.

Life source energy (mauri) cannot by its very nature be contained to one singular or specific vessel. The fourteen kit-sets presented could be seen as the twelve spheres of heavenly virtue mutually separating and conjoining the original respected parents of ancient Māori belief. Sky-father and Earth-mother may no longer embrace physically, however, spiritually, like all living beings from time immemorial till present day and beyond will always be interconnected. Without the important role that Primordial Mother, and by respective association Mana Waahine offered, in the creation process, none of this would have been accomplished.

Acknowledgement of inherited gifts and our rightful place as Māori woman is our internal right; the installation presented is our collective external expression of this.

Noo te hononga aroaro o ngaa ringarehe tokowhaa I toko-ake te kaupapa nei, na, ko te Mana Waahine koia, tuuhonohono mai ai oo raatou ihirangaranga ki te aronga o te whanaungatanga. Kei te mahinga nei, tuuaatea noaiho te kite atu he ranga whakapapa kei roto.

I tuuhonohohono ai ngaa ringa rehe tokoono i raro anoo raa i te kaupapa o te kotahitanga kia whakaatu mai ai tenei mahinga tangata i te Mana Waahine. Ko ngaa waahanga o teenei whakaaturanga e tuu-haahaa mai ana, koia hoki raa, he tohu i ahu mai ai ngaa mea katoa i te taatai whakapapa o te tai ao, tae noa mai ki a Papatuuānuku. Peeraa hoki raa ngaa ringa rehe, i puta mai ai maatou i te puna waihanga o nehe, naa teeraa hoki te hiahia kia tiinanahia te tuituinga nei, araa, naa ngaa ataarangi rerekee, naa ngaa momo karakara me ngaa whitinga hinahina e taea e taatou oona tino puu, oona rerekeetanga, ngaa ira tuku iho o taaua te tangata me ngaa aahuatanga o teena, o teena, te kootuitui.

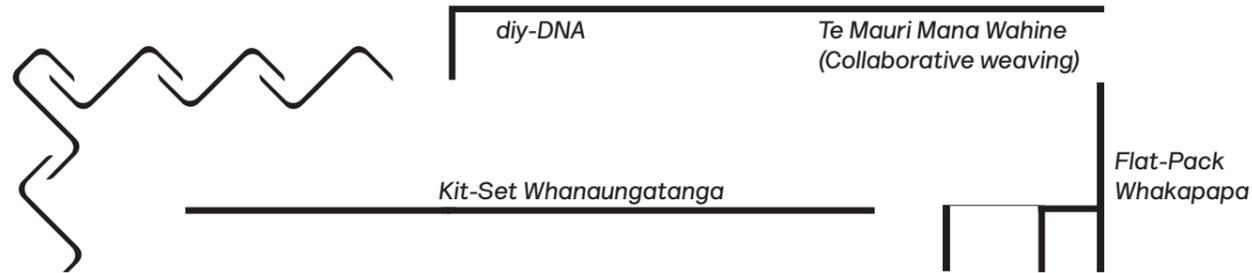
Naa te momo o teenei mea te mauri, e kore e taea e teetehi aahuatanga kotahi te mauri te pupuri. Heoi, tekau maa whaa ngaa tuituinga nei, ko Rangi anoo teetehi, ko Papatuuānuku anoo raa teetehi, kei waenganui ko ngaa rangi tuuhaahaa e hono ai, e wehe ai hoki ngaa maatua tipua. Ki te kore a Papatuuānuku, oti anoo raa, te mana o te waahine, e kuhu mai nei i roto i te taatai whakapapa, kua kore hoki eenei aahua e hua mai ai.

He aho tuuturu ngaa hina muna tuku iho o ngai taatou te wahine, he ira hoki noo Papatuuānuku, ko te tikanga o teenei tuituinga, koia, too maatou whakaputanga i eeraa taaonga i ahu mai ai i a ia, araa, i too taatou Whaea Tupua.

***Mana Waahine, ake, ake, ake, ngaa pō, ngaa ao.***

***Through nights and days the strength of women endures forever.***

Nā Tipene Hoskins i whakamāori i ngā kōrero  
Text translated by Tipene Hoskins



## Glossary

**whakapapa:** genealogy

**kete:** basket, kit

**raranga:** Māori weaving, plaitwork

**mātauranga Māori:** Māori knowledge

**whiri:** braiding

**whakairo:** patterning

**aho tuku iho:** ancestral lines handed down continuously from generation to generation

**whānau:** family

**tūrangawaewae:** the place people belong to through their genealogy

**hapū:** extended family

**iwi:** tribe

**tupu:** upwards

**Te Ara Pikipiki a Tāwhaki:** The Pathway Climbed by Tāwhaki

Cover: Maureen Lander *Kit-Set Whanaungatanga* 2017  
Collection of the artist. Photo Shaun Matthews

Nā Te Ingo Ngaia i whakamāori i ngā kōrero  
Text translated by Te Ingo Ngaia

*diy-DNA* 2017  
harakeke, muka  
Collection of the Dowse Art Museum, Purchased 2017

DNA—deoxyribonucleic acid, consisting of two long chains of nucleotides twisted into a double helix: the carrier of genetic information.

Through her engagement with whakapapa, Lander has come across the contemporary interest in websites such as AncestryDNA. Here, for a small cost, participants can find out their genetic make-up by posting a small sample of saliva for testing.

For this installation, Lander has used rolled leaf-strips and whiri to mimic the ladder-like structure of DNA. This structure also references the Māori story of Te Ara Pikipiki a Tāwhaki, which relays how the legendary figure Tāwhaki climbed up vines from earth to the spiritual realm.

In Christian and Judaic tradition, ‘Jacob’s ladder’ references the Old Testament story where Jacob dreams of a stairway that symbolises the connection between heaven and earth. *diy-DNA* opens a space to consider why similar narratives unfold within different cultures and religions, and how mythology, science and technology have all been used throughout human history to try to understand where we come from, and what makes us who we are.

DNA - he momo waikawa e rua hōna mekameka poka pū kua whakawiri hei maurea ahorua: ko te kaikawe i te mōhiohio ira.

I roto i hāna mahi ki te whakapapa, kua pūrangiāho mai te kaha aro a te tangata ki ngā tauranga ipurangi pērā i AncestryDNA. Ka āhei te tangata ki te rangahau i tōna whakapapa ā-ira mā te tuku i tētehi tīpakonga huare hei whakamātautau.

Kua whakamahia e Lander ngā rau kua pīrorihia me te whiri hoki hei whakaahua i te āhua arawhata o te DNA. Ka whakaaturia te kōrero tuku iho mō Te Ara Pikipiki a Tāwhaki i roto hoki i tēnei tāreitanga, arā, e whakaatu ana i te ara i piki ai a Tāwhaki mai i te whenua ki ngā rangi tūhāhā.

E ai ki ngā kōrero Karaitiana me ngā kōrero Hūrae, ko te arawhata a Hākopa e kōrerohia ana i roto i te Kawenata Tawhito, arā, e mea ana i moeamoeā ia mō tētehi arawhata e hono ana i te rangi ki te whenua. Mā te DNA e toko i te whakaaro ki ngā ōritenga i ngā kōrero o tēnā ahurea, o tēnā whakapono, me te aha kua whakamahia ngā kōrero tuku iho, te pūtaiao me te hangarau hei rapa māramatanga ki te ahunga mai me te hanganga o te tangata.

# Maureen Lander:

## Flat-Pack Whakapapa

*Heritage and knowledge passed down from ancestors.*

Just as whakapapa reflects someone’s lineage and biology, the starting line of a kete determines how its patterning and size will develop. Here, Maureen Lander has created three installations that explore the connections between whakapapa and raranga.

*Flat-Pack Whakapapa* is about kinship, family and friendship networks as well as genetic heritage. Approaching human connection from a mātauranga Māori perspective, Lander engages with weaving techniques-including whiri and whakairo-and the concept of aho tuku iho.

Building on the notion that our whakapapa is always with us, Lander’s installations can be packed down into individual weavings: easily carried around, reconfigured and added onto later. Her approach symbolises how whakapapa grows with us, and how our genealogy is inherited by our descendants, who continue our heritage lines. By representing whakapapa as a series of portable weavings, Lander symbolises the idea that even though whānau migrate away from their tūrangawaewae, hapū, and iwi, they always carry their culture with them.

Using an everyday idea like flat-pack design to symbolise deeply held cultural beliefs such as whakapapa, Lander contributes to a wider, ongoing conversation amongst contemporary Māori artists who address customary knowledge in ways that are relevant for new generations.

*Taonga tuku iho nō ngā tūpuna.*

Mā te whiri hei whakataki i te whakairo me te whakapapa o te kete, waihoki te kāwai me te tātai o te whakapapa tangata. E toru ngā tāreitanga i konei nā Maureen Lander i whakatū ki te whakatairangi i te hono a te whakapapa ki te raranga.

E pā ana a *Flat-Pack Whakapapa* ki te whanaungatanga, ki te whānau, ki ngā hoa piripono me ngā hononga ā-ira. Ka whakamahia e Lander ngā tukanga raranga, pērā i te whiri, te whakairo me te aho tuku iho hei tohu i te hononga tangata e kīia ana i ngā manakohi o ngā mātua tūpuna.

He māraakerake te kite atu i te kura huna whakapapa i ngā tāreitanga a Lander: arā, he māmā te kawē, kua whenumi, nāwai rā ka tāpiritia. Ka kitea te tupu o te whakapapa i a tātou me ngā tuku ihotanga ki ngā whakareanga e kawē tonu ana i ngā tātai whakapapa. Ko te whakaaro ia, ahakoa ka rere atu te whānau i hō rātou tūrangawaewae, i hō rātou hapū, i hō rātou iwi, e mou tonu ana te ahurea i a rātou.

Ka whakaaturia ngā whakapono hōhonu i ngā waihanga turaki papa, pērā i te whakapapa, me te aha ko tā Lander he āpiti kaupapa hei matapaki mā ngā ringa toi Māori e aro ana ki ngā tikanga tuauki me te whakahāngai ki ngā uki o nāianeī.

### *Flat-Pack Whakapapa* 2017

harakeke, muka

Collection of the artist

Whakapapa—genealogy; to make layers; to lie flat.

This continuous line of kete, stacked in layers on a plinth and extending up on the wall, has been made with the weaving techniques of raranga and whiri to represent whakapapa. Every line embodies a generation and an ancestor, stacked up like archaeological layers, with the older generations at the bottom and the younger generations at the top.

This configuration allows the installation to be read with both an ‘aho tuku iho’ reading for the first four ancestors, and ‘tupu’ reading for the following generations. The formation pays tribute to the Māori belief that while your ancestors came before you, they are not gone or in the past, but guiding you into the future.

While this installation is left open for anyone to consider their genealogy, Lander created it with her own whakapapa in mind. Most significantly, she has chosen to represent a line through her Ngāti Awa ancestor, Puhi Moana Ariki, to show a whakapapa connection and acknowledgement of the ‘Awa’ line present in the Hutt Valley and Wellington through Te Atiawa.

Kua whakamahia e te ringa toi ngā āhua ā-mahi o te raranga me te whiri ki te whakaatu i te whakapapa i roto i te rāngai kete e piki whakarunga ana i te pātū. He tupuna, he whakatupuranga e whakatinanahia ana i ngā rārangi etia nei he whakapaparanga whaipara tangata. Ko ngā uki tupuna kei raro, ā, ko ngā uki o nāianei kei runga.

Ka pānuitia te whakatakotoranga o te taonga nei i te tuhinga ‘aho tuku iho’ e pā ana ki ngā tūpuna tokowhā tuatahi me te tuhinga ‘tupu’ e pā ana ki ngā uki ko te whai mai. Ka ahu mai te hanganga nei i te ariā Māori e mea ana ko ngā tūpuna ngā kaiarahī i a tātou ki te anamata, ahakoa kua ngaro noa atu rātou ki te pō.

Kua tūwhera te taonga nei hei mea whakarokiroki i te hinengaro tangata e whakaaro ana ki tōna whakapapa, ā, i whakairotia te taonga nei e Lander ki tōna ake whakapapa. I kōwhiria e ia tōna tātai whakapapa i tōna tupuna o Ngāti Awa, i a Puhi Moana Ariki, hei whakaatu i tōna hononga whakapapa me te whakanui i te tātai whakapapa i a ‘Awa’, arā, i a Te Ātiawa e noho ana i Te Awakairangi, i Pōneke.

### *Kit-Set Whanaungatanga* 2017

harakeke, teri dyes

Collection of the artist

Whanaungatanga—family connections, kinship patterns, reciprocal relationships.

The concept of ‘whānau’ originates from family and extended kinship lines of whakapapa patterns. Today many of us live apart from family and often create groups centred on belonging through shared experiences and working together. It is also common to refer to these groups as ‘whānau’.

*Kit-Set Whanaungatanga* epitomises this viewpoint in the way it has been created and exhibited. Firstly, Lander invited a group of weavers to contribute to this installation. Every weaver was then asked to make several pieces, each with a predetermined set of criteria that included technique, size, colour and pattern. However, within each kete setup, every weaver had some freedom to choose their own variations to express their skills, creativity and individuality.

When displayed on the gallery wall *Kit-Set Whanaungatanga* can be reconfigured in a variety of ways. The individual pieces are symbolic of the different personalities who make up any given group—each distinctive but related—creating a visual statement about the nature of whanaungatanga.

Created from a concept by Maureen Lander assisted by her ‘A’ team (‘A’ stands for āwhina which means to help, befriend): Mandy Sunlight, Mākareta Jahnke, Janie Randerson, Jan Barratt, Tira (weavers group), supported by Suzie Campbell (meals) and Heather Randerson (photo documentation).

I ahu mai te ariā o te ‘whānau’ i te whānau me ngā hononga whakapapa. I hēnei rā, e noho matara ana te tangata i te whānau, waihoki ka aro ki te hanga rōpū e aro ana ki te whanaungatanga i roto i ngā wheako orite me te mahi tahi. Ka kīia hoki he whānau ngā kātū rōpū pēnei.

Ka whakatairangahia e *Kit-Set Whanaungatanga* tēnei tironga mā tēnei whakaaturanga. I te tuatahi, i tonoa e Lander ngā kairaranga kia whai wāhi ki tēnei taonga. I pātaihia ia kairaranga ki te hanga hētehi wāhanga. I āta whakaritea tōmuatia te paearu āhua ā-mahi, te rahinga, te kano me te waihanga hoki. Heoi anō, i roto i ia takatūnga kete, i whai wāhi te kairaranga ki te kuhu i hōna ake pūkenga, auahatanga, āhua ake hoki, ki roto i te kete.

Huhua noa atu ngā āhua e taea ana te whakatakoto i a *Kit-Set Whanaungatanga* i te wā ka whakaaturia i te pātū o te whare whakairi toi. He motuhake tonu ia wāhanga hei whakaahua i ngā kano o ia kātū rōpū - he motuhake tonu, erangi he pākanga tonu - hei whakanui ā-tirohanga nei i tōna taiao.

I ahu mai i te ariā a Maureen Lander me te tautoko hoki a tāna kāhui ‘A’ (ko te tikanga o ‘A’ ko āwhina, arā, he hāpai, he whakahoahoa): Ko Mandy Sunlight rātou ko Mākareta Jahnke, ko Janie Randerson, ko Jan Barratt, ko Tira (te rōpū kairaranga), ā, i tatokohia e Suzie Campbell (ringawera) rāua ko Heather Randerson (he whakamārama i ngā kaponga whakaahua).