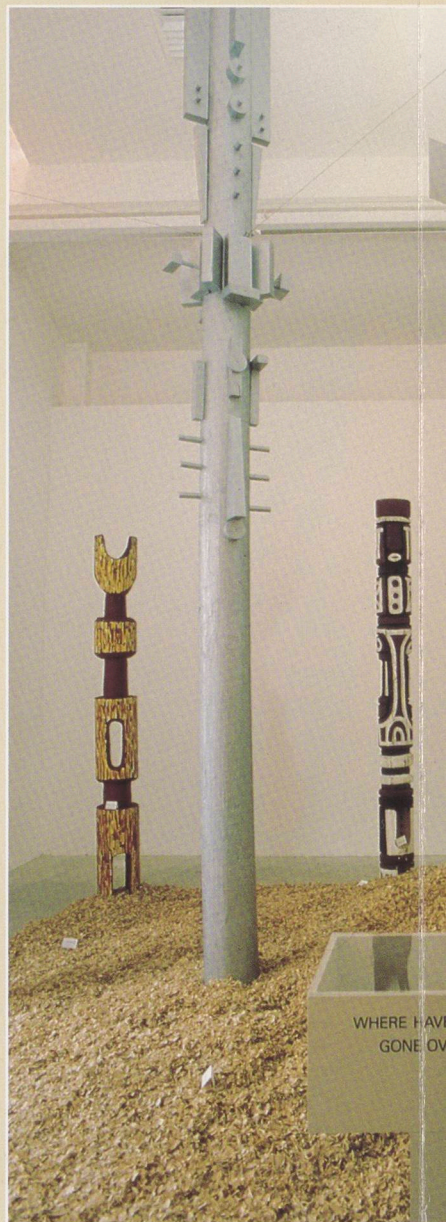
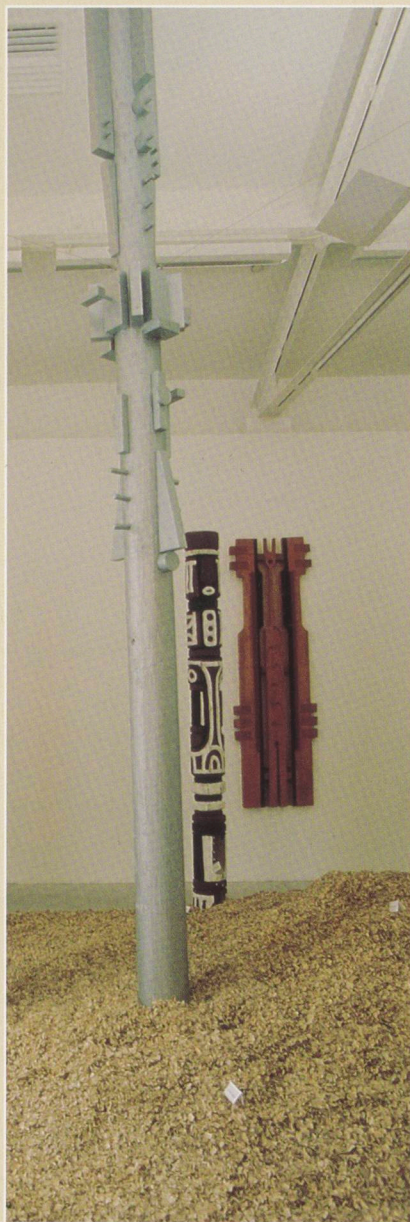
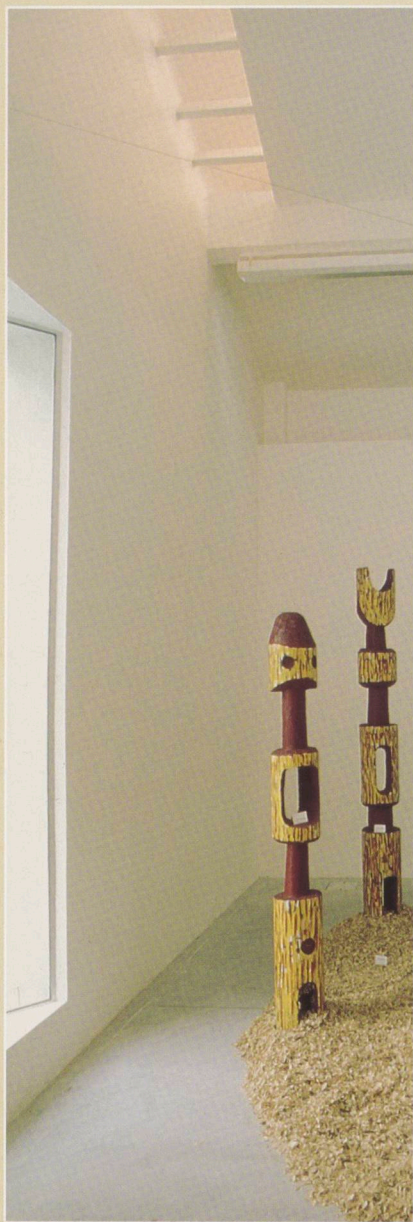




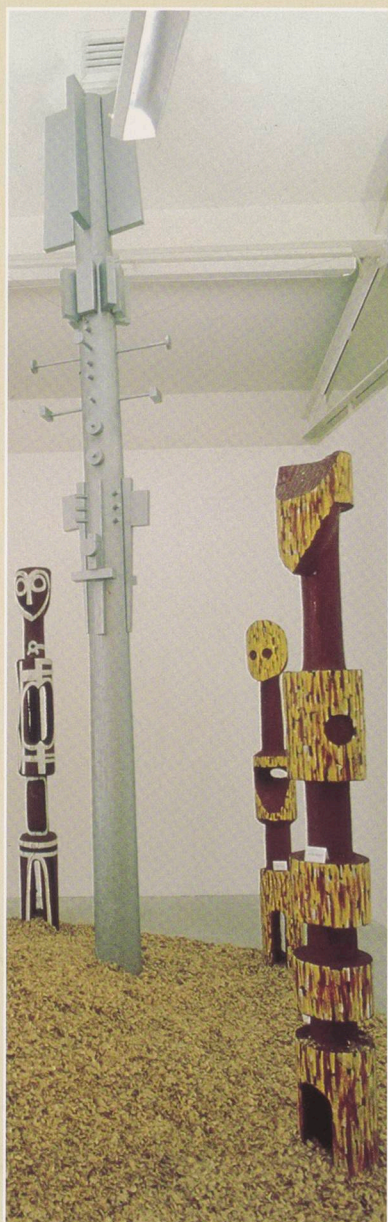
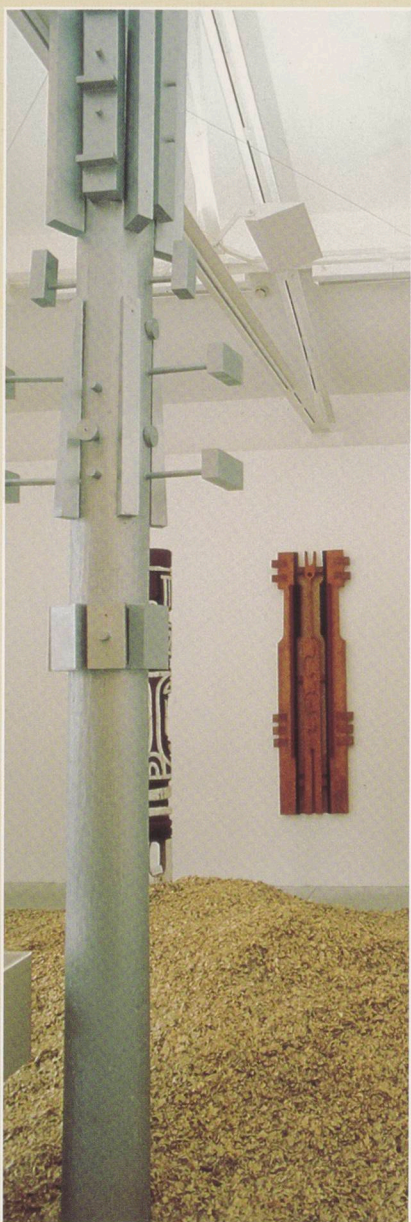
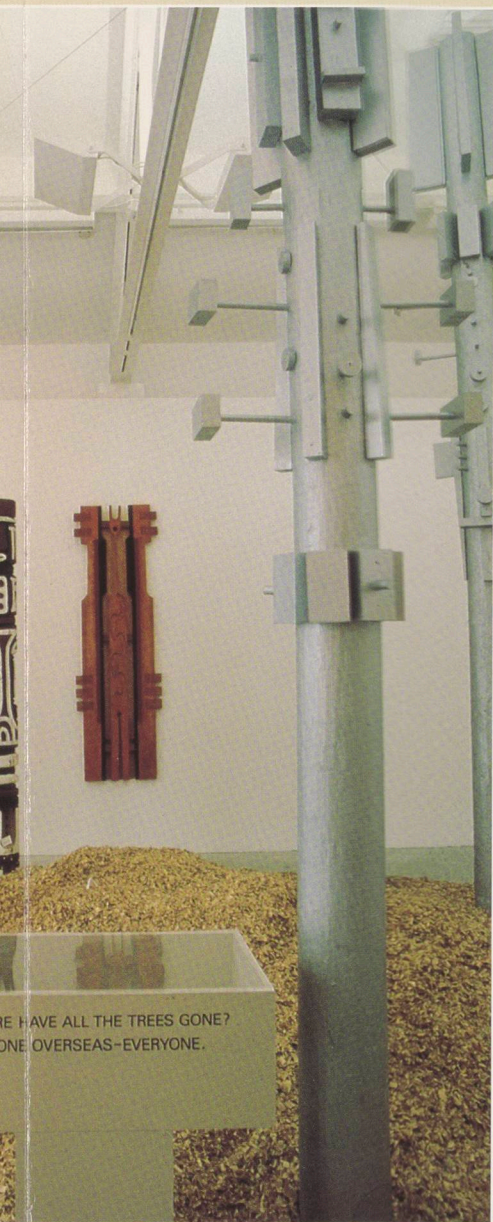
**ODE TO TANE MAHUTA**

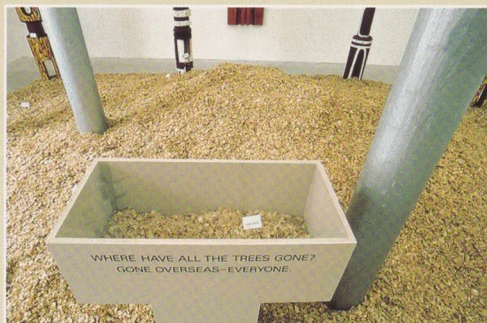
**ARNOLD WILSON**





**COVER** Hine Ahu-One (Hine Nui Te Po) and Tane Mahuta  
**ABOVE** Ode to Tane Mahuta (Installation views)





## ODE TO TANE MAHUTA

E na mana e na kai mahi o te whare Toi o Tamaki Makaurau. Tena koutou katoa.

Tena Koutou e manaaki nei i na moemoea, a na tangata mahi toi o te ao.

Na mihi nunui ki a koutou katoa e tiaki nei i enei taonga a te hunga whakairo, na mea ta kokowai, mahi maitai, mahi uki, mahi raranga me etahi atu mahi toi. Tena koutou katoa.

Kei te Patua e te Tangata na tamariki a TANE. Patua rano, kia mate ake, ake, tonu atu.

I te timatatanga ka mare a te Atua Matua ka pupu mai ko Ranginui, ka mare ano ka puta mai ko Papatuanuku, ka moe raua ka puta mai a raua tamariki he tane katoa. Ko te mataamua o ratou ko Tane - ko Tane Mahuta. Ka hoatuhia ki a ia te Mauri o te Ha e te Atua Matua, ka mea atu ki a ia kia mahia he wahine i roto i te paru i te oneone, i rite ki era i kite a ia i tana pikihana i te Poutama ki te kite i te Atua Matua. Ka oti tana mahi i te wahine nei, ka hoatutia e ia te ha, ka ora mai ka moehia e ia, ka puta mai ko Hine Ahu-One.

Na Tane Mahuta i hoatu te Ha ki na Ngarara, katoa o te Ao, na mea rere rangi, me na mea nooki whenua, ka hoatuhia e ia te Ha ki na rakau o na nahere, ki na otaota, ki na ika o na awa, roto, moana, ki na kararehe me na mea e ora ana.

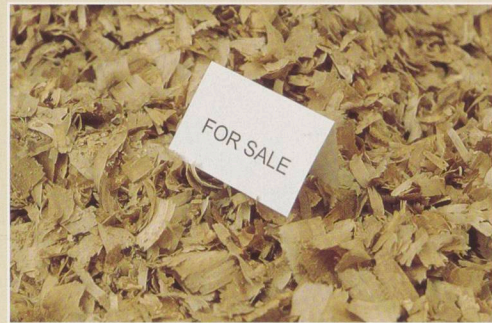
Mai ano i a Rata, te mahi a te tangata he patu i na Tamariki a Tane, ka patua ano na rakau o te nahere. Kei hea he kai ma na nanara, na manu me na kararehe o roto i te nahere.

Kei whea na Tamariki a Tane. Kua tata i te kore, i na mahi a te tangata i te poro na rakau nei, e whakaparu wai nei, kia mate ai na ika wai awa, wai roto, wai moana. Kua riro ma ana uri ano hei patu na taonga a tana Mama a Papatuanuku, me Ranginui. Kua whakatipuhia e te tangata he rakau maitai mo te hari hiko, mo te hari i na pikitia Pouaka whakaata, na reo irirangi, me era atu.

Kei whea na Tamariki a Tane o na nahere nei?

Kei tera taha o te Moana nui a Kiwa. Kei Tawaahi, Katoa.

Ka tu te ihi ihi  
Ka tu te wana wana  
Ki runga i te Rangi  
E tu iho nei  
Tihei Mauri Mate.



## ODE TO TANE

In the beginning there was the ATUA MATUA, the God force, that gave RANGINUI and PAPATUANUKU existence with a wave of his hand, and they in turn begat from this union many, many sons, the first born being Tane MAHUTA. To TANE was given the life force, which he gave to the trees, to the insects, to the fishes and lastly to man.

Tane was told to fashion from Papatuanuku, an earth maiden called Hine Ahu-One and he gave her life, and later begat from her a maiden called HINE TITAMA. This was the very beginning of man. Man the magnificent, man the thinker, man the bold, man the image of his God. This same man that has turned into man the destroyer, man the polluter, man the greedy one, man the monster.

Man is killing Tane Mahuta, man is killing the forests, the insects, the streams, the rivers, the oceans. Man is growing man-made trees, power pylons, power poles, radio masts, tv micro antennas; all sorts of man-made trees that give very little sustenance to the other children of Tane.

When are we going to start planting and growing native trees and reforesting our country with more and more native trees, birds, insects that are kind to man?

When will the killing end? When? When? When?

The installation talks about man's greed. The man-made trees are overbearing; they have become more dominant. Every bit of the tree has been sold for profit; the bark has gone for ground cover, the chips into chipboard, the shavings and sawdust into hardboard, the wood into timber and the sawdust into custom-wood, and to make the wood last, man pollutes the ground around him because of the tanalising ingredient in the mixture. This actually kills all the insects and grubs around the area.

The Pou whenua, the markers, the holders of the bones of the ancestors, are no longer dominant. They bow down in prayer to Papatuanuku, Ranginui and the Atua Matua to stop hurting and harming the Earth Mother.

The installation speaks with a silent voice, where have all the trees gone, overseas every one. How much more can we rape Papatuanuku?

Ka tu te ihi ihi  
 Ka tu te wana wana  
 Ki runga i te Rangi  
 E tu iho nei  
 Tihei Mauri Mate.

**Ode to Tane Mahuta** is a lament, a silent song of mourning for the diminishing forests of Aotearoa. Stand in this space, marked by Pou Whenua which have observed the passing of great trees, inhale the sharp and resinous tang of chipped pine piled at their feet, smile at the towering silver power poles, faintly ridiculous yet nonetheless menacing and think about the implications of the For Sale signs dotted all around the room. But don't let sadness or a vague sense of guilt be your only response. This work is a call for change in our assumptions about the best way forward for our country and its peoples, and a plea for individual action at what ever level we are able.

In a career as artist and educator which spans over forty years Arnold Wilson has inspired and encouraged many hundreds of people, adults and children, Maori and Pakeha, throughout Aotearoa. He has reacquainted Maori with the culture of their past and introduced Pakeha to traditions which are unique to our country. In sculptures which tell the stories of Tane, Arnold Wilson passes on his respect and love for trees and for wood, and emphasises the importance of art and art making for every healthy community. He is unwavering in his commitment to art as a means of communication, celebration and action.

Ka nui te aroha, e hoa, mo au mahi whakahirahira.

**Alexa M. Johnston**  
Principal Curator

Arnold Te Manaaki Wilson , 1997



Arnold Te Manaaki Wilson, Tuhoë, Te Arawa, was born in Ruatoki in 1928. He graduated with honours in sculpture from the Elam School of Art in 1953 and began an active career as an educator which culminated in 18 years as Director of Cross Cultural Programmes in the Department of Education. During that time he exhibited regularly and completed several major commissions. With his wife Rangitīnia Wilson, he has been a driving force behind the establishment of Awataha Marae on Auckland's North Shore, and is kaumatua for that community. In 1990 Arnold Wilson was awarded the Queen's Service Medal. Although retired he nevertheless works constantly to assist Maori and Pakeha understanding and to support art and artists. Arnold Wilson is kaumatua and adviser to the Manukau Technical Institute School of Art and Design, and for the last three years has been kaumatua for *Haerewa*, the Maori Advisory Group for Auckland Art Gallery Toi o Tamaki.

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ARTISTS AND THE CITY TOGETHER FOR WELLBEING

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**CURATOR** Alexa Johnston **PHOTOGRAPHY** John McIver **DESIGN** Inhouse Design **ISBN** 0 86463 217 7

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