

JANELLE WILSON

EXHIBITION STATEMENT

From the womb of Te Po, the Long Night; came forth Papatuanuku - the Earth Mother. From Papa's close embrace with Ranginui, the Sky Father, came many sons but no daughters. From one son, Tane, came the desire to create Woman. From Kurawaka, the Sacred River, he found the uha, the female element he was searching for and hence he formed Hine Ahuone - from the red earth.

From the womb of Hine Ahuone came forth a daughter, the first begotten child into the world, Hine Titama. In a turn of fate, she chose to become Hine Nuitepo - the Keeper of the Spirits of mankind once they have finished their mortal sojourn.

And so it is that woman is divine, created from the very earth and breathed into life by Tane Nuiarangi - Tane of the Twelve Heavens.

Every woman is sacred as she is Whare Tangata, or House of Mankind. Women bring new life into the world. As Kaikaranga they walk between world's; that of the physical and of the Spiritual - the living and the dead. It is the cry of the kaikaranga which is first heard on the marae as she clears a path for visitors to be welcomed. The Puhi, or young maiden of status, walked the path between noa (free from restriction), and tapu (sacred), making certain places safe for public use, such as a new meeting house. In Te Ao Maori men are believed to be tapu, and women noa. But in actuality, women have the power to walk between the two, being tapu a different times, (for example when menstruating or pregnant) but also being noa, able to remove tapu.

This body of work celebrates the tapu that all women inherit from Nga Atua Wahine; Papatuanuku, Hine Ahuone, Hine Titama and Hine Nuitepo.