



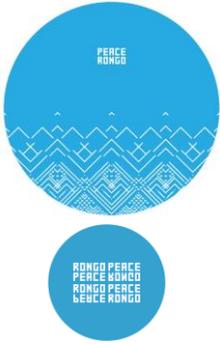
Hohou i te Rongo

Symbols that urge us to seek peace,
even within conflict, to reveal new beginnings.

Ko Ruahine te pae maunga
Ko Rangitikei te awa
Ko Takitimu te waka
Ko Ngāti Hauiti te iwi
Ko Ngāti Tamatereka te hapū
Ko Potaka te whānau
Ko Brigham Anderson tōku ingoa

AKA: Thinkbrig
www.thinkbrig.com
@thinkbrig

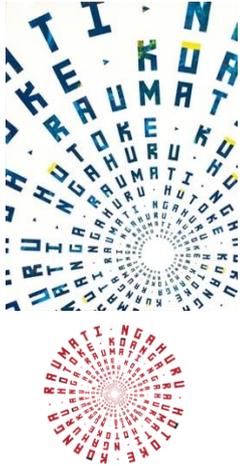




Peace, Rongo, and Peace, Rongo II, 2022

Acrylic on wood, 850 mm diameter
Digital print on A3 100gms stock

The word rongo in this instance is peace, especially after war. The pattern on the first is called huka korio, meaning rapids (the white on top of the water, huka, and currents, korio). This pattern is about forgiving. Forgiveness is not determined by the offending party (them saying sorry), but by the person offended. Forgiveness allows us to live our lives free from the rapids that could drag us down. As we forgive, we move into calmer waters. Forgiveness brings peace. This does not mean we accept poor behaviour towards us – we fight that. Forgiveness frees us from the offenders unwarranted behaviours.



Wehenga o te tau and Wehenga o te tau II, 2021

Digital print on A3 100gms stock
(The original is acrylic on canvas 910 x 1210mm)

This is about seasons of our lifetime, a period of time, even an hour or moment to moment. These words are the seasons of the year. What I love about māramatanga (Māori calendar, kinda) is based on the movements of the moon. There are natural rhythm's and some days are stink, some days are great and everything in-between. These rhythms exist for our benefit. The seasons, cold, warm, wet, hot, etc are important. If we just had one the world would be out of balance. So, we got to have stink to appreciate the good. In the good book it repeats the term, "and it came to pass...". Someone once said, "... aren't you glad it didn't say, 'and it came to stay'". Accept that stink stuff happens, let it go and move on. Cycles and rhythms are important for our balance.



Faith – Whakapono, 2012

Digital print on A3 100gms stock
(The original is acrylic on canvas 1210 x 1210mm)

This is a depiction of my journey of faith. This maze has no beginning or end, we determine that. In my journey, I decide if I stay or get off. When I think I am doing well, I turn the corner and see there is more to learn. The colours remind me of unexplored galaxies, representing our untapped potential. When you see the prefix whaka at the beginning of a word in te reo, it turns that into an action word. I cannot do my journey in my head, I must act.



Do pai now, 2013

Digital print on A3 100gms stock
(The original is acrylic on canvas 1210 x 1210mm)

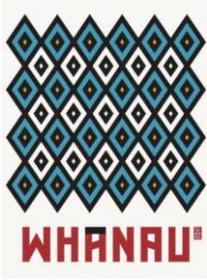
In my journey of trying to develop my faith, I must act by doing good (pai) to others. This is not conditional on them being nice to me, but rather do good, even if the recipient is undeserving and when others may never ever know you did it. Don't do it with the expectation of getting something in return. Just do pai now!



The teka tika continuum, 2019

Digital print on A3 100gms stock
(The original is acrylic on canvas 910 x 1210mm)

Teka is lying, lies or being false. Tika is completely and wholly the opposite; it is to be true—someone with integrity. I noticed the subtle difference in these words and the first word on this picture is TEKA, but it is trying to disguise itself by trying to make the E look like an I. A classic move for someone who is not being true. The other words along the way to the bottom to the resolute TIKKA, are words that move from a place of great unpleasantness, changing to being true – or to a place of integrity. Think of those classic bullies, that no one stands-up to and they are encouraged from the side lines by others. Doing nothing about injustices, makes you an accomplice. At the other end of the continuum there is the word AU, which means: me, I, myself. I put this here, because sometimes showing integrity is very lonely and others can turn on you. The move from tika to teka can be instantaneous. Kia tika!



Whānau, 2010

Digital print on A3 100gms stock
(The original is acrylic on plywood 1200 x 1200mm)

This is my take on the tukutuku pattern *pātiki*, meaning flounder. This pattern, represents prosperity, plenty, flourishing. *Whānau* means family, but not in terms of a traditional family unit, but all of our ties. This is a representation of my whānau. It represents me in the middle and my whakapapa (genealogy) both ways, my *tūpuna* (ancestors), my contemporaries (brothers, sisters, cousins, cousin's cousins) and my kids and mokopuna (grandkids – hint, hint—for my kids). This also reminds me of the promise made to Abraham that his children would number more than the sands of the seas and the stars in heaven. It is a reminder to me that God does not break His promises. Remember that Abraham didn't have kids until he and Sarah they were in their old age. This would have left me wondering about what was going on with that promise. But that's about me, I am impatient. Ask my kids.

We have six kids and each of them are my stars. Remember the actions to Twinkle, Twinkle Little Star when it comes to the word 'diamond', this is depicted in the *pātiki* pattern and that each is a diamond sent from heaven.



Tēnei au, 2022

Digital print on A3 100gms stock. This pattern is taken from one of my pou (acrylic and vanish on macrocarpa on metal stand, 1090 x 190 x 50mm. Base 200 x 160 x 6mm).

This is saying that you are here and will do whatever needs to happen. The black shapes represent water and mountains and are about the challenges that each of us face and if you are able to work through those, you will be rewarded, as depicted by the stars. These aren't instant rewards - would be cool if they were, but I believe that this tests our resolve to do the best, regardless of whether we recognise the rewards. This is also a depiction of the story of Father Abraham and the promise made to him. When I see a tukutuku panel, I see that promise realised in every stitch, each stitch is a person, connected to another, and another..



Ka puta te ira tangata, 2022

Digital print on A3 100gms stock. This pattern is taken from two of my pou (2 x acrylic and vanish on macrocarpa on metal stands, 1090 x 190 x 50mm. Base 200 x 160 x 6mm).

The point of this pattern is to remind us that we are all connected, not just as the family-of-man, but also our connection to the environment. So, it is time to act like it. Our story of how we came about through the separation of Papatūānuku and Ranginui, for me shows heartache and trauma, and so, we have the responsibility to live better, unselfish lives, otherwise their separation means nothing. We honour Papatūānuku and Ranginui when we try to put aside differences to work together. We don't have to agree on all things.



Ngā Pākarekare, 2022

Digital print on A3 100gms stock. This pattern is taken from one of my pou (acrylic and vanish on macrocarpa on metal stand, 1090 x 190 x 50mm. Base 200 x 160 x 6mm).

Even the smallest pebble tossed into the ocean causes ripples. Do not think that what you choose to do is independent of consequences to others and the environment. *Kia tūpato!*



Mārena, 2022

Digital print on A3 100gms stock. This pattern is taken from two of my pou (2 x acrylic and vanish on macrocarpa on metal stands, 1090 x 190 x 50mm. Base 200 x 160 x 6mm).

When we stand to give our pepeha (kinda like where we are from), this is to connect us to others (we were cool even before Facebook!), we, amongst other things, acknowledge our awa (river) (or moana, lake, sea). This is my symbol for the bringing together of two individuals, with our rivers (our pasts, our whakapapa), uniting and becoming one awa. Your awa, my awa, become our awa. Relationships, like a river, has calm spots, spots that are great for swimming, fishing, etc and parts that are dangerous. Be mindful of what you say and what you do, it can change that calm part of the river into a torrent, in less than a second. The tukutuku values here are very important in all relationships.



Ngā tukutuku o te kāinga, Pūmau, 2020

Digital print on A3 100gms stock
(The original is acrylic on canvas 600 x 1600mm)

One in a series of nine based on values that are important in a home. *Pūmau* (faith) and Rongo in this instance refers to whakarongo. Whakarongo is the four of the five senses, except for sight. Faith is to trust in your other senses and not the whole seeing-is-believing thing. The journey of faith is a climb into clarity and darkness, if we choose to ignore the other senses. The grouping of four lines represents whakarongo and the small red squares represent my ever want to just see the end right now, because I am impatient, and it is not a natural thing for me to trust the Lord. It's a reminder to not allow that to supersede the other senses when it comes to faith.



Ngā tukutuku o te kāinga, Inoi, 2020

Digital print on A3 100gms stock
(The original is acrylic on canvas 600 x 1600mm)

The importance of inoi (prayer) in the home. It is an acknowledgement that I cannot do things all by myself – I need help from a higher power. The name of this pattern is Our Heavenly Father. The black lines are people and their prayers going up to Heavenly Father. The blue lines are Heavenly Father's blessings that can come down upon us. The bottom black line is me in the action of prayer and the first lot of blue lines directly above me are immediate, existing or initial blessings, enlightenment, light or Heavenly Father's intentions towards me (us). If I leave it at that, then cool, I get these. But if I demonstrate greater sincerity and more sincere demonstrated intentions or yearnings in my actions (the second level of black lines), I have the potential, according to the will of God, to receive even greater blessings. By blessings I include further enlightenment. This pattern of seeking further or greater knowledge can continue. The black diamond in the top blue lines are saying that everything that Heavenly Father does is with us in mind, but from my perspective (the black lines at the bottom), I can't see that and sometimes it just looks like that the Heavenly Father is being stink and mean to me. Think about your own kids, sometimes when we show love, our kids just think we are being stink to them.



Ngā tukutuku o te kāinga, Rīpenetātanga, 2020

Digital print on A3 100gms stock
(The original is acrylic on canvas 600 x 1600mm)

This is not a pattern I made up, but is based on Roimata Toroa, the tears of the albatross. This talks of sorrow, regret. *Rīpenetātanga* is repentance. I have made it red because of the prophet Isaiah said that the Atonement of Christ had the ability to change our sins from scarlet to wool. The process of repentance is not a point A to point Z, it requires removal of aspects of my life that are not helpful and damaging to myself and therefore to those I love most. Over time, I can change and move to greater clarity and cleanliness.

For me the process of repentance, sincere, heartfelt repentance always includes tears because of a recognition of something I have done was wrong. The promise is that the stain will be removed. But the memory of my wrong choice remains, but that is a reminder to us to not do it again. There is wisdom in the memory of wrong choices. Faith is an important precursor to repentance which helps you to trust the true repentance process.



Ngā tukutuku o te kāinga, Muru, 2020

Digital print on A3 100gms stock
(The original is acrylic on canvas 600 x 1600mm)

Muru (forgiveness) is a journey, and we decide how long and drawn out it is. Forgiveness is freeing for the forgiver even if the perpetrator is unrepentant. The pattern, Huka korio depicts rapids and shows that forgiveness is a process. I have had two friends drown in rivers and it forever changed my and their families' lives. Forever. As you forgive, people can live through this process and move into the calmer, relaxing water. But even that is dependent on the environment at the time. Now, forgiving is not forgetting. They are different and need to be. To forgive completely does not mean you have to forget. When trauma happens, we have to come to a new normal. Remembering is a protection to our new normal.



Ngā tukutuku o te kāinga, Kauuananu, 2020

Digital print on A3 100gms stock
(The original is acrylic on canvas 600 x 1600mm)

To respect (kauuananu) someone else does not mean we need to agree with their views. We can still work with them and even have strong meaningful relationships. The name of this pattern is Hohou i te Rongo or making peace. This is what we do this when we hongi. Hongi (joining our noses by pressing them together) is the action but making peace is what we are doing.

The black shapes are the shape of noses with our breath mingling.



Ngā tukutuku o te kāinga, Aroha, 2020

Digital print on A3 100gms stock
(The original is acrylic on canvas 600 x 1600mm)

The name of this pattern *Ngā Hihī o te Aroha* is the sun's rays. My inspiration for this pattern came from times of walking through bush in the crisp mornings and then walking into these rays that beamed through the trees. The effect is immediate. The coldness in my tinana (body) begins to defrost and warmth permeates into me, my body straightens, and strengthens and I am renewed. Love does this.

The light permeates from one source, be it from the Lord, from your parents, your significant other and from yourself. Like the sun, love lasts forever. Now I don't know scientifically if the sun will last forever, but for this point, it does. True love lasts forever. It does not mean that it will always feel like the light is permeating you. We are imperfect beings; the important thing is that we must continue to work at it. Look at the each of these tukutuku panels, we need to work at all of them for love to have the power to truly permeate into ourselves and to be a vessel to permeate into others.



Ngā tukutuku o te kāinga, Ngākau Aroha, 2020

Digital print on A3 100gms stock
(The original is acrylic on canvas 600 x 1600mm)

The *pūpūharakeke* is a giant snail and is a kaitiaki (protector). When other tribes would try to attack the *pūpūharakeke* would sing out in warning. So, they may not have sung like Whitney Huston, but when intruders would approach, this alarmed them, and they draw back at such great speed into their shells that the air squeezing sounded like a balloon squealing. The lines of the pattern are the silver trails that snails leave. The black is that the environment is dark around those that we must demonstrate compassion with and alongside. The broken line in the middle is me, you or whoever, that needs acts of compassion. The line either side is those next to you, supporting you and the other line is the Saviour Jesus Christ. Both support us to as far as we need and allow us to continue on to grow, but always there, in the wings. You need to ask.

Compassion is needed in families and between partners. Without compassion families would be broken all the time, relationships could not last, they would be fraught with conflict. It is coupled with forgiveness and repentance – actually all of the tukutuku here.

WHAKAMAHI



WHAKA-KOTAHI

Ngā tukutuku o te kāinga, Whakamahi, 2020

Digital print on A3 100gms stock
(The original is acrylic on canvas 600 x 1600mm)

The name of this pattern is Whakakotahi or working together with the purpose to unify. The bigger, main orange triangles/arrows in the middle are my wife and I. We are of the same mind, neither better than the other and we are working towards a space of unity. We don't have to agree on everything. How I hang out the clothes is different to my wife. We brush our teeth differently. But there are some things that do matter, those things we must work on together on to be in one heart and one mind. Sometimes we have to discuss how we are going to approach the kids, so we come in a united front.

The blue arrows are our six kids and we would like them to work together with us. In time they will have their own families and our hope is that they will carry some of the values we have tried to instil in them to their own homes and their kids. And the black arrows are the next generation, our mokopuna. We want these values to continue. We have family traditions; they will use some of ours and/or create new ones.

PAREKAREKA



TE WHAI
WAWE-
WAWE
A MAUI

Ngā tukutuku o te kāinga, Pārekareka, 2020

Digital print on A3 100gms stock
(The original is acrylic on canvas 600 x 1600mm)

You know the saying; all work and no play makes Jack a dull boy. *Pārekareka* means to have fun! Te Whai Wawewawe a Maui are the string games we all use to play. Fun doesn't have to be fun all the time. I have a theory that if you buy those flash coffees at the shop all the time, then pretty soon those flash-as coffees will start tasting plain and won't be good enough and you will be on the lookout for something even better. You gotta have more of the homemade Milo to appreciate the McCafé hot chocolate. You can't have brought hot chocolate the whole time because even that starts tasting like a yuck one you make at home. To appreciate fun, you can't have fun all the time. Sorry 'bout that kids!

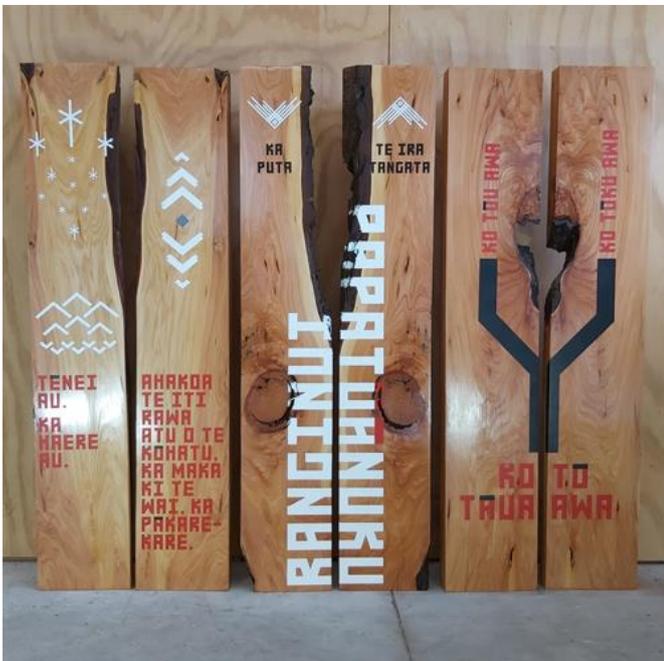


Image of the six pou (acrylic and varnish on macrocarpa)