

## A PILGRIM'S GUIDE

**“TE PAEA”**

**NGĀ TAMAHINE A TE KĪNGI:  
HE KŌRERO MŌ NGĀ TUAHINE E RUA  
THE KING'S DAUGHTERS: A TALE OF TWO SISTERS**

# “TE PAEA”

## NGĀ TAMAHINE A TE KĪNGI:

## HE KŌRERO MŌ NGĀ TUAHINE E RUA

*Te Whare Karakia Kaumātua  
ō Hone Tapu*

*‘Old’ Saint John’s,  
past to the present.*

*Heart wood and shingle,  
glass and candle.*

*Prayer soaked rimu,  
grain transfigured.*



*Sentinel spire,  
ship of faith.*

*You hold your story  
of the land.*

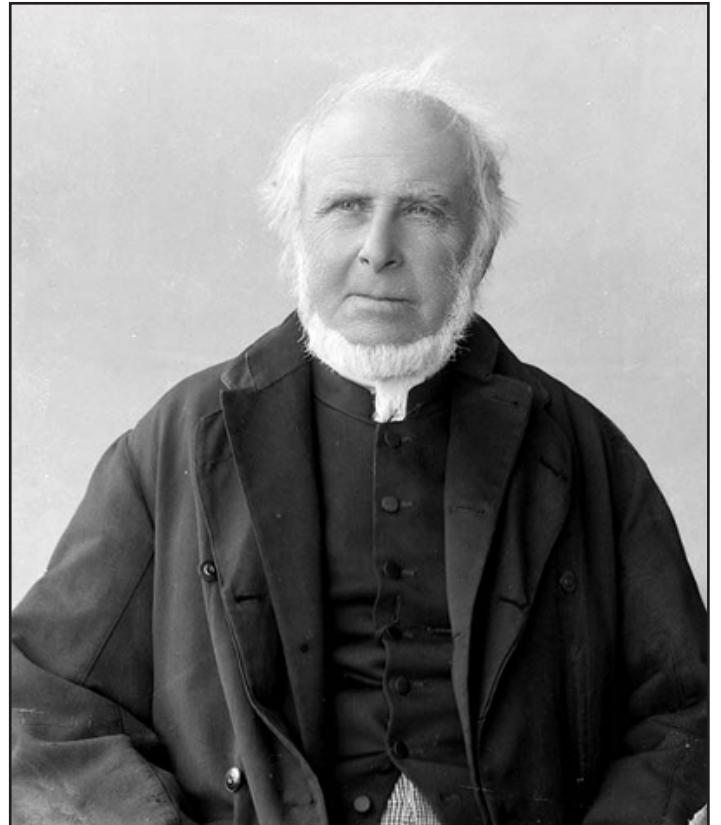
An 1850’s photo portrait replica graces the chancel of Te Whare Karakia Kaumātua o Hōne Tapu, ‘old’ St John’s Church Te Awamutu, presenting Irihāpeti Te Paea (Hahau) 1820-1900. Irihāpeti was identified by her descendants as a daughter of the first Māori King, Pōtatau Te Wherowhero. He belonged to the senior chiefly line of Ngāti Mahuta, and was descended from the captains of the Tainui and Te Arawa canoes. One document describes Irihāpeti as Pōtatau’s favourite.

Pōtatau was anointed with the bible as a monarch in 1858 by Tarapīpipi Te Waharoa, Wiremu Tāmihana; the great Ngāti Hāua paramount chief, statesman, prophet, and Anglican mission host. The inspiration for this royal vocation was taken from the biblical book of Deuteronomy chapter 17.

Irihāpeti’s mother was Hinepau from Ngāti Pukeko, a high born chieftainess from Whakatane. It is thought that Pōtatau Te Wherowhero erected a large carved monument at the Rarera Pā, near Otāwhao now on the border of Te Awamutu, to her memory when she died. This chiefly monument was attributed in an 1844 lithograph to ‘Irihāpeti’, but is now associated by some whanau descendants with her mother; Hinepau. Irihāpeti would have venerated it.

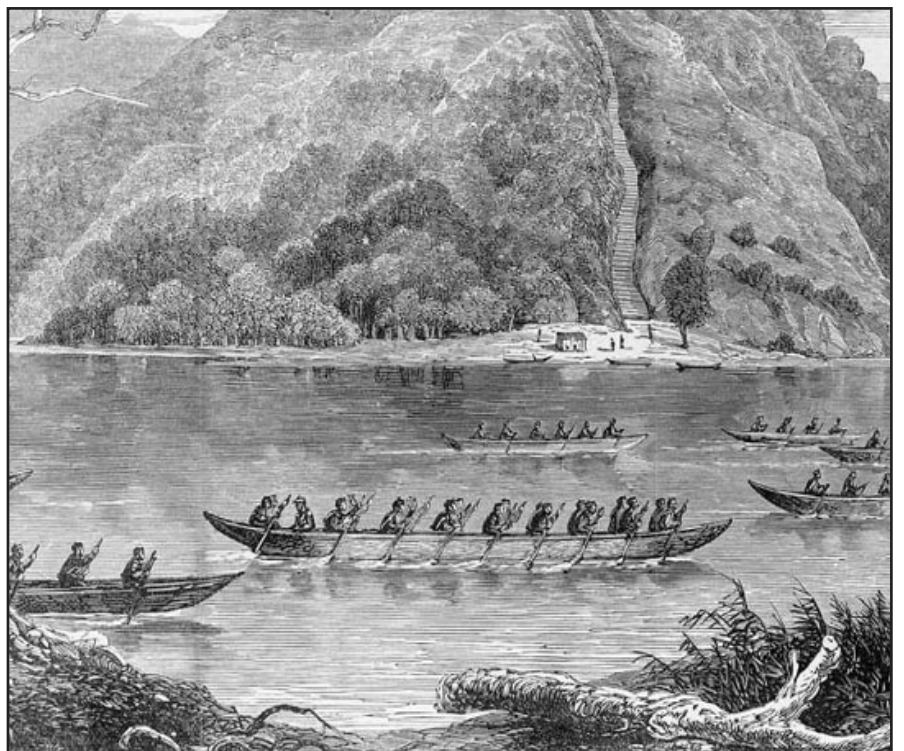


Irihāpeti married John Mackay in 1838 at the age of 18, having met John through an early diplomatic visit to Auckland with her father Pōtatau, then a paramount chief.



Irihāpeti, John, and all of their twelve children were baptised by Bishop George Augustus Selwyn in the 1840 period of the first Anglican missions in the Waikato tribal area. The children attended Anglican mission schools initiated by the Revd Robert and Susan Maunsel CMS who were based at Tuakau and were prepared for baptism by him.

Robert and Susan's sensitivity to the justice issues Māori faced through the nineteenth century colonisation process, came in part from their total immersion in Māori language and tikanga. Because Robert was fascinated as a scholar and pastor by Māori folklore and idiom, he developed a respectful understanding of the Māori world.

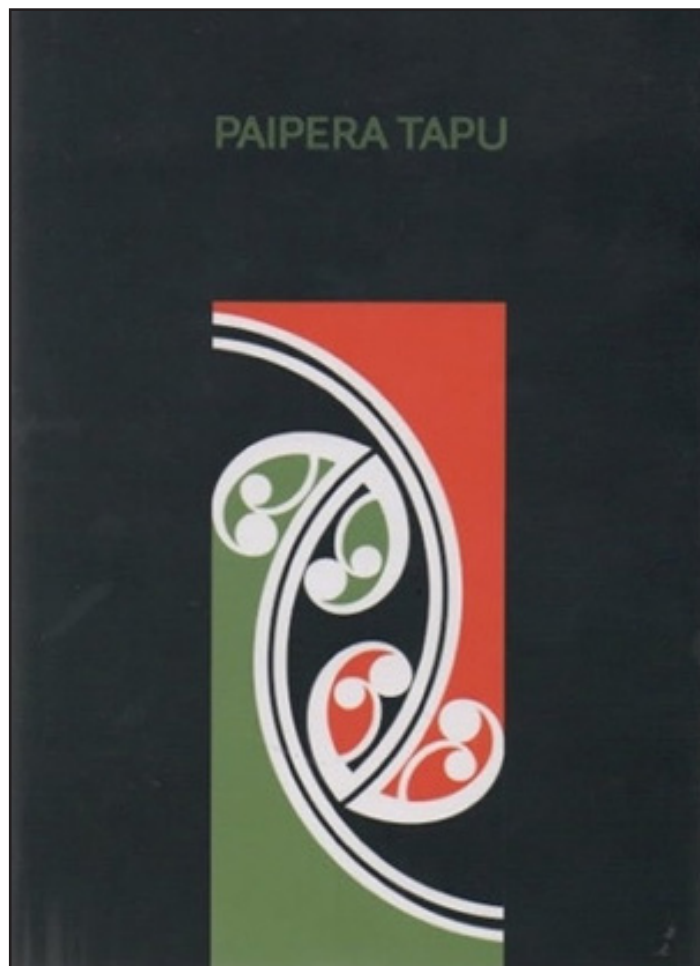


When Robert saw the Māori community being oppressed by injustice he felt it keenly. He sought to offer a Māori translation of the bible that was worthy of the best of Māori linguistic finesse. One of the reasons for early Māori fascination with the biblical texts was the class of its wording: te reo rangatira, the chiefly language. Judith Morrel Nathan, describes the major Māori linguistic and cultural work of his life:

*“...Maunsell also continued to work on revisions of a Māori translation of the Bible, work which he had begun in the 1830’s. An exceptionally able linguist, he had never missed an opportunity to discuss idioms with learned Māori and to record usages which were new to him. In 1842 he published Grammar of the New Zealand language. The following year, in a fire which destroyed the Maunsell’s house, he lost the manuscripts of a dictionary and translations of the Old Testament. The dictionary was never restarted, but he resumed work on his translation of the Old Testament from Hebrew into Māori, and the project was completed in 1857.*

*In addition, he helped to revise the whole Bible for editions in 1868 and 1887, and also the prayer book. He was awarded an honorary doctorate by Trinity College Dublin for his work.”*

Irihāpeti and her whanau would have been introduced to a biblical education from some of Robert Maunsell’s texts and methods.



The fire at Kōhanga must have been devastating at many levels for Robert, to lose the work of half a lifetime, so carefully scribed and meticulously carried out. And yet Robert began again. Robert and Susan were the supervising Missioners for the Revd Benjamin and Harriett Ashwell CMS, the first Anglican missionaries at Pīrongia, which is now part of the parish of St John Te Awamutu. Benjamin and Harriet had lived and worked with Robert and Susan at Tuakau previously.

Irihāpeti's whanau support for the first Anglican mission schools through her children and grandchildren, all being descended from Pōtatau and Hinepau, would have had a significant role model effect on other whanau in a rapidly growing church community. Irihāpeti and her whanau were described as:

*“Warm, gentle and generous people, quietly going about their business of raising their families while helping others.”*

Irihāpeti's photo in the chancel is one of the few known formal portraits of an influential Māori lay Anglican from this time, probably taken in early widowhood after John Mackay's death by drowning. She later married Sam Joyce with whom she had three more children. Irihāpeti helped foster and is representative of the first largely Māori congregations and mission schools of the Waikato, and also the Otāwhao, Te Awamutu birthplace of her father the King. Her half-brother Tāwhiao, the second Māori King, resided at Whatiwhatihoe at the foot of Mount Pīrongia, for many years.



Irihāpeti's half-sister, Te Paea Tīaho Pōtatau was also a well-known daughter of the first Māori King, Pōtatau Te Wherowhero. Te Paea Tīaho, known to the pākehā community as 'Princess Sophia', carried out a number of Kīngitanga initiatives for a clear assertion of rangatiratanga, chiefly rule, as well as moderation and peace, during the military tensions of the 1860's colonial era.

One of these, influenced by her sister and others, was the placing of her mana on the church of St John at Te Awamutu in 1864 to protect it during the uncertainties and tragedies of the New Zealand land wars. The two sisters would have conferred about this; Irihāpeti from the perspective of a high born bicultural Anglican family, and Tīaho who wasn't married with children, from the perspective of the Kīngitanga itself.

*Irihāpeti's photo hangs in the chancel in tribute to her representative and iconic place in the whānau life of the early Anglican church communities in the Waikato Maniapoto area.*

*The survival of the early Anglican mission and this church building are in large part due to the influence of the royal family to which both these wise women belonged.*

Their identical name “Te Paea”, derived from the biblical concept of Holy Wisdom, or ‘Sophia’ in Greek, ‘Paea’ in Māori. Te Paea is the principle behind ‘lady Wisdom’ in the Old Testament and the wisdom of the teachings of Jesus, as well as Jesus’ own identity as the Logos or ‘Wisdom’ of God in the New Testament.

Irihāpeti’s first name, as an adopted Christian name, is almost certainly inspired by the name Elizabeth from both the New Testament, and Queen Elizabeth the first (1533-1603), a well-known Anglican royal figure. In the gospel of Luke chapter 1, verses 46 to 55, Elizabeth the mother of John the Baptist, greets Mary the mother of Jesus when both women are pregnant with the lives that will come to transform the world. Queen Elizabeth’s name similarly echoes this biblical precedent and her reign in England is associated with the formation of 16th century Anglican identity: something that Anglican mission education would have taught.

*When a pilgrim views the Irihāpeti portrait in the church, sensing something of her faith and aroha, they are looking at an iconic witness to wisdom and mana.*

*In the name ‘Irihāpeti Te Paea’ there is an echo of some of the key themes of the biblical message of redemption, wholeness and hope.*

*The rainbow over Waipā below, images the biblical covenant of hope, as well as Uenuku, the ancient and venerated rainbow whakairo, sacred carving, lost in battle around 1780, and rediscovered in 1906 in nearby lake Ngāroto.*



Taking or being given a new and biblical name often happened when people in the nineteenth century Māori community were first baptised, or wished to identify with a biblical person and their vocation, from the newly discovered written Māori of the Paipera Tapu, the Holy Bible.

This is the custom observed by the great Ngāti Maniapoto paramount chief of this tribal area, Manga Maniapoto. Manga Maniapoto adopted the name 'Levi' from the bible, making himself known in Māori as 'Rewi' Maniapoto. The biblical book of Genesis associates Levi and his descendants with tribal leadership, priesthood, prophecy, and political power.



Manga, born in 1807, and his people, had welcomed and hosted the first wave of Christian mission in 1839, including shared fruit and vegetable market gardening at Otāwhao, Te Awamutu and Rangiaowhia in the 1840s.

In 1878, 14 years after the New Zealand land wars were over, Manga Rewi Maniapoto reached out again to partner with the Christian and wider Pākehā community, following a period of seclusion and consolidation.

Manga, his people and all those iwi with King Tawhiao Tūkaroto Matutaera Pōtatau Te Wherowhero near Otewa out of Otorohanga, had re-grouped in what came to be called 'the King Country'.

Manga Rewi Maniapoto died in 1894 and is buried in Kihikihi; a carved memorial tomokanga, gateway, marks the site of his house and grave. A flag in tribute to him and his people hangs in old St John's church.

Irihāpeti Te Paea died in 1900 and was buried on Taupiri mountain, the Ngāti Mahuta resting place of the Māori monarchs and their relations.



**“Whakawhetai tonu ahau ki a koe,  
Whakamoemiti tonu ki a koe, e te Atua o ōku mātua,  
Nāu nei hoki i hōmai he whakaaro nui, he kaha ki ahau,  
a, kua whakaatu mai nei koe ki ahau  
i ngā mea i īnoi ai mātou ki a koe,  
ka whakaaturia nei hoki e koe te mea a te kīngi ki a mātou**

**Thank and praise you, God of my ancestors:  
You have given me wisdom and power,  
you have made known to me what we asked of you,  
you have made known to us the dream of the king.”**

Daniel 2:23



*Pilgrimage lections for Irihāpeti te Paea Pōtatau*

*Te kupu o te rā, Sentence Proverbs 4: 6-7*

*Kaua ia e whakarērea, ā, māna koe e tiaki;*

*Arohaina ia, ā, māna koe e mau ai.*

*Ko te whakaaro nui te tino mea:*

*Nō reira whāia mōu te whakaaro nui,*

*ā i ōu, whiwhinga katoa, kia whiwhi koe ki te mātauranga.*

*Do not forsake wisdom and she will protect you, love her and she will watch over you.*

*Wisdom is supreme, therefore get wisdom,  
though it cost all you have, get understanding.*

*He karakia Whakakao, collect*

*“E te Atua o te kaha me te aroha noa,*

*Korōria ki a koe mō tāu tamāhine, mō tāu pononga a Irihāpeti Te Paea.*

*Korōria ki a koe mō tōna whakaponu, tōna tūmanako, me tōna aroha.*

*Whakatata mai ki a mātau i tēnei wā me tō mātauranga tapu,*

*i roto i o mātau whānau, i tō mātau hāhī, kia rite ki tō whakatatanga ki a ia.*

*I tēnei rā, otirā i ngā rā katoa. Amine.*

*God of all grace and power,*

*Glory to you for your royal daughter, your servant Irihāpeti Te Paea.*

*Glory to you for her faith, her hope, and her love.*

*Come to us now with your holy wisdom*

*as you came to her,*

*within our own families and within our church.*

*This day and all our days. Amen.”*

*Psalm: 139*

*Readings: 1 Samuel 2, 1-10, Acts 16; 11-15, 4, Luke 1: 46-55.*





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*This article for pilgrims is written in complementarity with the “Te Ara Wai” local history story boards and apps produced by the Waipā District Council. It is a work in progress and seeks to respect the variety of voices that speak into this history.*

