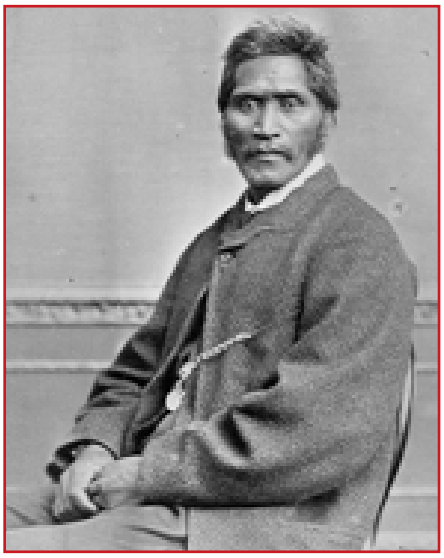


A PILGRIM'S GUIDE

TĒTAHI HIKOI TAPU

A PILGRIM'S GUIDE TO THE PAPA KAINGA OF TWO SAINTS OF NGĀTI HĀUĀ

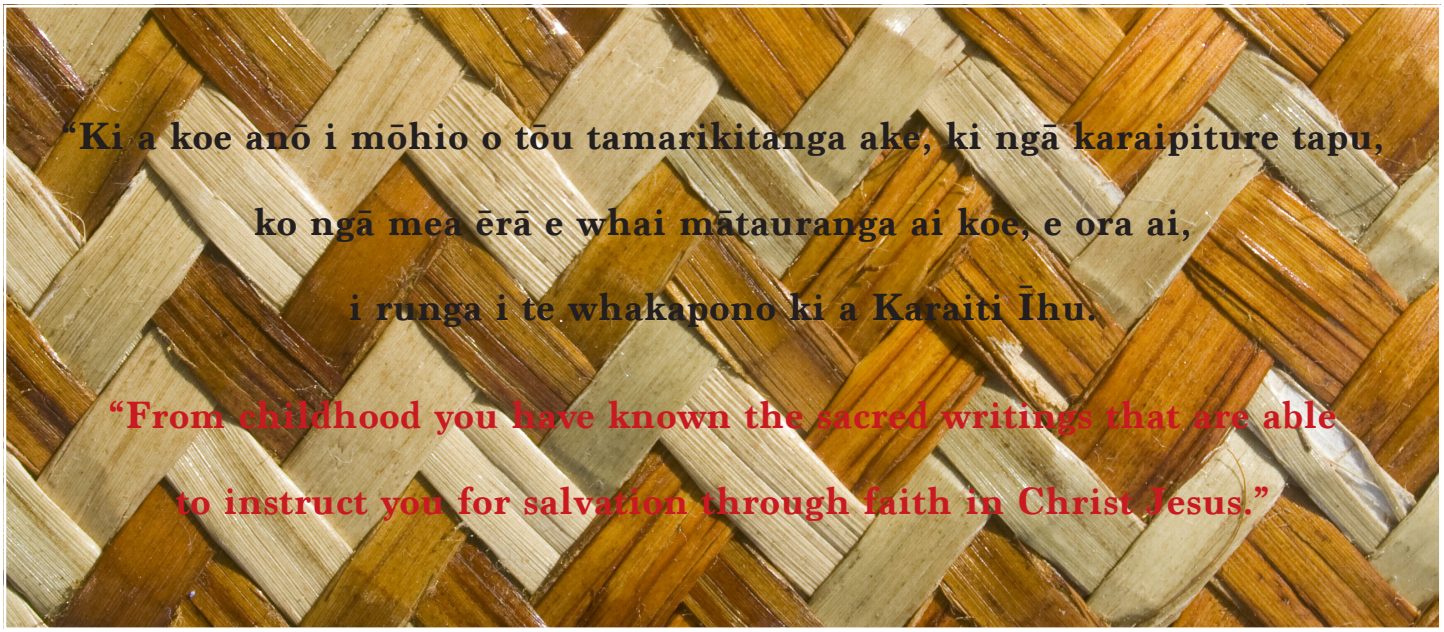
TARAPĪPIPI TE WAHAROA, WIREMU TĀMIHANA & TĀRORE OF WAHAROA WITH WIREMU NGĀKUKU

In an open field just outside the Piako village o Waharoa there is a small grave surrounded b a white picket fence. A white cross adorns th resting place of a twelve-year-old girl who wa martyred nearby in the year 1836. Around this grave]vP šZ šŒ]š]}v o •]š }(š W }(D š u š v i vš š} š • šš o u vš }(d ‰]Œ]]v ‰Œ been ordinations and many pilgrimages over th Ç Œ•X •š Ç šŒ] lo }(‰ }% all sorts, make their way to this place. Why?

dZ v u }(šZ P]Œo]• d Œ bearing Te Rongopai a Ruka, the Gospel according š} ^]vš >µl]u}DP}•Œ]ZU Œ }Áv EP ‰ }‰o v šZ ‰ }‰o }(d µŒ about the age of seven she had been taught to Œ v Á Œ]š D }Œ] šZŒ}µTeP Z Rongopai a Ruka, the first gospel and the first ever }}l š} šŒ v•o š v]•šŒ] µ o vPµ P X , Œ šµš}Œ Á • Z Œo ZµŒ Z D]••]}v ŒÇ ^}] šÇ ÁZ}U o(Œ E •]šš Œ}ÁvU Z •š o šZ D š u š W]v íôïñX

Although this educational mission only remained for a year and closed for safety Œ •}v•U]š o •š o}vP v}µPZ (} À ŒÇ o ‰µ‰]oX d Œ}Œ [• P , µ ‰ Œ u}µvš Z] (d Œ ‰c‰]% v ‰š]• Á]šZ šZ v u t]Œ uµ Z o Œv š} •‰ lU Œ v Á(• Á oo • µ• ÁŒ]šš v D }Œ] š} P d u]Z v o š Œ u šZ PŒ š • writer and statesman of the country as a whole in the nineteenth century.

d Œ}Œ [• (šZ ŒU t]Œ uµ EP lµlµU u š Z]•š v o Ç v }µŒ P d Œ}Œ š} Œ v v ŒŒ š šZ v Ár(}µv (a]šZÁX}µš P šZ Œ š} o]•š v š} šZ PŒ š ‰}]Pv v Ç v v}À ošÇ }(šZ % ÁZ] Z Á Œ Œ]š (Œ}u ÁŒ]šš v D }Œ] (}Œ šZ (]Œ•š š]u X /š (•]v š]}vX dZ • }v ‰]•šo }(d]u}šZÇ Z ‰š Œ ïU À Œ• íñ µ š]}vW



In Te Rongopai a Ruka there is a clear emphasis on Jesus through middle eastern eyes: cultural studies in the gospels has been crucial in drawing out the dramatic cultural and linguistic creativity and impact of the parables in their Aramaic language telling by Jesus.

The author of the gospel and the community that received and worked with his writings, placed a special emphasis on a practical and down-to-earth The parables, in particular, seem to be very clear love. This way of communicating a new faith had its own drama and immediate effect.

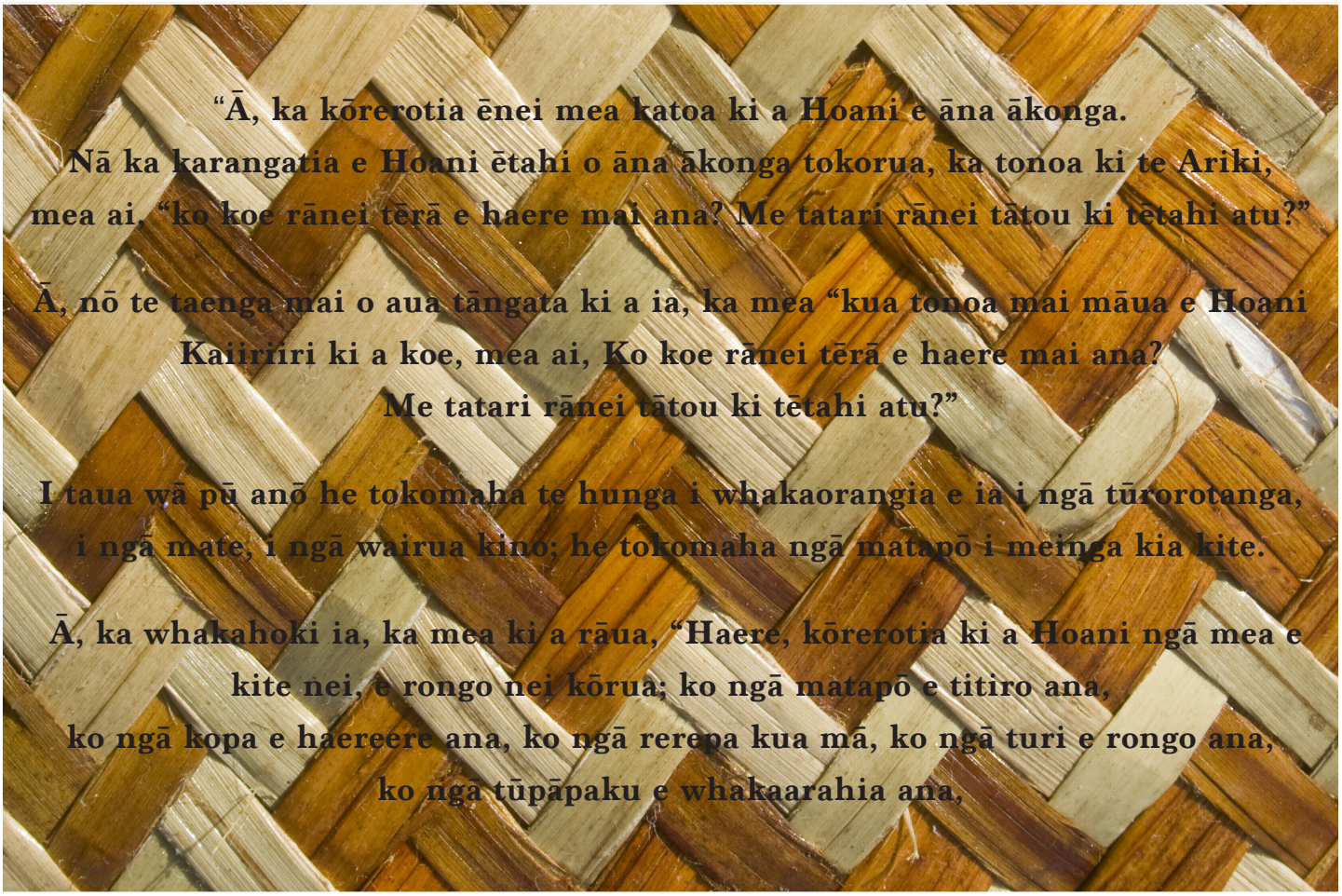
It has been argued that, with this in mind, there thinking and living and the Aramaic language and listening audience could well have had parallels with the first dramatic gospel messaging by parable of Jesus of Nazareth 1900 years before.

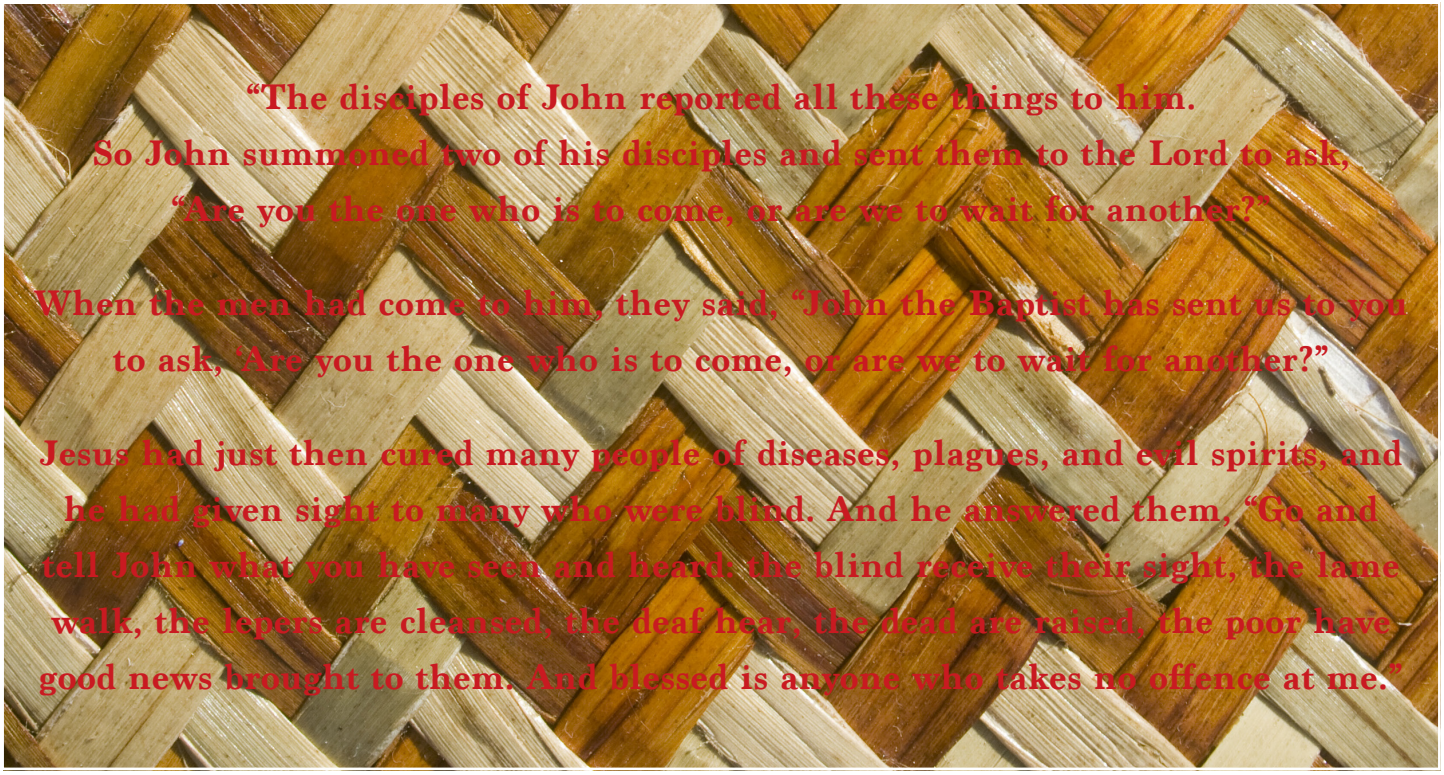
The parable of the great feast in Luke 14:15-24 could well have resonated immediately with

The parable of the prodigal son in Luke 15:11-32

The parable of the sower in Luke 8:4-15 could well have resonated with a people who depended on their very sustenance from the

It has also been argued that there is a significant linguistic parallel between the two languages in their development and integrity, of speaking. In both languages there is no word for 'thing' as a noun, designed as greater than the sum of its parts and is oriented. The emphasis is on what is happening rather than defining moments with a language, an individual, a happening and a action rather than a more philosophical turn of message, are all deeply interdependent in the here and now.
in the action, in what is happening, rather than a detached description of the categories involved.





The way of thinking here is clearly verb treasure with a life of its own, from hapu to hapu orientated, based on what is happening and v]Á] š}]Á]X /š Á • }(š v Ç š Z]v š Œ Œ o š]}v•Z]‰ }(Z ‰ ‰} Œ] v DP } Œ] v ‰ Œ v} š Æ • š • X /š[• o•} o Œ Æ u‰o }(šZ >µl v u‰Z •]• }v healing and wholeness as the central reality of the u]••]}v }(šZ D ••] ZU v šZ]v }u]vP <]vP }u }('}]v Z Œ]•šX

t Z v t]Œ uµ d u]Z v U EP lµlµ v d Œ}Œ v Œ Œ š ‰ Œ š• }(>µl [• P}•‰ o]v D }Œ] š šZ D š u š W U]v š}š oo Ç Ç D }Œ] (}Œ D }Œ] }v š Æ š U šZ u •• P Á}µo Z À Œ •}v š]v thought form as well as its appeal to a new form of compassion and hope.

d Z]• o•} ‰ Œ š o Ç Æ‰o]v• Á Z Ç d Z}vP}‰]U šZ '}•‰ o]š• o(U À v šµ oo Ç •‰ Œ •} ‹µ] lo Ç v •]o Ç Œ}•• vP /Á] D }Œ]U šZ D }Œ] šŒ] •U oo }À Œ }š Œ} U }(š v Ç}v W l Z u] š]}vX d Z}vP}‰] • u š} •‰ Œ • š }vP v

The process closely resembled the natural scattering of seed on good soil, as the parable of the sower describes it in the gospel according to Matthew chapter 13 verses 1 to 20 and the gospel according to Mark chapter 4 verses 1 to 20.

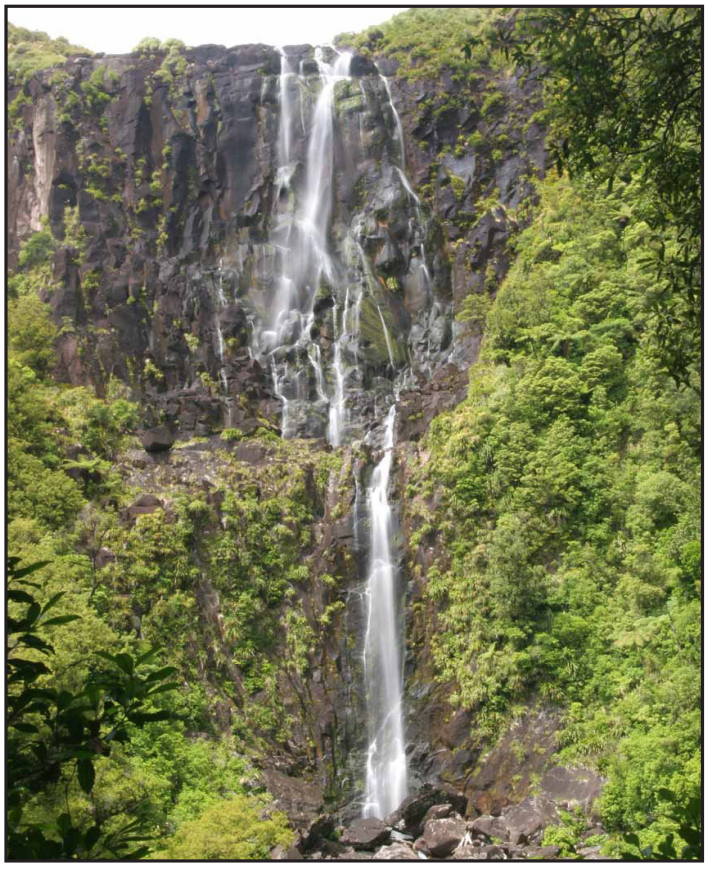
There are some parallels with this kind of fruitfulness in the story of another gospel-bearing

a mission in Whakarewarewa where she honed her education and faith-based skills.

Z}šµ šZ v ŒšµŒv š} Z» š] }v •• < šZo v }Ço U ‰o vš] šZ P}•‰ o u}vP•š EP š] Z}vP}X š} ^]vš D šš Z Á Z ‰š Œ íï gaspel appeal must have been operating as at Wa šZ P}•‰ o }Œ]vP š} ^]vš harda; the mission flourished and resulted in many ^]vš >µl Z ‰š Œ ô À Œ• • ð sion house, which is there for the same purpose to this day. A church building had also been planted in íõíóX Z}šµ[• (šZ Œ[• PŒ À o] • a fitting monument.

P]Œ oU Z}šµ }(EP š] Z}vP} š P v Œ š]}v• o š ŒX Z}šµ[• (šZ Œ Eµu] < Œ Œµ d Zµ l Œ] š U šZ o} o EP] dµZ Z}šµ[• (U](• vš}ŒŒ š} u À Œ Ç](,µl Œ Œ vPo] v ']Œo•[^ Z}}šZ(}µŒP ZZV Œ•Z µo š]Œv u ŒŒ] v]v íõìïX &Œ}u šZ Œ •Z Á • ‰]š•]}v ‰ •• všv šš}µ Œ oo Ç v ((W v] , l]Á] ÁZ} ‰o vš vP ‰µ P}} • • }(šZ '}•‰ oU • (Œ

/v íôïòU šZ vP Œ š} d Œ}Œ v Z Œ (u]oÇ (Œ}u]vš ŒršŒ]
Z}š}Œµ]vš v•]( ] (}Œ šZ }uuµv]šÇ š D š u š v šZ ZŒ]•š
šZ D š u š u]••]}v (}Œ šZ • (Œ u]••]}v •]š š d µŒ vP X



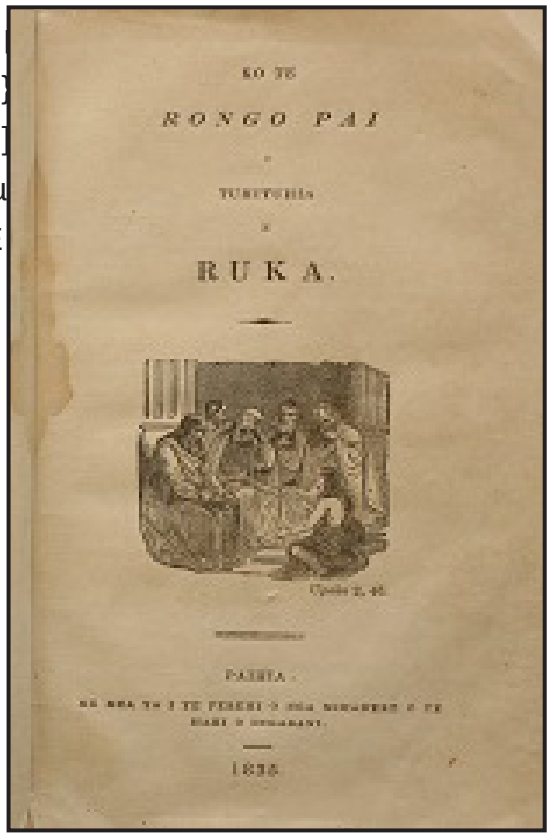
For All the Saints records the tragic story of what happened next:

^EP lµlµ v šZ D^ u]••]}v ŒÇ a party of children over the Kaimai Range. The journey took them to the Wairere Falls where they made camp.

The camp fire attracted a raiding party from Rotorua, led by Uita. Those in the camp responded quickly, and after some fighting the Œ]]vP ‰ ŒšÇ Á]šZ Œ ÁX /v š had been left where she had fallen asleep. When EP lµlµ v šZ }šZ Œ• Œ šµŒv (}µv d Œ}Œ Z v l]oo U •š mat.

^Z Á • šÁ oÀ Ç Œ• }o X , Œ> š šŒZU]uš Z]•o š Àv Ç Z]‰ Z µ o (š h
created a desire for utu, but at her funeral theš} Q š l]U }u]v P]v š} }v š š Á]
v Æ š Ç š D š u š U EP lµlµ ‰ Œ‰ Œ Z P(Œ}v•uš < ‰]š] /•o v U š
revenge, saying there had been too much Z µ‰ Œ Z U šZ P Œ š EP š] d}
bloodshed already and that the people should
trust in the justice of God.

Ripahau again was invited to read from the
^ Œ]‰ šµ Œ š} d u]Z v v Z]•
d Œ}Œ [• }‰ Ç }(šZ '}•‰ o }(D µš vZ d t Z]v Á Z]µX]v P šZ]• Á Ç šZ
Z]•š}Œ ÇX h]š Z š l v d Œ}Œ Œ• '}X•‰}Á À µ Œ U v]‰ Z Z µ Z }v o Ç
š š lU šZ]v l]v P]š u]P Z š }(disposal, and in time a desire for utu was sent back to
Á • µv o š} Œ U v]š o Ç Rotorua for more books. The book that was returned
Sometime later a slave who could read, named to them, now somewhat worn, was the Gospel that
Z]‰ Z µU Á • Œ}µP Z š š} šZ d‰ Œ X} Œ Œ µ •š} U šZ š]o o Á]šZ EP
people from the Gospel. This led to the eventual
Œ }v]o] š]}v }(h]š (The wa EP lµl
šÁ v EP š] , µ v d Œ Á o•}
v µ o ŒP oÇ š} EP lµlµ[• (}Œ P]
Œ ‰ vš v X /š]• •] šZ š šZ iµ
šZ }vÀ Œ•]}v }(d Œ}Œ [• l]o o Œ
peace).



/v š]u d u]Z v v D š v u
and Ripahau himself was converted. It is said that
d u]Z v v D š v š}}l d Œ}Œ [•
when they travelled to the South Island, preaching
the gospel of peace and reconciliation."

Œ Z }v o(Œ E •]š Œ}Áv[• Œ }Œ }(
îì K š} Œ íôïòU]• ‰oÇ u}À]vPW

“I buried poor Tarore, at the Pa. Those who escaped a like death, followed the corpse to the grave; around which were arranged the various groups, from the different native residences. After singing a hymn, and addressing the assembled party, Ngakuku asked me if might also say a few words; and on my assenting, he said, with deep solemnity of feeling – “There lies my child: she has been murdered, as a payment for your bad conduct. But do not you rise to seek a payment for her: God will do that. Let this be the finishing of the war with Rotorua. Now, let peace be made ..

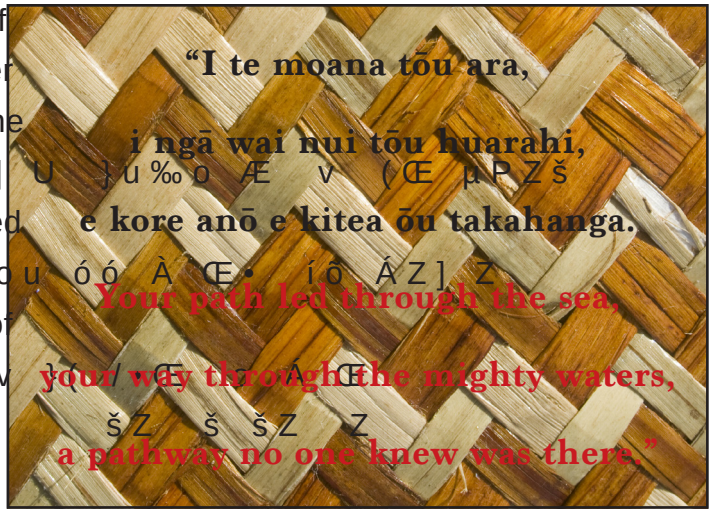
^ v / }µ š ÁZ}]š]• šZ š Z • P]À v ouv ••U Œ •]Pv š]}vU
expect little else than the wild tumult of unsubdued grief? Let those who treat the operations of the
,}oÇ ^‰]Œ]š µ‰}v šZ Z Œš • v] o (o U }µvš }v v šµ(
this day been privileged to witness. It was not insensibility on the part of Ngakuku for his feelings ar
naturally keen: it was not indifference towards his family, for he was fondly attached to his child. No
/š Á • šZ u v](•š š]}v }(,]• ‰}Á ŒU ÁZ}U u]•š šZ o}µ •š Z
ÁZ]•‰ Œ• š} ,]• Z]o Œ vU /š]• /U v}š (Œ] V ‰ U •š](

/š]• (}Œ šZ • Œ •}v• šZ š šZ Á}Œ • }v šZ ÁZ]š Œ}•• }À d

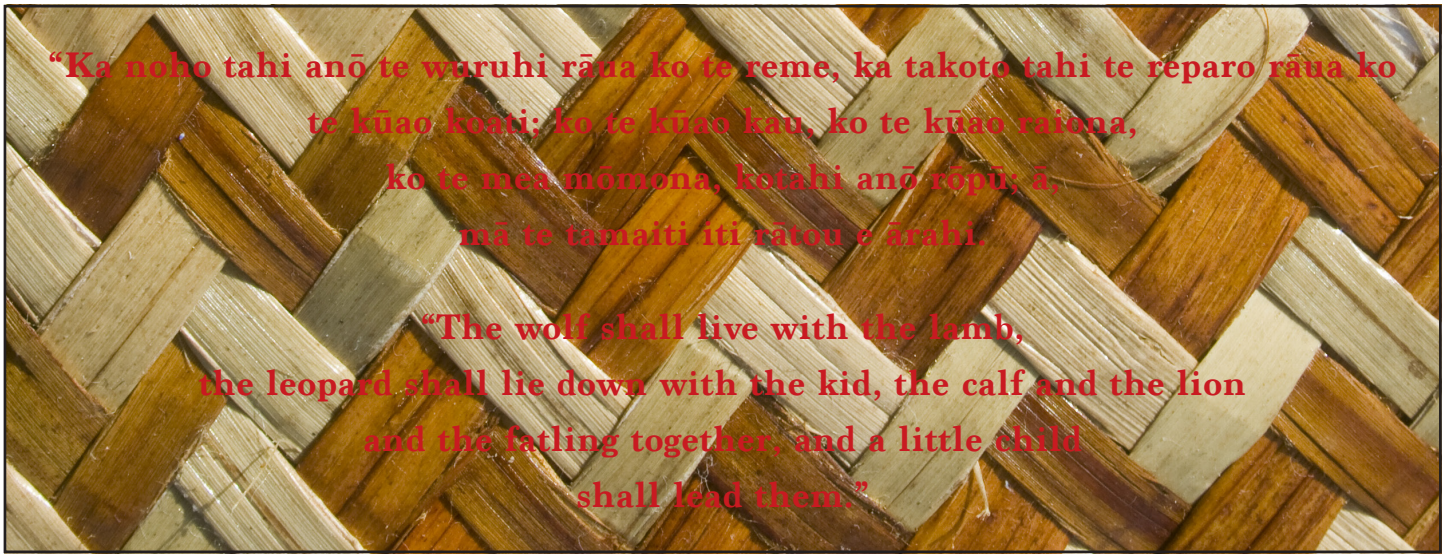
“Aged 12 years whose Māori Gospel of St Luke brought peace to the tribes of Aotearoa.
The daughter of Ngākuku of Okauia and great niece of Te Waharoa of Matamata.
She died at Wairere falls on 19th October 1836.”

This cross was placed at the grave in thedZ Œ]• }uu u}Œ š]À }}l •
‰Œ • v }(Zd Œ]l]vµ]U } d^š/}ÁŒ[ÇU}ŒZ][u]v íŒó]vXP d Œ}Œ U
Kv šZ Œ À Œ• •]]š Œ •W ^Zd}ZvP}‰}}] }[šZ]Z]šZ]vdP Zµl U š
became the seed of the church.” And from the‰µ o]•Z Ç šZ] o ^}] šÇ]v
P}•‰ o }Œ]vP š} ^]vš >µl]vZo‰š•ŒZ ŒÔ •À}Œ Ç]v D }Œ] v
íòWv^Yv P ‰$v] Z}l] š Œ vP š]ÁŒ šš ŒZP }}}šµŒš‰ X]vš]vP•U v šZ
Y &}Œ]š š} •µ Z • šZ • šZ š šZ }ŒvPvPu š}(Z]vÀšv>µl]• Á Œ]šš
belongs.”. D }Œ] v vPo]•ZX

This most poignant and powerful story of transformation challenges us all to never underestimate the grace and healing powers of the P}•‰ oU À v]v šZ u}•š šŒ P] U of circumstances. People of faith are reminded P]v }(šZ šŒµšZ }(šZ W• o remembered the liberating power of the grace of '} ÁZ v D}• • v šZ Z]o Œ v (P]v Á]šZ }‰‰Œ ••]}v v ^ W



d Œ}Œ [• •š}ŒÇ]• v}Á •Z Œ]v u vÇ ‰ Œš• }(šZ ZŒ]•š] v treasures, of the church in these islands. In the book of the prophet Isaiah, chapter 11 verse 6 there i ‰ZŒ • ÁZ] Z Z • }vš]vµ • š} u}À ( ]šZ }uuµv]š] • š} šZ]Œ }



TZ]• š Æš v ‰‰oÇ š} vÇ ‰ }‰o • ÁZ} Œ š Á ŒU ÁZ C longstanding enemies. The message includes the meaning that one born to bring peace, even a Z]o U Z • Ç šZ PŒ }('} šZ ‰}š vš] o š} u l ‰ šZÁ Ç] sharing and outpouring of their own life.

dZ]•]• ÁZ š u]vš} šZ Á}Œo Á]šZ šZ D ••] Z (š Œ Z] EP š] , µ]v šZ u •• P U šZ u ŒšÇŒ }u v šZ }vP}]vP t Z Œ} X ^Z U]vP U Ç š •‰ l•X dZ }oo š (}Œ Z Œ (u ŒšÇŒ }uU]• (}µv]v šZ Pµ] š} šZ , Z] D]Z]vF All the Saints: v

E te Matua i te rangi

i karangatia mātou kia rite ki te tamariki nohinohi

i te mea nō te pēnei te rangatiratanga o te Rangi.

Ka whakawhetai mātou mō Tārore

i kawe nei i te Rongopai a Ruka.

Hanga ki roto ki a mātou i tāu whānau hoki

he aroha kia pono kia hōhonu kia noho tahi ai mātou

i roto i te aroha me āu tamariki katoa,

i roto i te kotahitanga o te Wairua Tapu.

Ko te Karaiti hoki te Hēpara pai. Āmine.

Gracious and loving God,

we thank you for Tārore,

whose death brought not vengeance but reconciliation;

create in us, your whanau,

a gospel love and a truth so deep,

that we too may live together in love with all your children,

in the unity of the Holy Spirit;

through Jesus Christ our Redeemer. Amen."

In 1838 after the death of the paramount] v (• š š D š u š] v í ô ð ò š }
Z] (d t Z Œ } U v d Œ } Œ } Z •]] • } v Œ Á o] š š Z] } v š U Z Z } š } Œ µ š Œ
d Œ ‰] ‰] ‰] u š Z Z] (} (Á E P • š] v , µ ø , Á • Œ š] š Œ] v } š Z
µ ‰ Z Œ] • š] v ‰ v u d ‰] Œ Z P o v] • Z Œ t v Z Œ } U u } Œ o } Œ š
where services could be held undisturbed and languages. It is possible to see a number of his
Á Z Œ š Z] v Z] š v š • } µ o h o p à s derived from the message of the bible he
o] (X d u] Z v] v] š] š ‰ ure and (} Œ š • weaving into his own
constant attempts to persuade his own tribe to • ‰] Œ š] } v • • v Á ‰ Œ u } µ
P] À µ ‰ Á Œ X , o • } Œ Œ v P Æ u ‰ o U Á Œ š } Z u š š Z Z v š Œ o u
š Œ] š] } v o v u] • } (š Z E P š] š Z µ U š] µ š u] • v] š v] v š P Z ' } • ‰ o } (D

Ka koa te hunga he rawakore nei te wairua: no rātou hoki te rangatiratanga o te rangi.

Ka koa te hunga e tangi ana: ka whakamārietia hoki rātou.

Ka koa te hunga ngākau māhaki: ka riro hoki i a rātou te whenua.

Ka koa te hunga e hiakai ana, e hiainu ana, ki te tika: e mākona hoki rātou.

Ka koa te hunga tohu tangata: e tohungia hoki rātou.

Ka koa te hunga ngakau ma: e kite hoki rātou i te Atua.

Ka koa te hunga hohou rongo: ka huaina hoki rātou he tamariki nā te Atua.

Ka koa te hunga e whakatoia ana mō te tika: nō rātou hoki te rangatiratanga o te rangi.

Ka koa koutou ina tāwai rātou i a koutou, ina whakatoi, ina puaki i a rātou ngā kupu kino katoa mō koutou, he mea teka, he whakaaro hoki ki ahau.

Kia hari, kia whakamanamana: he rahi hoki te utu mō koutou i te rangi: he pēnei hoki tā rātou whakatoi i ngā poropiti i mua i a koutou.

Blessed are the poor in spirit, for theirs is the kingdom of heaven.

Blessed are those who mourn, for they will be comforted.

Blessed are the meek, for they will inherit the earth.

Blessed are those who hunger and thirst for righteousness, for they will be filled.

Blessed are the merciful, for they will receive mercy.

Blessed are the pure in heart, for they will see God.

Blessed are the peacemakers, for they will be called children of God.

Blessed are those who are persecuted for righteousness' sake,

for theirs is the kingdom of heaven."

Blessed are you when people revile you and persecute you and utter all kinds of evil against you falsely on my account. Rejoice and be glad, for your reward is great in heaven, for in the same way they persecuted the prophets who were before you."

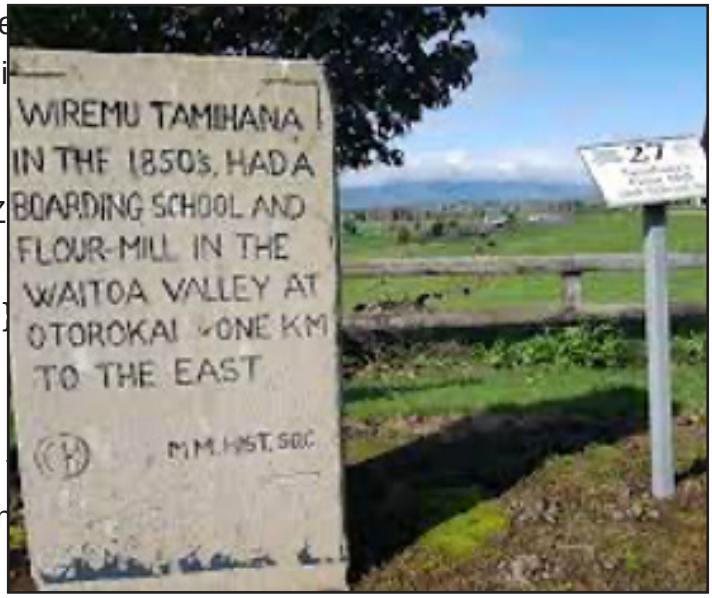
The way of thinking here is clearly life giving and verb orientated, based on what is happening and the interrelationship of faith, hope v o } À X / š [• o • } o Œ Æ emphasis on healing and wholeness as the v š Œ o Œ o] š Ç } (š Z u] • •] } v] v P <] v P } u } (' }] v Z Œ] • š X

This is a sacred form of tino rangatiratanga, true compassionate and justice based chiefly rule in terms of abundant life.

d } o] À } µ š š Z] • u • • P d u] Z Z] • Z Œ] • š] v (} o o } Á Œ • š } š Z W $ Œ] ,] o o • š } Á Œ • š Z v W $ Œ]] v D } Œ] } u • (Œ } u š Z u] • •] } v • (} Œ W µ o U ^] o • í ó W í í r í î X š • Z ‰ š Œ • î U ð

community when they shared so much in } u u } v X , Œ t] Œ u µ Z } ‰ š }

Aotearoa in the light of increasing settler arrivals (Œ } u µ Œ } ‰ U Á Z Œ D } Œ] v } W š u ‰ } Œ } Œ Ç model living harmoniously together in mutual ‰ Œ } • ‰ Œ] š Ç X , o] À š Z š was a key; only faith, hope and love would cultivate a just and peaceful community in rapidly changing cultural, political and military circumstances.



settled, orderly communities were established, with each house surrounded by its own plantations of ‰ maize } (kūmara and potatoes. There was also a school, flour mill, post office, whare runanga, and church built on top of a hill

} (' }] v Z Œ] • š X

Every morning and evening a bell called this orderly, simple, religious people to prayers. I never saw a more charming instance of simple idyllic life, than this remarkable Maori village presented in 1856.

I v š Z í ô ñ ì • t] Œ u µ d u] Z v P P Œ š Œ ‰ Œ š] v š Z Á] Œ Œ became concerned with the problems of how the D } Œ] ‰ } ‰ o Á Œ P }] v P š } } ‰] v µ Œ } ‰ v • š š o u v š v š Z } (µ Œ } ‰ v µ o š µ Œ X , Z š Z v ‰ l Z Á } Œ l] v P •] Ç •] people presenting a united front, unbroken by tribal } v (o] š • X , Á v š š } v } µ Œ P education for his people and to prevent the further • o } Œ o • } (D } Œ] o v X

o š Z } µ P Z d u] Z v Á • v } š š Z When the Waitara dispute erupted into war,
š Z <] v P u } À u v š U Z š } } l o d u] v Z P v ‰ Æ š v š] v š] š • d Œ v l]] v v
À o } ‰ u v š v Œ v š Z š] š ‰ U u l] v P u U l Œ µ _ š U Á • µ v • µ • •
] v š Z í ô u } v š Z • o] v P µ ‰ d š u }] Z W v f š [• š µ (} Œ š • š } l ‰ š Z %
t Z Œ } Á Z Œ } [• o š] } v • š Z ( ] P Z š] v P Œ P } v X d Grey broke out in the Waikato in 1863. Throughout

š Z } v (o] š d u] Z v š Œ] • Á
v P } š] š • š š o u v š U µ š Á •]
Ç Œ • š Z ( ] P Z š] v P Œ P } v X d
' v Œ o Œ Ç š d u Z Œ] v D
general said, “Tamehana, by your valiant acts you have proved yourself and people a brave race, and by your coming in to-day and making peace you will have won the good will and respect of every man.”

d Z] u Á • š } Œ š] v D } Œ] o v U š } ‰ Œ } š š š Z
µ v] š Ç } (D } Œ]] v š Œ • š • v š } Œ š] v š Z D } Œ]
o v P µ P X t] Œ u µ d u] Z v • Á v } } v (o] š
š Á v š Z <] v P u } À u v š v š Z v P o] • Z
u } v Œ Z Ç X K v } v } • ^] d Z Z Y µ •] v W
v š Z <] v P U š Z Ç Œ } v X Z] • } v š Z ‰]
Á Z] Z o } v P • š } Z X µ š o } À v o Á • µ Œ Œ } µ v
š Z u U v } À] • ' } X _

, o] À š Z š š Z] • (} Œ u } (u } v Œ Symbol of peace
‰ Œ š v Œ • Z] ‰ Á] š Z Y µ v s] t v) Œ
presence in Aotearoa, since the Queen and her
‰ } ‰ o] v š] ( ] • Z Œ] • š] v u
P } À Œ v } Œ } (š Z Z µ Œ Z } (v • P v] (X v š u š Œ Z À š • } (v • š Œ o
suggested he was seeking something like aspects of
Á Z š Á v } Á o o D D W } u] v
v š] } v o o Ç X K Œ u } o •] u] o

T u] Z v ‰ o Z] • š] Z (} Œ
covenant of peace between the two sides. The colonial government misinterpreted the gesture as a surrender. A condition of the peacemaking for Wiremu was the return of

Á Z] Z Á • v [š Z } v } µ Œ š š Z š
Parliament over the war and the confiscations that followed it. No action was taken, but in 1928 a

“It is clear that a grave injustice was done to the Natives in question by forcing them into the position of rebels and afterwards confiscating their lands.”

, À]vP o]À š} • u vÇ }(Z]• }šZ Œ Œ u• µvŒ o]Ì U µš Z
À]•]}vU t]Œ uµ d u]Z v] Á]šZ] o]v Z v }v îó u Œ
D š u š X ,]• o •š Á}Œ • Á Œ W

^DÇ Z]o Œ vU /] U µš o š uÇ Á}Œ • Œ u]vX K Ç šZ

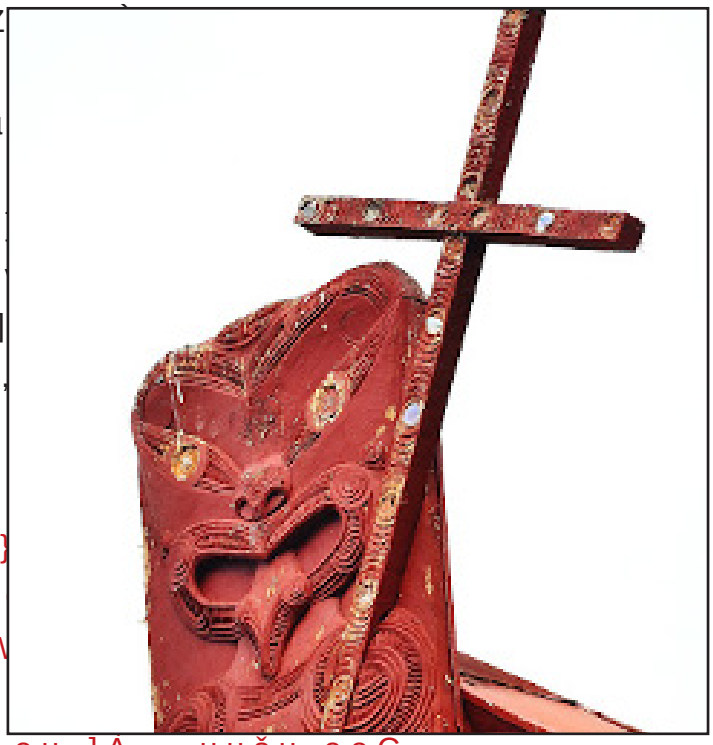
KvoÇ (Á u}všZ• (}Œ Z]• šZU Z ÁŒ}š š} šZ ' v Œ

E}ÁU K (Œ] v •U šZ]•]• Z}Á / Z À v • À (Œ}u À]o r µ•
ÁZ] Z]• P}} U À Œ •]v šZ]všŒ} µ š]}v }(ZŒ]•š] v]šÇ }v š
µ‰ š} šZ ‰Œ • vš Ç• }(ŒIv ••X (š Œ Á Z u Œ Z(
‰ Çu vš €µšµ• (}Œ }µŒ ÁZ} Z (oo vU /] v}š

dZ v / •] U ^^š}‰U •šŒ]À š} Œ ‰ Ç]v ZŒ]•š] v u vv ŒX
uÇ X_ dZ Ç }v• vš X / šZ v Œ Á oo uÇ v u] • š} u V šZ
•šŒ vP Œ š} u V µš oo u Œ o š š} u]v šZ }v •]

dZ v / •] U ÁZ š P}} ‰ Çu vš šZ]•]• (}Œ šZ}• šZ š Œ

d u]Z v Á • ‰ u l Œ ÁZ} Z
(µšµŒ (}Œ }š Œ} E Á • o v
Z v}š }voÇ }(Z]• D }Œ] µ
}vš u‰}Œ Œ] •X dZ D }Œ]
}vš]vµ • š} šZ]• Ç]v šZ t
v EP š] , µ Œ •U v Æš
]š•]v(oµ v uµ Z (µŒšZ Œ (]
since settled with the crown over the raupatu, dispossession, in 2013.



dZ À]•]}v }(šZ l]vP u l Œ }
Œ o À vš š} Ç]v š Œu• }(
l]Ÿ l]š vP v u vµZ]Œ]š vP W
Pµ Œ] v•Z]‰ v Z}•‰]š o]šÇ
‰}š vŸ o ‰ Œšv Œ•X ,]•]v oµ•]A uµšµ ooÇ
‰Œ}•‰ Œ}µ• À]•]}vU • }v P}} ( ]šZU]• v
Æ u‰o ŒÇ Pµ] (}Œ Z}‰ (µo }š Œ} (}Œ ooX

The tekoteko on the Te Ora meeting house at Raungaiti Marae, Waharoa, as a sign of Wiremu
d u]Z v [• ( ]šZX

u}vP•š }šZ Œ •]Pv](] vš EP]v]š] š]À • š} ÇU šZ EP š] , µ work skills riparian planting scheme today, is]v•‰]Œ Ç t]Œ uµ[• Æ u‰o U descendants, iwi representatives, the Anglican church and other colleagues from the wider community. The trust believes that Wiremu d u]Z v [•]Á] v šZ]Œ]v]š] š] in transforming the waterways, the vegetation and šZ ‰}‰o }(šZ EP š] , µ šŒ µ• t]Œ uµ Œ Z }µš š} Z]• church and to the wider community for the common good, so does the trust today.

d Œ}Œ v t]Œ uµ Œ Z oo}Á]v šÁ} •š]v Po •• Á]v }Á• }(oo ^]vš• vPo] v ZµŒ Matamata.

< Œ] dZ}u‰•}v <]ÁZ l Z Œ , µ D Z] šŒµ•šX]Œ š • v d u]Z v v µPZš Œ }(šZ µŒ

dZ }oo š• (}Œ t]Œ uµ d u]Z v [• (•š “For All the Saints” šZv îï ŒEµ ŒE ŒP}

E te Atua kaha rawa

i hoatu e koe ki a Wiremu Tāmihana

he whakakitenga i tau i whakatakoto ai,

a me te whakapumautanga o tou aroha me tou mana.

Meinga anō hoki ki a mātou,

kia mau pū ki te tumanako

kei roto nei i a Ihu Karaiti te Huarahi, te Pono, me te Ora. Amine

Gracious and eternal God, through your Holy Spirit

you gave to Wiremu Tāmihana a vision of your peace and unity

and grace to labour for it without wavering;

grant us the same hope

and courage to live for him

who is our way, our truth, our life,

Jesus Christ our Saviour. Amen.

Te Rangatira Anaru Thompson, direct descendant of t]Œ uµ d u]Z v V dµuµ l] }(EP š] , µ v šZ u vX <cvP]š vP X

,}oÇ '} U Z}oÇ v iµ•šU Z}oÇ

• Á Z}v}µŒ t]Œ uµ šZ]vP

ÁZ} •}µPZš (}Œ ‰ v š}

Z]• ‰ }‰o š} šZ P}•‰

< ‰ µ• Z}v}µŒ o v ( ]

]v }µŒ o]vP• Á]šZ Z }š

šŒµ • ŒÀ vš• }(šZ WŒ]v

Tārore of Waharoa

Holy book,
holy whānau,
holy child.

Tārore of Waharoa,
your life poured out
like the cascading waters of Wairere,
like the death of the innocents.

May we who drink from your
wellspring,
be refreshed by the grace that
enlightened you:

Gospel bearer,
Child martyr,
Life giver.

Your life and death become a parable,
like the tales of the Christ,
like Te Rongopai a Ruka.

Of such as these is the
Kingdom of God.

Tarapīpipi te Waharoa;
Wiremu Tāmihana

E Wiremu te rangatira,
weaver of thousands;
your rangatiratanga makes
a pattern of us all.

You gather the strands
and create a design;
Kingmaker, prophet and Matua.

Living together peacefully
was your word,
your hope,
your way.

May the country you saw,
be seen by the peoples again.

May the faith you knew,
be known, grown and shared.

May we find and be found,
in the ways of your love
and goodness.