

A PILGRIM'S GUIDE

**A HOUSE OF MANY ROOMS
TE RONGOPAI , TE HAAHI MIHINARE,
ME TE TIRITI O WAITANGI**

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FOUNDATIONS

In Israel Palestine many people built their houses by digging deep until they found solid rock for the foundations beneath the sand of a river bank, to establish a foundation that could withstand massive flooding. People had to build houses in fertile river valleys to sustain themselves as now, but that meant living with occasional floods. People knew that they would need to go deep with foundations to survive and recover from what would inevitably come their way.

It was quicker, cheaper and easier to build without doing this of course, by placing foundations on the sandy river bank surface without a rock-like foothold. However, in the long run you and your dwelling could be swept away. Find a sure foundation in the rock, build deep, build well for the long haul in order to endure in the land. The Gospel according to Saint Luke chapter 6 verses 47 to 49, describes Jesus' use of this wisdom.

“Nā, ko te tangata e haere mai ana ki ahau, e rongo ana ki āku kupu, ā, e mahi ana, māku e whakaatu ki a koutou tōna rite.

Ka rite ia i te tangata i hanga i tētahi whare, i kerī, i whakahōhonu, ā, whakatakoto ana i te papa ki runga ki te toka. Ā, i te putanga o te waipuke, ka pakaru te roma ki taua whare, heoi kihai i taea te whakangāueue; nō te mea i ū tōna hanganga.

Tēnā ko te tangata i rongo, ā kihai i mahi, ka rite ia ki te tangata i hanga i tētahi whare ki runga ki te e oneone, tē ai he tūranga: i te pākarutanga o te roma, nā, hinga tonu iho; ā, nui atu te pakaru o taua whare.

I will show you what someone is like who comes to me, hears my words and acts on them.

That one is like a man building a house, who dug deeply and laid the foundations on rock.

When a flood arose, the river burst against that house but could not shake it, because it had been well built.

But the one who hears and does not act is like a man who built his house on the ground without a foundation. When the river burst against it, immediately it fell, and great was the ruin of that house.”

The same parable is found in the Gospel According to Saint Matthew chapter 7 verses 24 to 27. This is a central teaching of Jesus of Nazareth. Sir Walter Scott used this teaching in his novel 'Ivanhoe', where Rebecca the real hero of the story says to her oppressor,

“Thy resolution may fluctuate on the wild and changeful billows of human opinion, but mine is anchored on the rock of ages.”

Here she means that God in Christ is her sure foundation in the face of prejudice and oppression.

A HOUSE OF MANY ROOMS

Built on a firm foundation, the remarkably vibrant cathedral in Parnell, a sacred space named for the 'Holy Trinity', is built to last on the rock of the rise and is there for everyone. The roomy, beautiful space has only been achieved by building in a unique and breathtaking confluence of at least three tikanga or cultures with all their integrity and beauty. This triples the strength of the symbolic basis on which the building stands. Such a multicoloured result couldn't have come from the thinking of one culture alone.

For the same reason, Jesus quoted from the book of the prophet Isaiah chapter 56, verse 7 in the Gospels according to Saint Matthew in chapter 21, verse 13, and Saint Mark chapter 11, verse 17:

**“Nō te mea ka kīia tōku whare,
he whare inoi mō ngā iwi katoa**

**“My house shall be a house of
prayer for all peoples”.**

In the spirit of this ancient tradition there is a marae ātea courtyard concept outside the Cathedral framed by an overarching wharenui roof, a Polynesian and Māori nave interior in kaleidoscopic art, and an anglo, neo-gothic chancel with its soaring columns and sense of transcendent grace.

The result is an open clear space, where each culture is offering a form of its own creativity to the others.



This sacred space is an invigorating and unique meeting of 'three in one'. This is also the way Christians think of God: three personae in one divine reality. God creating, God incarnating and God moving. All God, all unfolding in a free and dynamic unity. This is also the pattern of the basis of all life, with protons, neutrons and electrons interacting together dynamically in a free, yet total, synergy, thus becoming the building blocks of the universe itself.

The Anglican cathedral is, therefore, one remarkable example of an art form that can also speak of the freedom, self-determination and interdependence of Te Tiriti, the Treaty signed in Aotearoa New Zealand at Waitangi in 1840. This is appropriate because Anglicans had been foundational in creating and sharing the Treaty document, having the only networks available to communicate and to dialogue effectively at the time. By translating the Treaty into Māori in 1840 through the role played by the Revd Henry Williams CMS and by commending it to Māori Rangatira and the tribes as a whole, a number of Anglicans saw a way of building a 'many in one' house for a new bicultural and multicultural nation.

TE TIRITI O WAITANGI

It was believed that this Treaty might stand strong and tall, and might endure in this fertile part of the world. The Treaty was meant to be able to withstand the floods of human greed and abuse from any quarter by building on rock-solid principles.

One of these principles in Te Tiriti was the recognition that 34 Northern Māori chiefs collectively has been recognised as exercising sovereignty over their lands as a whole five years before on 28 October 1835, with 'He Whakaputanga o te Rangatiratanga o Nu Tireni The Declaration of the Independence of New Zealand'.

The original vision of Te Tiriti o Waitangi, the Treaty of Waitangi, five years later, was to build up an islands wide canopy for two peoples in one nation, without a loss of mana. Tōtara and Oak trees do not grow in each other's shadow, they stand tall in their own right. This is the way of any healthy relationship; each is warmed by the sun in its own way but each also reaches out to the other on sure and level ground where there is room to grow together.



For Te Tiriti, the sure and level ground included the idea of a covenant - a strong foundation under God. If the justice of God prevailed in the dealings of each partner they could negotiate common ground where the dignity and freedom of each was assured. Under God there could be mutual sovereignty in good faith.

This good faith has been described as partnership, protection and participation, for the purposes of mutual inter-dependence and shared sovereignty. These expressions of rangatiratanga were also the extended by Māori hosts to the first Pākehā missionaries who came to Aotearoa in and after 1814.

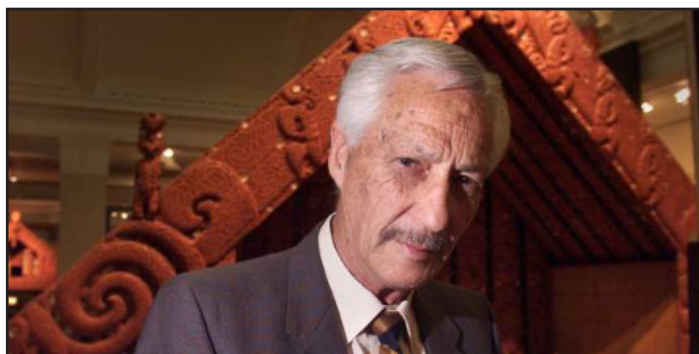


It is also important to note that Māori and Pākehā experience of the covenant of Christ in the bible, contained the central themes of justice and righteousness which are crucial to agreements in good faith. When Samuel Marsden first shared the gospel in 1814, he had chosen words from the gospel according to Saint Luke chapter 2 verse 10, which implied the arrival of new covenant faith, and which echoed the vision of Isaiah chapter 9 verses 6 to 7:

*“Kua whanau nei hoki he tamaiti mā tatou,
kua hōmai he tama ki a tātou;
ā, ki runga ki tōna pokohiwi
te rangatiratanga;
nā ko te ingoa e huaina ki a ia ko
Whakamīharo, ko Kaiwhakatakoto Whakaaro,
ko te Atua Kaha Rawa, ko te Matua
Mutungakore, ko te Rangatira o te Rongomau.
Kāhore te mutunga o te nui haere o tōna
kīngitanga, o te mau o tana rongo,
ki runga ki te torōna o Rāwiri,
ki runga hoki i tōna rangatiratanga.
Kia ū ai, kia mau ai hoki i runga i te whakawā,
i runga i te tika āiane i ā ake tonu atu*

*For a child has been born to us,
a son is given to us;
authority rests upon his shoulders;
and he is named Wonderful, Counsellor,
Mighty God, Everlasting Father,
Prince of Peace.
His authority shall grow continually,
and there shall be endless peace
for the throne of David and his Kingdom.
He will establish and uphold it with
justice and with righteousness
from this time onward and forevermore.*

The meaning of the words of the Treaty contained implicit Christian values and ideas where they implied the principles of justice and peace, kingdom and authority as above. The Māori wording as understood by the Māori rangatira who signed Te Tiriti is rendered by the late Professor Sir Hugh Kawharu, an Anglican, as follows:



“KO TE TUATAHI

Ko nga Rangatira of te wakaminenga me nga Rangatira katoa hoki kihai i uru ki taua wakaminenga ka tuku rawa atu ki te Kuini o Ingarani ake tonu atu - te Kawanatanga katoa o o ratou wenua.

KO TE TUARUA

Ko te Kuini o Ingarani ka wakarite ka wakaae ki nga Rangatira ki nga hapu - ki nga Tangata katoa o Nu Tirani te tino Rangatiratanga o o ratou wenua o ratou kainga me o ratou taonga katoa. Otiia ko nga Rangatira o te wakaminenga me nga Rangatira katoa atu ka tuku ki te Kuini te hokonga o era wahi wenua e pai ai te tangata nona te wenua – ki te ritenga o te utu e wakaritea ai e ratou ko te kai hoko e meatia nei e te Kuini hei kai hoko mona.

KO TE TUATORU

Hei wakaritenga mai hoki tenei mo te wakaetanga ki te Kawanatanga o te Kuini – Ka tiakina e te Kuini o Ingarani nga tangata maori katoa o Nu Tirani ka tukua ki a ratou nga tikanga katoa rite tahi ki ana mea ki nga tangata o Ingarani.

Within Te Rongopai a Ruka, the Gospel according to Saint Luke, the first Gospel to be written and shared in Māori communities in the 1830's, there are several key ideas that became crucial to the political developments that followed the signing of Te Tiriti in 1840. Māori Rangatira reading Te Tiriti for the first time in written Māori as recorded above, would naturally associate the central Treaty concepts 'Kawanatanga', Governorship and

'Rangatiratanga,' Chiefly rule, with their first original written context in the first Māori version of the Gospel.

Within the ancient meaning of the word rangatiratanga also, is the concept of a leader weaving their people together. The wording of Te Tiriti in Māori provided for the continuation of this Māori reality.

THE FIRST

The Chiefs of the Confederation and all the Chiefs who have not joined that Confederation give absolutely to the Queen of England forever the complete government over their land.

THE SECOND

The Queen of England agrees to protect the Chiefs, the Sub-tribes and all the people of New Zealand in the unqualified exercise of their chieftainship over their lands, villages and all their treasures. But on the other hand, the Chiefs of the Confederation and all the Chiefs will sell land to the Queen at a price agreed to by the person owning it and by the person buying it (the latter being appointed by the Queen as her purchase agent.

THE THIRD

For this agreed arrangement therefore concerning the Government of the Queen, the Queen of England will protect all the ordinary people of New Zealand (i.e. the Māori) and will give them the same rights and duties of citizenship as the people of England.”

In the Māori version of Luke’s gospel, chapter 3:1, Pontius Pilate is described as a Governor ‘*Te Kawana*’. This governorship in its own context provided the structures of governance for the whole territory of Judea but did not interfere with the particular kingdom rights of King Herod, within his territory. In the trial of Jesus of Nazareth in all three synoptic gospels the toggling between the two distinct but interdependent powers can be clearly seen.

Likewise, ‘*Rangatiratanga*’ is referred to in the images of the ‘Kingdom of Heaven’ throughout this Gospel: ‘*Te Rangatiratanga o Te Rangī*’. In Luke chapter 11 verse 2, “*Kia tai mai Tou Rangatiratanga*” is a translation of the words, “*Your Kingdom come*”. When the Treaty document in Māori referred to ‘*Kawanatanga*’, meaning structures of governance, and ‘*Rangatiratanga*’, meaning chiefly rule, the biblical meaning would have been referenced. Furthermore, several mission educated chiefs asked

the Revd Henry Williams who translated and commended the wording, to add the word ‘*tino*’; in front of *Rangatiratanga*, to strengthen its meaning. The concept *tino* meant absolute, or true, chieftainship.

Te Tiriti in Māori therefore appeared to be offering a kind of balance between *Kawanatanga* and *Tino Rangatiratanga*, where Queen Victoria would offer national governance structures for everyone, while the chiefs would retain their rule within their tribal territories, particularly over land, fisheries, forests and many other treasures foundational to their way of life. Each party had a responsibility to honour the good faith of the other party in Treaty terms.

Te Tiriti was signed with a calendar reference ‘... *in the year of our Lord*’, as a sign that this was an agreement between peoples working with a Christian understanding of history and time.



Here is a further indication that a number of Māori at Waitangi were not thinking of ceding their tribal sovereignty as such, but agreeing to exercise a form of mutual sovereignty with the Crown for Aotearoa throughout. Each party appeared to have their particular kind of jurisdiction and each party appeared to understand the nature of the common ground.

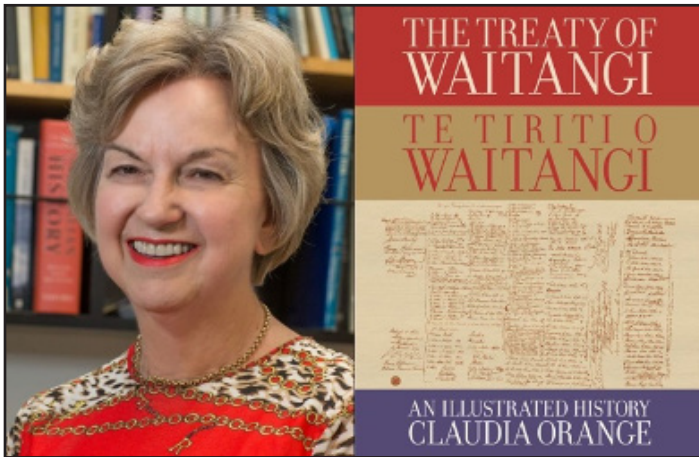
The United Nations have since ruled that the language form of any Treaty between an indigenous community and another party who wishes to treat with them, has to be determined on the basis of the indigenous community's own language and understanding. Indigenous communities sign for what they think is being offered in their own language, as a matter of basic

human rights. It is the wording of Te Tiriti in Māori that is determinative of its meaning as above.

A specific outcome of this understanding as outlined by Hugh Kawharu, is the reality that "The same rights and duties as British citizens" above includes the Māori understanding of rights and duties. So for example Māori concepts of land transactions needed to be respected. Māori lore in this regard often held a "Ka tuku, ka hoko" view. This meant that land was "given" (tuku) and a "price" (hoko) was named, but this was for the use of the land rather than its perpetual loss. The iwi giver was always referred to if the land purpose changed, as an ongoing interested party. Chief Judge Sir Taihakurei Durie expressed the principle in Te Kaupapa Tikanga Rua referred to below : "The Maori understanding of a gift compared to the law of charities."

Chief Judge Durie states that there is no necessary difference between sale and gift in terms of Māori understanding of land passing from them to others. There is to be a continuing relationship between the donor and donee either way. There is a greater duty to the donor than to others, and the acknowledgement of the donor's interest.

Māori understandings of land in this way were usually ignored by the commercial concepts of the New Zealand land company later. Dame Claudia Orange describes the background for the kind of mutually agreed partnership that many Māori were envisaging:



“More generally, missionary influence was significant simply because many Māori trusted the missionaries’ good intentions. This appears to have added a religious aspect to Māori understanding of the agreement. At Waitangi, Henry Williams was responsible for developing the idea that Māori and Pākehā could be one people in both a spiritual and a temporal sense.”

The Treaty could therefore be construed as a covenant between the Māori people and the Queen as head of the English Church and state (a concept that had its parallel in Māori society where a chief might also hold the rank of tohunga). Other aspects of the covenant analogy might have encouraged its use. Heke, for example, spoke of the Treaty as the New Covenant. As Christ was the New Covenant and as the old Mosaic Law was put aside on conversion to Christianity, so the Treaty, with its promise of a new relationship between the Crown and the Māori chiefs, could be likened to the New Covenant.

The idea had been echoed at Kaitiāia when one young chief expressed the hope that, if your (British) thoughts are towards Christ as ours are, we shall be one.”

This way of thinking was a high hope and a long view; a trust in rock-like foundations from a faith base. This was the implicit thinking of the missionaries. It was possible to imagine from the teachings of Christ. The mission-educated chiefs knew from the New Testament that the Jewish and the Greek Christians could retain the essential goodness in their own culture, their freedoms and self-determination in their communities, and

yet help each other to grow as members of one overarching covenantal understanding.

This principle is evident in bicultural, tikanga rua, agreements over circumcision and food laws in particular, as described in the Book of Acts chapter 15. The mission participant chiefs knew that the New Testament was moving towards a vision where every tribe and language had a place

around the messianic banquet table, as described in the Book of Revelation chapter 7 verse 9. They knew that in God there is ultimately an open house with many rooms and the Gospel according to Saint John chapter 14 verse 2, each room has a particular space for particular people, but the house has no closed doors within it, and all its gates are open.

A factor in chiefly thinking at the time would have included the hope that the British might possibly provide an international ally in a rapidly changing south pacific. European expansionism was coming down into the pacific with the French, Germans as well as the British. Perhaps a treaty was also one way of claiming high moral ground: the hope that the chiefs were asking the British to uphold their own moral principles as derived from the Christian gospel and the morality of their own good faith. They wanted a written document that might hold the British to their word. However, it is also now clear that capitan Hobson was not working from the same biblical precepts as many of the mission participant chiefs and Henry Williams. Nevertheless,

to the British Crown also, the Treaty of Waitangi had originally been a serious document, valid and binding. When, in 1846, Governor Grey asked the Colonial Secretary, Lord Stanley, how far he had to abide by the Treaty, the unequivocal reply in the name of the Queen was: *“You will honourably and scrupulously fulfil the conditions of the Treaty of Waitangi”*

For more than a decade following the signing of the Treaty, this official attitude prevailed and the Treaty was recognised and observed as a contract binding on both parties. The influence of this attitude however, diminished considerably as the administration of New Zealand passed to a Settler Government under the Constitution Act of 1852. Continuing immigration created increased demands for land and the assertion of Crown authority. The agents of the New Zealand Land company, who did not leave London, were charged with gaining as much land as possible, and many disingenuous methods were deployed, many of which did not honour the principles of the treaty.



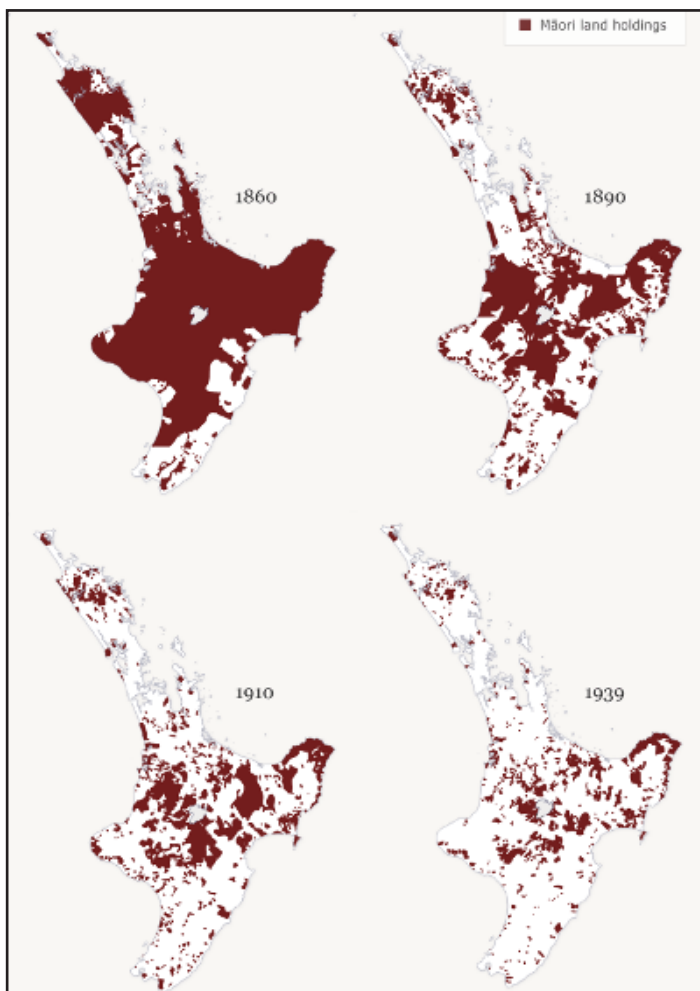
Tragically, the founding principles of the Treaty themselves came under massive pressure in the 1850s and 60s from political, commercial and military storms and floods, and from policy change and dispossession. Pressures between settlers and many Māori tribes finally culminated in the New Zealand land wars of the 1860's. The consequences were deeply wounding for the original hopes of the covenant at Waitangi in 1840.

Comprehensive Māori land loss and massive cultural deconstruction due to colonisation occurred all over Aotearoa. This colossal loss of ground reverberated everywhere. The New Zealand Land Company in London sought to take over as much tribal land and influence as possible.



By 1877 recognition of the Treaty by settlers had declined to the point where Chief Justice Prendergast was able to record that the Treaty was a simple nullity. Until 1975, New Zealand courts continued to hold that the Treaty had no legal status in domestic law.

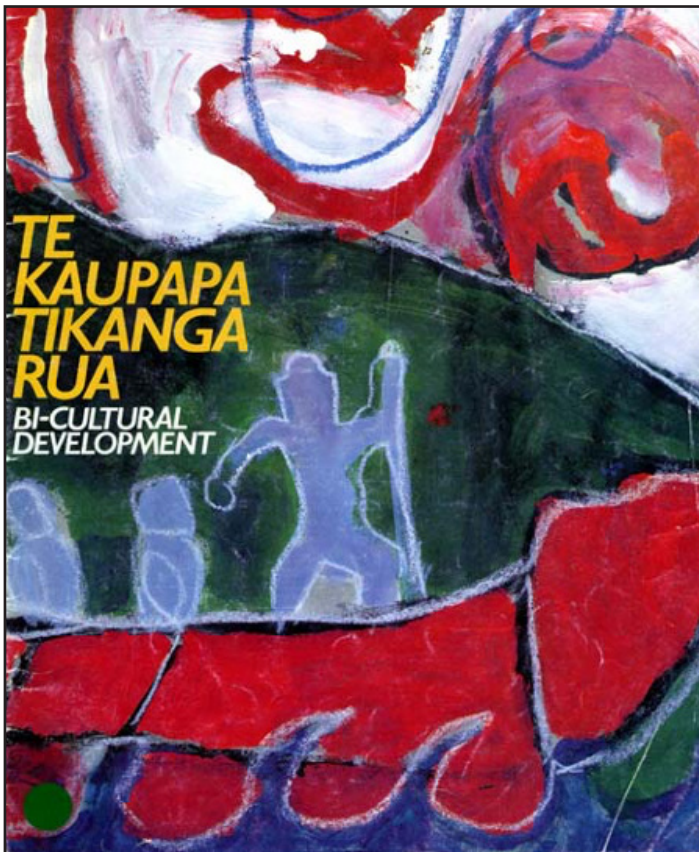
In 1975, after decades of gross injustice and marginalisation, to the Māori treaty partner, the New Zealand Parliament finally passed the Treaty of Waitangi Act, establishing the Waitangi Tribunal to investigate Māori claims against the Crown dating from 1975. This law was amended in 1985 to permit the Tribunal to examine claims dating back to the first signing of the Treaty on 6 February 1840.



TE HAAHI MIHINARE KI AOTEAROA, KI NIU TIRENI, KI NGA MOUTERE O TE MOANA NUI A KIWA, THE ANGLICAN CHURCH IN AOTEAROA NEW ZEALAND AND POLYNESIA

In 1986 the Anglican Church of the Province of New Zealand, as it was then called, received the Te Kaupapa Tikanga Rua Bi-cultural Development report, referred to above, which discussed this history. The report concluded that the Treaty vision of bi-cultural development and the principle of partnership were consistent with the Gospel of Jesus Christ; a form of mutual inter-dependence in good faith.

The Report recommended that the Church rearrange its own Constitution as a way of honouring the Treaty again, and as a way of witnessing to the nation about a founding document that the church had translated, preached and enabled. The decision was seeking restorative justice in the name of God. The vision depended on a belief in the justice of God communicated in the Gospel of Christ in these islands.



In 1987, the Court of Appeal, comprising five judges, also unanimously confirmed the partnership principles established by the Treaty and the duty of both Māori and Pākehā to act reasonably and in

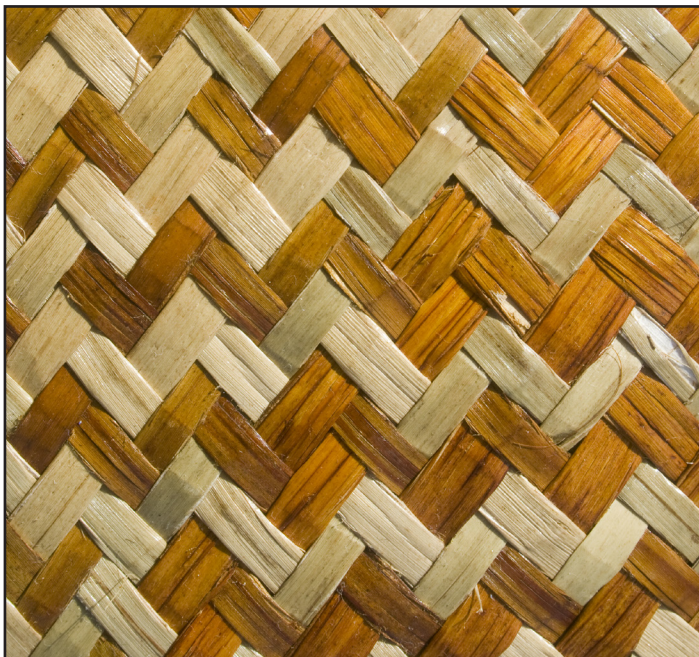
good faith toward each other. Te Tiriti o Waitangi The Treaty of Waitangi became known again as the founding document for the nation. This modern independent state was not therefore now seen as founded on colonial conquest or the illegitimate invasion of settlers.

The covenantal rock foundations still lay beneath the shifting sinking sands. Aotearoa New Zealand is founded on an agreement which is being gradually reconstructed today as a pact of partnership between Māori and Pākehā. It was an agreement which established our continuing links with the Crown; an agreement which continues to act as a national symbol of unity and understanding between cultures.

Today, the Treaty continues as a living document; a moral rock for all the people of these islands to stand on today and into the future. for example the 2019 Hauora report recommends the following principles for the primary health care system.



These principles are applicable to wider health and disability system. The principles are as follows.



“Tino rangatiratanga: *The guarantee of tino rangatiratanga, which provides for Māori self-determination and mana motuhake in the design, delivery, and monitoring of health and disability services.*

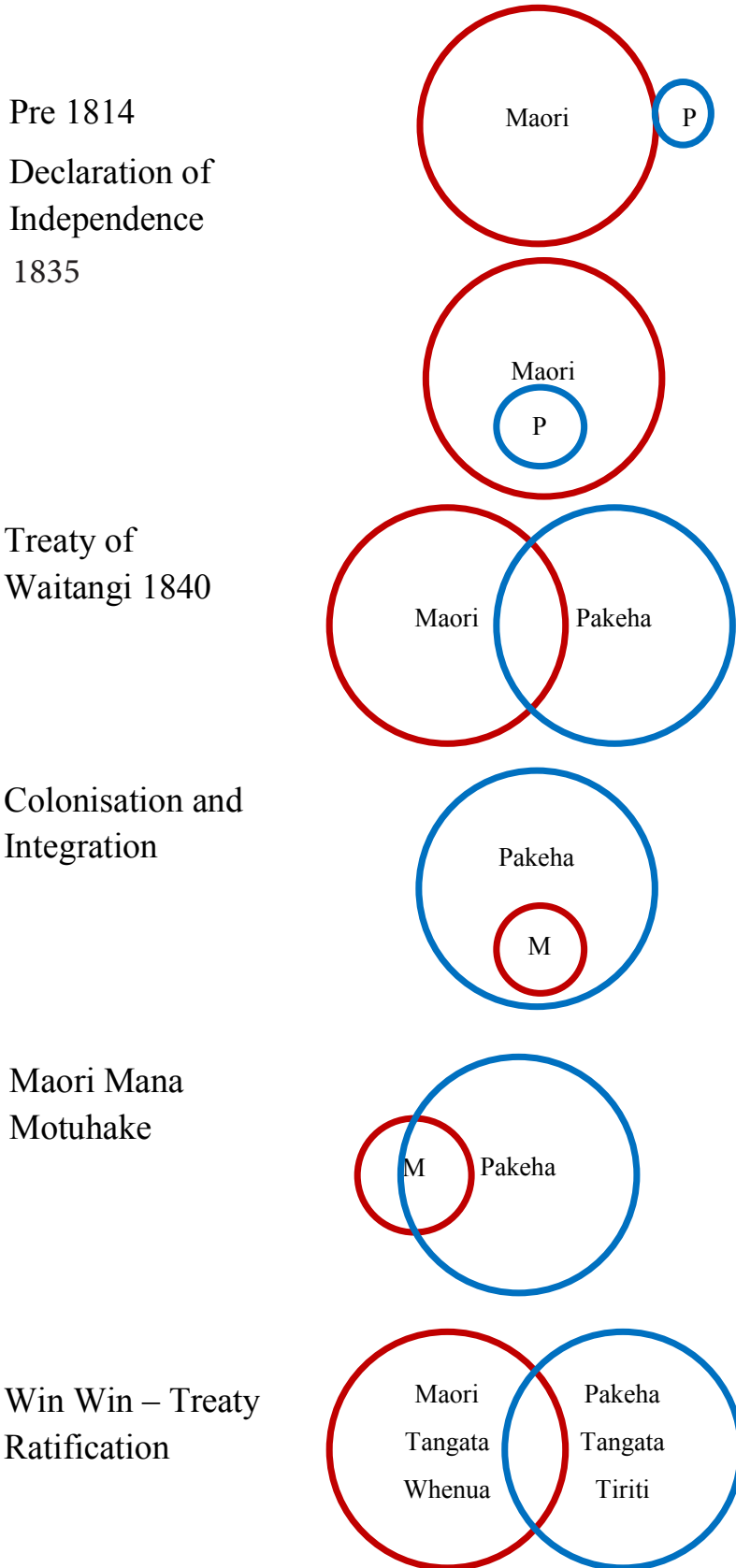
Equity: *The principle of equity, which requires the Crown to commit to achieving equitable health outcomes for Māori.*

Active protection: *The principle of active protection, which requires the Crown to act, to the fullest extent practicable, to achieve equitable health outcomes for Māori. This includes ensuring that it, its agents, and its Treaty partner are well informed on the extent, and nature, of both Māori health outcomes and efforts to achieve Māori health equity.*

Options: *The principle of options, which requires the Crown to provide for and properly resource kaupapa Māori health and disability services. Furthermore, the Crown is obliged to ensure that all health and disability services are provided in a culturally appropriate way that recognises and supports the expression of hauora Māori models of care.*

Partnership: *The principle of partnership, which requires the Crown and Māori to work in partnership in the governance, design, delivery, and monitoring of health and disability services. Māori must be co-designers, with the Crown, of the primary health system for Māori*

The circle dynamic below outlines in simple terms the power sharing implied.



Partnership, Participation and Protection; Rangatiratanga, Equity

Because of its crucial role at the time of the signing of Te Tiriti, Te Hāhi Mihinare ki Aotearoa ki Niu Tireni, ki Ngā Moutere o Te Moana Nui a Kiwa, the Anglican Church in Aotearoa New Zealand and Polynesia, is implicitly involved in the on-going story of Treaty justice and Treaty partnership.

The Anglican Church in these Islands, therefore, has an historic, moral and spiritual responsibility to see that the covenantal theology in the Treaty-signing process continues to be honoured, enacted and lived; to practise what was preached in 1840. To this end the church did resolve to re arrange its constitution logistically in 1990, to express the foundational partnership that the Treaty had originally called for.

The Anglican constitution was expanded to include three cultures within Treaty principles; Māori, Pākehā and Pasifika. Today it also includes people of many other ethnicities under its vast roof. This house is large enough for everyone who can respect its foundations and purpose. Each culture

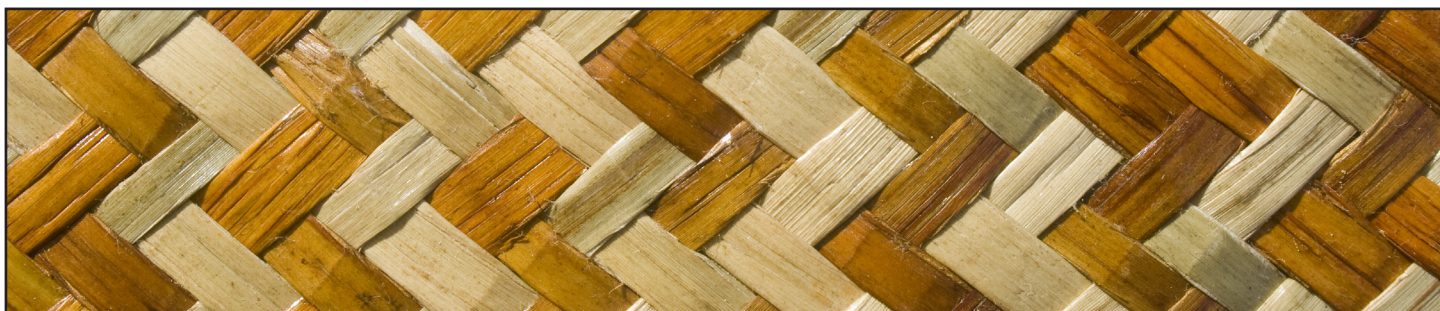
is given the freedom to be itself and to determine its own way of life, but to look up to one sheltering canopy, to look down to one sure rock-solid foundation, and to look to each other for interdependence and synergy. Another image for this dynamic is weaving.

In some Māori circles, the art of weaving is a symbol of the way in which the most fundamental life forms are knit together, evolve and grow. For example, when one flax strand is held in the hand ready to be criss-crossed with another flax strand, the weaver says to herself “aroha atu”, meaning “the love that goes forth”. When the second flax strand is held in the other hand and placed across the first strand, the weaver says to herself “aroha mai”, meaning “the love that comes back”. The spirituality being described here is that as love is sent out, so it returns to the sender: love given and love received are the full meaning of love itself; love always builds up. New life shapes and life forms emerge in the dynamic of love given and love received.

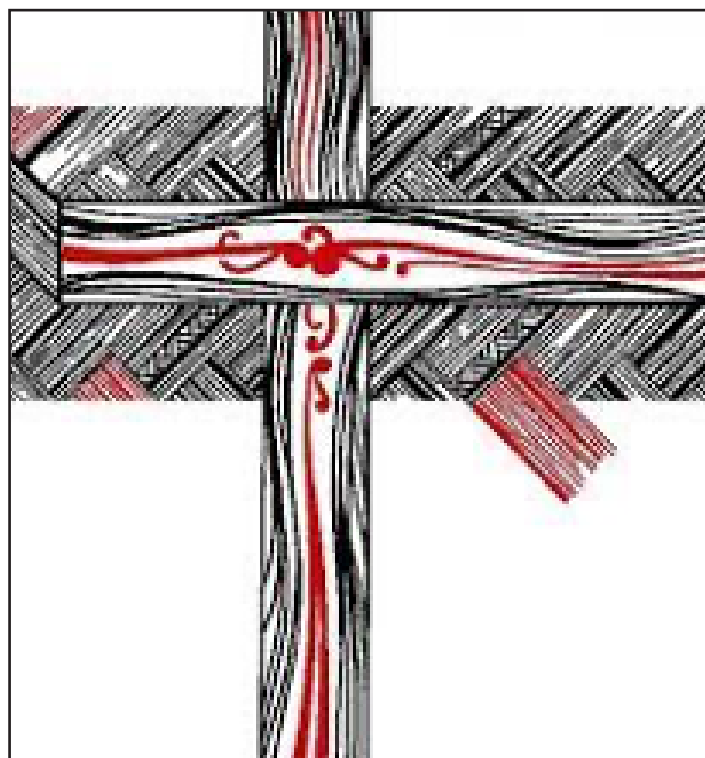




The emerging kete, or woven flax bag, that is created by way of the interweaving of flax strands becomes a living sign of the way love creates. The creation of the bag itself means that it becomes useful for carrying and sharing food and other treasures between a community of people. The kete exists to serve a common good and becomes a practical and domestic sign of the way love serves, which is, of course, the very nature of God and the greatest of all things. It was the spirituality implicit in this kind of image that led to the logo of our church here in the South Pacific.



The artist, Ross Hemara, was asked by the Anglican Church to design an indigenous cross, picking up strands from all three Tikanga of the church in these islands. The woven flax cross, Te ripeka whiringa harakeke, was chosen as the first work of art in our prayer book and has become a sign of being Anglican in these islands. At the centre of the woven cross pattern is the koru, a sign of life. The koru is presented in red, a sign of life blood, of the life giving love which flows through the heart of the Christian message and Christian mission. The design presents the flax strands moving outwards, symbolising the life patterns of the Gospel being formed in a new creation.



The moral vision described calls us all to build prayerfully in freedom of self-determination, true partnership on the common ground and the cross-pollination of our best. By this we may inhabit the land with a measure of justice and peace. Storms and floods won't be capable of bringing us down. From this common ground and common good we are offered a clear view of a covenant rainbow over-arching us in the sky.

Under this sign, on this ground, built on the rock, a house of prayer for all peoples catches the reflections and refractions of the light - like a huge multicoloured cloak enfolding us all in warm rainbow embrace. We are called to weave the different colours and strands together in our lives and in our communities. As the Māori Queen Te Arikinui Te Atairangikaahu, said in 1995:



“E mahara ana ahau koia teeraa te tuuturu a te kaumaatua i kii raka:

‘Kotahi anoo te koohao o te ngira e kuhuna ai te miro maa, te miro pango me te miro whero.

A muri i ahau, kia mau ki te aroha, ki te ture, ki te whakapono.

I think of the vision of that ancestor of ours. This man looked into the future and

hoped for a multi race of people

to rise in a world of harmony. ‘There is but one eye of the needle through which the white, the black and the red thread must pass. After I am gone, hold fast to love, to the law and to

the religion of Christ.”

As Bishop Muru Walters has written:

“Whatua te kakahu aniwaniwa

Weave the cloak with rainbow colours

Ahakoā rereke atu te miro o tena I tena

Even though the threads differ

He miro tui aroha

They are twisted cords that weave love

He miro whakau

They are twisted cords that hold the cloak firm

Kei te taha o te kakahu nga miro pirau

On the edges are the frayed threads

Horekau he kaha

Without strength

Pena ka waihotia tena kakahu kia mukamuka, ka ngahoro

If the cloak is left to fray it will fall apart

No reira ra

Therefore

Tuia te miro kia kotahi tana kukume, kia mau tonu

Weave the cord strongly so that it is firm for ever

Tuia te maoritanga me te pakehatanga

Weave Maoritanga and pakehatanga

Kia rite ki te mahiti ki runga, ko te paepae roa ki raro

Kakahu o te rangatira

Ko te ao nei te rangi ka uhia

Ma te huruhuru te manu ka rere

So together they will be like our cloak, like the dogskin

Cloak over the shoulders and a cloak with a fine taniko border below fitting for a chief

Because as clouds cover the sky so feathers adorn a bird.

Kia pera te maroro o te kakahu me te mangemange

Kei mate tatou i te hukapapa

Kia u, kia tu tangata i roto i nga mahi ataahua, a te iwi e,

So let the cloak be made as strong as the climbing fern

Which never wears out or we will perish from the frost

So be diligent,

be upstanding in the beautiful work of you people.

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