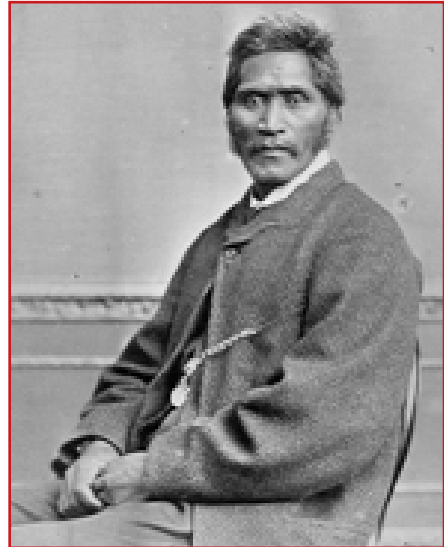
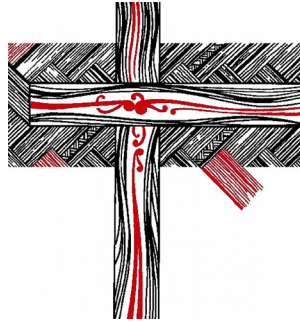




A PILGRIM'S GUIDE

TĒTAHI HIKOI TAPU
A PILGRIM'S GUIDE TO THE PAPA
KAINGA OF TWO SAINTS
OF NGĀTI HAUĀ

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

In an open field just outside the Piako village of Waharoa there is a small grave surrounded by a white picket fence. A white cross adorns the resting place of a twelve-year-old girl who was martyred nearby in the year 1836. Around this grave, being the traditional site of the great Ngāti Hauā Pā of Matamata and adjacent to the large Māori settlement of Tāpiri in a previous age, there have been ordinations and many pilgrimages over the years. A steady trickle of people, Māori, Pākehā, of all sorts, make their way to this place. Why?



The name of the girl is Tārore. She died bearing *Te Rongopai a Ruka*, the Gospel according to Saint Luke in Māori, amongst her own Ngāti Hauā people and the people of Tauranga Moana. From about the age of seven she had been taught to read and write Māori through the medium of *Te Rongopai a Ruka*, the first gospel and the first ever book to be translated and distributed in the Māori language. Her tutor was Charlotte Brown of the Church Missionary Society who, with her husband Alfred Nesbitt Brown, had established a school at the Matamata Pā in 1835.



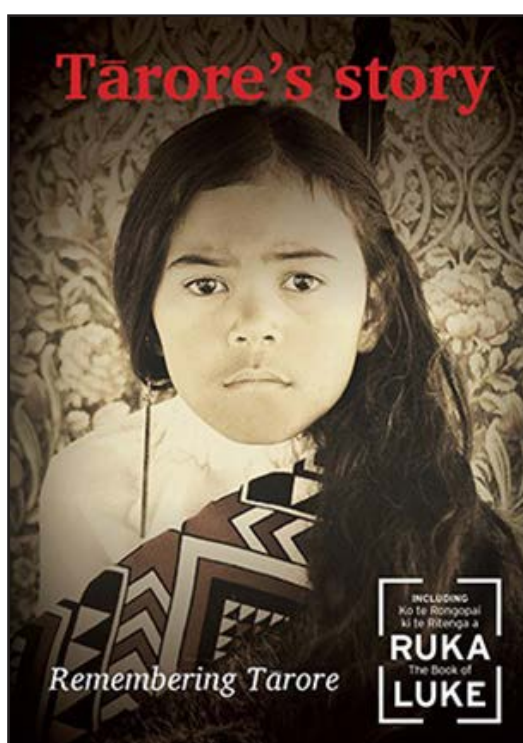
Although this educational mission only remained for a year and closed for safety reasons, it lasted long enough for Tārore to become a very able pupil. Tārore's great uncle, the Ngāti Hauā paramount chief Tarapīpipi Te Waharoa, had been baptised with the name Wiremu Tāmihana and had learned to speak, read and write fluent English as well as use written Māori to great effect. Wiremu Tāmihana later became the greatest political letter writer and statesman of the country as a whole in the nineteenth century.

Tārore's father, Wiremu Ngākuku, became a catechist and lay evangelist amongst his people, and encouraged Tārore to read and narrate the new-found faith. It is said that crowds of Ngāti Hauā would gather to listen to the great poignancy and novelty of the parables and messages from Luke's gospel which were recited from written Māori for the first time. It must have been a remarkable scene of mutual fascination. The second Epistle of Timothy Chapter 3, verse 15 had laid down the foundation of Tārore's education:

**“Ki a koe anō i mōhio o tōu tamarikitanga ake, ki ngā karaipiture tapu,
ko ngā mea ērā e whai mātauranga ai koe, e ora ai,
i runga i te whakapono ki a Karaiti Īhu.**

**“From childhood you have known the sacred writings that are able
to instruct you for salvation through faith in Christ Jesus.”**

In *Te Rongopai a Ruka* there is a clear emphasis on the compassion and justice of Jesus' message. 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 expression of the universal love of God in Christ. The parables, in particular, seem to be very clear witnesses to radical demonstrations of unexpected 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 are several parallels between Māori ways of thinking and living and the Aramaic language and lifestyle of Jesus of Nazareth. When Tārore, Ngākuku, and Wiremu Tāmihana, first shared the parables in Māori amongst Ngāti Hauā, the effect on the listening audience could well have had parallels with the first dramatic gospel messaging by parable of Jesus of Nazareth 1900 years before.

The ground-breaking work of Kenneth E. Bailey's *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.

In Kenneth's ground-breaking work, for example:

The parable of the great feast in Luke 14:15-24 could well have resonated immediately with Māori experience of the open and inclusive custom of kai hākari, communal feasting.

The parable of the prodigal son in Luke 15:11-32 could well have resonated with Māori experience of the primacy of whānau and family above all.

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 successful cultivation of crops from the earth.



It has also been argued that there is a significant linguistic parallel between the language style of Jesus and Māori ways of speaking. In both languages there is no verb 'to be' in the present tense, which means that both ways of expression are very process or verb oriented. The emphasis is on what is happening rather than defining moments with nouns. This gives Jesus' way of speaking a flow of action rather than a more philosophical turn of phrase. He is interested in what is coming through in the action, in what is happening, rather than a detached description of the categories involved.

This is also similar, in some ways, to Māori forms of expression. Both languages, although with their own unique development and integrity, often see experience holistically and dynamically, before it is analysed into its parts. Experience is described as greater than the sum of its parts and is in continuous inter-relationship with every other dynamic around. Earth, sea and sky, people, tribe and language, an individual, a happening and a message, are all deeply interdependent in the here and now.

This can be seen very clearly in Aramaic terms when Jesus is asked in Luke's gospel chapter 7 verse 18 if he is the Messiah, and he replies with this typical Aramaic and similarly Māori way of thinking:

“Ā, ka kōrerotia ēnei mea katoa ki a Hoani e āna ākonga.

Nā ka karangatia e Hoani ētahi o āna ākonga tokorua, ka tonoa ki te Ariki, mea ai, “ko koe rānei tērā e haere mai ana? Me tatari rānei tātou ki tētahi atu?”

Ā, nō te taenga mai o aua tāngata ki a ia, ka mea “kua tonoa mai māua e Hoani Kaiiriiri ki a koe, mea ai, Ko koe rānei tērā e haere mai ana?

Me tatari rānei tātou ki tētahi atu?”

I taua wā pū anō he tokomaha te hunga i whakaorangia e ia i ngā tūrorotanga, i ngā mate, i ngā wairua kino; he tokomaha ngā matapō i meinga kia kite.

Ā, ka whakahoki ia, ka mea ki a rāua, “Haere, kōrerotia ki a Hoani ngā mea e kite nei, e rongō nei kōrua; ko ngā matapō e titiro ana, ko ngā kopa e haereere ana, ko ngā rerepa kua mā, ko ngā turi e rongō ana, ko ngā tūpāpaku e whakaarahia ana,

“The disciples of John reported all these things to him.

**So John summoned two of his disciples and sent them to the Lord to ask,
“Are you the one who is to come, or are we to wait for another?”**

**When the men had come to him, they said, “John the Baptist has sent us to you
to ask, ‘Are you the one who is to come, or are we to wait for another?’”**

**Jesus had just then cured many people of diseases, plagues, and evil spirits, and
he had given sight to many who were blind. And he answered them, “Go and
tell John what you have seen and heard: the blind receive their sight, the lame
walk, the lepers are cleansed, the deaf hear, the dead are raised, the poor have
good news brought to them. And blessed is anyone who takes no offence at me.”**

The way of thinking here is clearly verb orientated, based on what is happening and the interrelationship of happenings and contexts. It's also a clear example of the Lukan emphasis on healing and wholeness as the central reality of the mission of the Messiah, and the incoming Kingdom of God in Christ.

When Wiremu Tāmihana, Ngākuku and Tārore narrated parts of Luke's gospel in Māori at the Matamata Pā, in a totally by Māori for Māori context, the message would have resonated in thought form as well as its appeal to a new form of compassion and hope.

This also partly explains why Te Rongopai, the Gospel itself, eventually spread so quickly and easily across ngā Iwi Māori, the Māori tribes, all over Aotearoa, often beyond Pākehā mediation. Te Rongopai seemed to spread as a taonga and

treasure with a life of its own, from hapu to hapu and iwi to iwi. It was often a by Māori, with Māori, for Māori process.



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 Saint Matthew chapter 13 verses 1 to 23, the gospel according to Saint Mark chapter 4 verses 1 to 20 and the gospel according to Saint Luke chapter 8 verses 4 to 15.



There are some parallels with this kind of fruitfulness in the story of another gospel-bearing girl, Rotu of Ngāti Rongo at Rūātoki, over two generations later. Rotu's father Numia Kereru Te Ruakariata, the local Ngāi Tuhoe chief, sent her to Hukarere Anglican Girls' School for her education in 1903. From there she was baptised and sent to a mission in Whakarewarewa where she honed her education and faith-based skills.

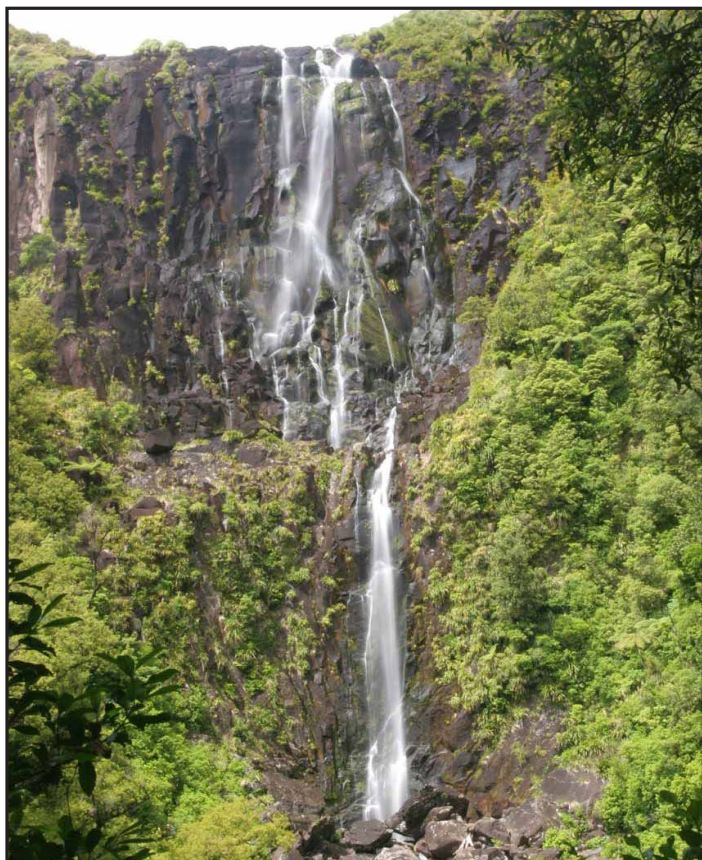


Rotu then returned to Rūātoki and with Deaconess Kathleen Doyle, planting the seeds of the gospel amongst Ngāti Rongo. The same cultural gospel appeal must have been operating as at Wāhara; the mission flourished and resulted in many baptisms and confirmations at the expanding mission house, which is there for the same purpose to this day. A church building had also been planted in 1917. Rotu's father's grave lies beside it, marked by a fitting monument.



Rotu's life story became very different than Tārore's though; she later married and had a family. Her mission passed naturally and effectively to the Revd Peni Hakiwai who planted ngā purapura pai, the good seeds of the Gospel, as far as Whakatāne.

In 1836, the danger to Tārore and her family from inter-tribal conflict with the Te Arawa people from Rotorua intensified for the community at Matamata and the Christian mission. A small party set out from the Matamata mission for the safer mission site at Tauranga.



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

“Ngākuku and the CMS missionary John Flatt led 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 raiding party withdrew. In the confusion Tārore had been left where she had fallen asleep. When Ngākuku and the others returned to the camp they found Tārore had been killed, still on her sleeping mat.

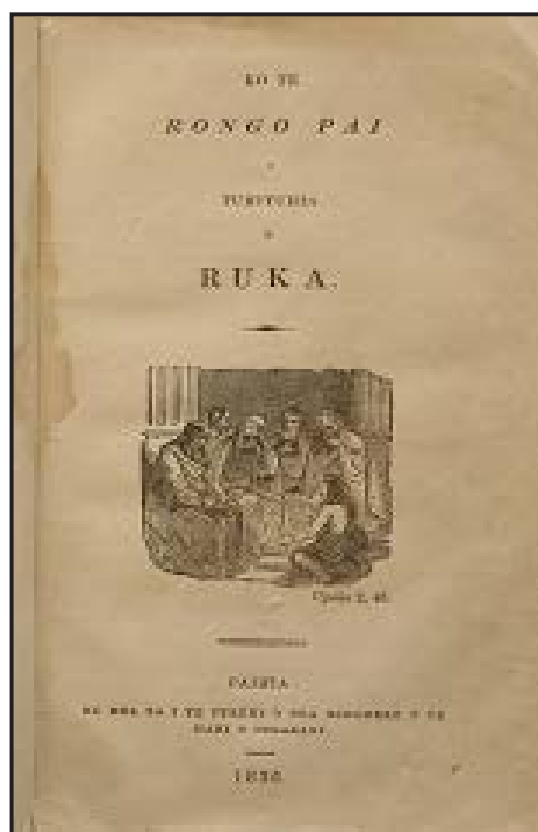
She was twelve years old. Her death immediately created a desire for utu, but at her funeral the next day at Matamata, Ngākuku preached against revenge, saying there had been too much bloodshed already and that the people should trust in the justice of God.

Tārore's copy of the Gospel of Luke had a continuing history. Uita had taken Tārore's Gospel during the attack, thinking it might be of value. However, he was unable to read, and it lay unused in his pā. Sometime later a slave who could read, named Ripahau, was brought to the pā. He read to the people from the Gospel. This led to the eventual reconciliation of Uita and Ngākuku. (The war between Ngāti Hauā and Te Arawa also came to an end due largely to Ngākuku's forgiveness and Uita's repentance. It is said that the justice of God was the conversion of Tarore's killer and the arrival of peace).



Later, the slave Ripahau left Uita's pā and returned to Ōtaki, coming into contact with Tāmihana Te Rauparaha from Kāpiti Island, the son of Wiremu Te Rauparaha, the great Ngāti Toa chief.

Ripahau again was invited to read from the Scripture to Tāmihana and his cousin Hēnare Mātene Te Whiwhi. In this way the two learned to read. However, Ripahau had only a few pages at his disposal, and in time a messenger was sent back to Rotorua for more books. The book that was returned to them, now somewhat worn, was the Gospel that Tārore had used, still with Ngākuku's name on it.



In time Tāmihana and Mātene became Christians, and Ripahau himself was converted. It is said that Tāmihana and Mātene took Tārore's book with them when they travelled to the South Island, preaching the gospel of peace and reconciliation."



Archdeacon Alfred Nesbit Brown's record of Tārore's funeral on 20 October 1836, is deeply moving:

"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 ..."

"Can I doubt who it is that has given calmness, resignation, and peace ... at a time when we could expect little else than the wild tumult of unsubdued grief? Let those who treat the operations of the Holy Spirit upon the heart as an idle fable, account on natural principles for the scene which I have this day been privileged to witness. It was not insensibility on the part of Ngakuku for his feelings are naturally keen: it was not indifference towards his family, for he was fondly attached to his child. No! It was the manifestation of His power, who, amidst the loudest howling's of the wildest storm, distinctly whispers to His children, It is I, be not afraid; peace, be still!"

It is for these reasons that the words on the white cross above Tārore's grave record:

**"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 the presence of 'Te Arikinui, o Te Iwi Māori' in 1977. On the reverse side it reads: "The blood of this child became the seed of the church." And from the gospel according to Saint Luke Chapter 18 verse 16: "... **nō ngā pēnei hoki te rangatiratanga o te Atua.** ... For it to such as these that the kingdom of heaven belongs."

There is a commemorative book as well, Tārore's Story, Remembering Tārore, including Ko te Rongopai ki te Ritenga a Ruka, the Book of Luke, published by the Bible Society in 2016. The booklet includes her story in Māori and English with vintage water colour paintings, and the text of the Gospel According to Saint Luke is written in full in both Māori and English.

This most poignant and powerful story of transformation challenges us all to never underestimate the grace and healing powers of the gospel, even in the most tragic, complex and fraught of circumstances. People of faith are reminded again of the truth of the Psalm 77 verse 19 which remembered the liberating power of the grace of God when Moses and the children of Israel were faced again with oppression and death at the Red Sea:

**“I te moana tōu ara,
i ngā wai nui tōu huarahi,
e kore anō e kitea ōu takahanga.
Your path led through the sea,
your way through the mighty waters,
a pathway no one knew was there.”**

Tārore's story is now shared in many parts of the Christian world, and remains one of the taonga, treasures, of the church in these islands. In the book of the prophet Isaiah, chapter 11 verse 6 there is a phrase which has continues to move faith communities to their core:

**“Ka noho tahi anō te wuruhi rāua ko te reme, ka takoto tahi te reparo rāua ko
te kūao koati; ko te kūao kau, ko te kūao raiona,
ko te mea mōmona, kotahi anō rōpū; ā,
mā te tamaiti iti rātou e ārahi.
“The wolf shall live with the lamb,
the leopard shall lie down with the kid, the calf and the lion
and the fatling together, and a little child
shall lead them.”**

This text can apply to any peoples who are at war, where the animals represent conflicted and longstanding enemies. The message includes the meaning that one born to bring peace, even as a child, has by the grace of God the potential to make a pathway into reconciliation and peace through the sharing and outpouring of their own life.

This is what came into the world with the Messiah after his birth; it is what came through Ngāti Hauā in the message, the martyrdom and the ongoing commemoration of Tārore of Waharoa. She, being dead, yet speaks. The Collect for her feast day on 19 October, the day of her martyrdom, is found in the guide to the Hāhi Mihinare Anglican Prayer Book lectionary, *For All the Saints*:

**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 kawē 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 chief Te Waharoa, and Tārore his relation, Tarapipipi became the chief of Ngāti Hāuā. He set up a Christian pa named Tāpiri near Waharoa, where services could be held undisturbed and where the inhabitants could live a Christian life. Tāmihana initiated peacemaking efforts by constant attempts to persuade his own tribe to give up war. He also arranged a peace with the traditional enemies of the Ngāti Hāuā, culminating

in a feast at Matamata in 1846 to celebrate the occasion with the Rotorua tribes. Wiremu was an able writer in both Māori and English and a memorable orator in both languages. It is possible to see a number of his hopes derived from the message of the bible he read and loved, weaving into his own aspirations as a new paramount chief. For example, from the central message of Jesus in the beatitudes in the Gospel of Matthew chapter 5:

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 rongu: 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 whakatoī, 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 whakatoī 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

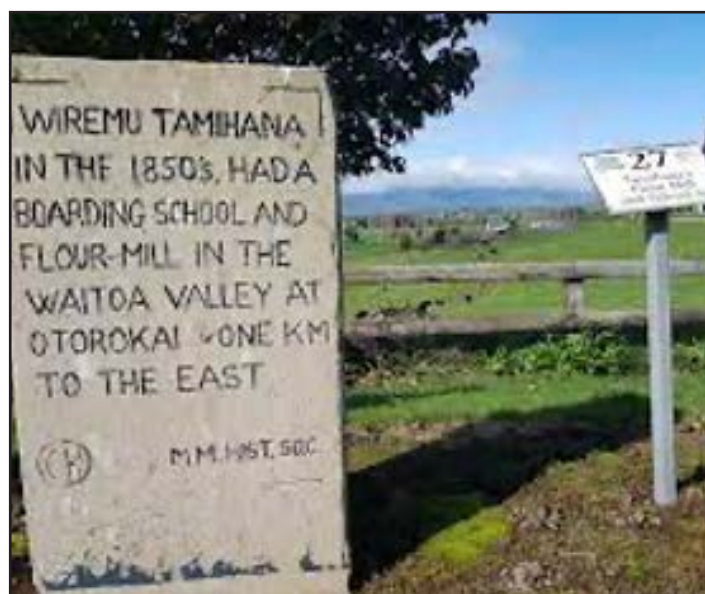
heaven, for in the same way they persecuted the prophets who were before you."

The way of thinking here is clearly life giving and verb orientated, based on what is happening and the interrelationship of faith, hope and love. It's also a clear example of the Lukan emphasis on healing and wholeness as the central reality of the mission of the Messiah, and the incoming Kingdom of God in Christ. This is a sacred form of tino rangatiratanga, true, compassionate and justice based chiefly rule in terms of abundant life.

To live out this message Tāmihana soon moved his Christian followers to the what is now called Pēria Hills towards the end of 1838. The name Pēria in Māori comes from the biblical 'Berea', the mission base for Paul, Silas and Timothy in Acts 17:11-12. Acts chapters 2, 4 and 5 also guided the community when they shared so much in common. Here Wiremu hoped to model a new Aotearoa in the light of increasing settler arrivals from Europe, where Māori and Pākehā could model living harmoniously together in mutual prosperity. He believed that daily prayer together was a key; only faith, hope and love would cultivate a just and peaceful community in rapidly changing cultural, political and military circumstances.



Here and at Otorokai in the Waitoa Valley several settled, orderly communities were established, with each house surrounded by its own plantations of wheat, maize, kumara and potatoes. There was also a school, flour mill, post office, whare runanga, and a church built on top of a hill.



A contemporary noted: *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.*

In the 1850s Wiremu Tāmihana began to take a greater part in the wider arena of Māori affairs. He became concerned with the problems of how the Maori people were going to cope with the increase in European settlement and the worst features of European culture. He had the vision of Māori and pākehā working side by side and the Māori people presenting a united front, unbroken by tribal conflicts. He wanted to encourage agriculture and education for his people and to prevent the further sale or lease of Māori land.

Although Tāmihana was not the originator of the King movement, he took a leading part in its development and earned the title, “kingmaker”, in the 18 months leading up to Pōtatau Te Wherowhero’s election as the first of the kings.



The aim was to retain Māori land, to protect the unity of Māori interests and to retain the Maori language. Wiremu Tāmihana saw no conflict between the King movement and the English monarchy. On one occasion he said: ***“The Queen and the King, they are one. Each is on the piece which belongs to each. But love and law surround them, and above is God.”***

He believed that this form of monarchy could forge a partnership with Queen Victoria and the British presence in Aotearoa, since the Queen and her people identified as Christian, and the Queen as governor of the Church of England. Some have suggested he was seeking something like aspects of what we now call MMP combined with Māori seats nationally. Or a model similar to a free fiefdom working in partnership with another one where the common ground was agreed and mutually beneficial for the national interest. This seems parallel to some of the principles of the Treaty of Waitangi today. Tāmihana was a prophet ahead of his time.

When the Waitara dispute erupted into war, Tāmihana went to Taranaki in an attempt at peacemaking, but was unsuccessful. Despite Tāmihana’s efforts to keep the peace, hostilities broke out in the Waikato in 1863. Throughout the conflict Tāmihana tried several times to negotiate a settlement, but was ignored. For two years the fighting raged on. Tāmihana then met General Carey at Tamahere in May 1865. The 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.”*



Tāmihana placed his taiaha before Carey as a symbol of a 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 significant tracts of ancestral land to Ngāti Hauā, which wasn’t honoured at the time. After the war, Tāmihana on several occasions petitioned parliament over the war and the confiscations that followed it. No action was taken, but in 1928 a royal commission had concluded: *“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.”*

Having lived to see many of his other dreams unrealized, but holding unflinchingly to his faith and his vision, Wiremu Tāmihana died with Bible in hand on 27 December 1866 at Turanga-o-moana near Matamata. His last words were:

“My children, I die, but let my words remain. Obey the laws of God and man.”

Only a few months before his death, he wrote to the General Assembly of New Zealand:

Now, O friends, this is how I have been saved from evil - because of my constant striving to do that which is good, ever since the introduction of Christianity on to the time of the king movement, and up to the present days of darkness. After we had embraced Christianity, when my tribe sought payment [utu] for our dead who had fallen, I did not give my consent.

Then I said, “Stop, strive to repay in a Christian manner. Let peaceful living be the payment for my dead.” They consented. I then drew all my enemies to me; they all came, not one continued a stranger to me; but all became related to me in the bonds of Christian fellowship.

Then I said, what a good payment this is for those that are dead, this living peacefully!

Tāmihana was a peacemaker who had a vision of a future for Aotearoa New Zealand which placed him ahead not only of his Māori but also his pakeha contemporaries. The Māori King movement continues to this day in the Waikato, Maniapoto, and Ngāti Hauā areas, and extends its mana and its influence much further afield. Ngāti Hauā have since settled with the crown over the raupatu, dispossession, in 2013.

The vision of the king maker continues to be relevant today in terms of rangatiratanga, kaitiakitanga and manuhiritanga: chiefly rule, guardianship and hospitality to others and to potential partners. His inclusive mutually prosperous vision, based on good faith, is an exemplary guide for a hopeful Aotearoa for all.



Wiremu Tāmihana is represented at the base of the main pou , post, in the mahau , veranda, of the Te Oro wharehau meeting house at Raungaiti Marae Waharoa.



Tārore and Wiremu are hallowed in two stained glass windows of All Saints Anglican Church Matamata.



Amongst other significant Ngāti Hāuā tribal initiatives today, the Ngāti Hauā Mahi trust, a work skills riparian planting scheme today, is inspired by Wiremu's example, and is peopled by his descendants, iwi representatives, the Anglican church and other colleagues from the wider community. The trust believes that Wiremu Tāmihana's iwi and their initiatives have a key role in transforming the waterways, the vegetation and the people of the Ngāti Hauā tribal area in Piako. Because Wiremu reached out to his own tribe, to the church and to the wider community for the common good, so does the trust today.



Keri Thompson, Kaiwhakahaere Matua, Ngāti Hauā Mahi Trust until 2024, a direct descendant of Wiremu Tāmihana. Keri was succeeded by Te Kaiwhakahaere Matua Taiporutu Hauraki of Ngāti Hauā.



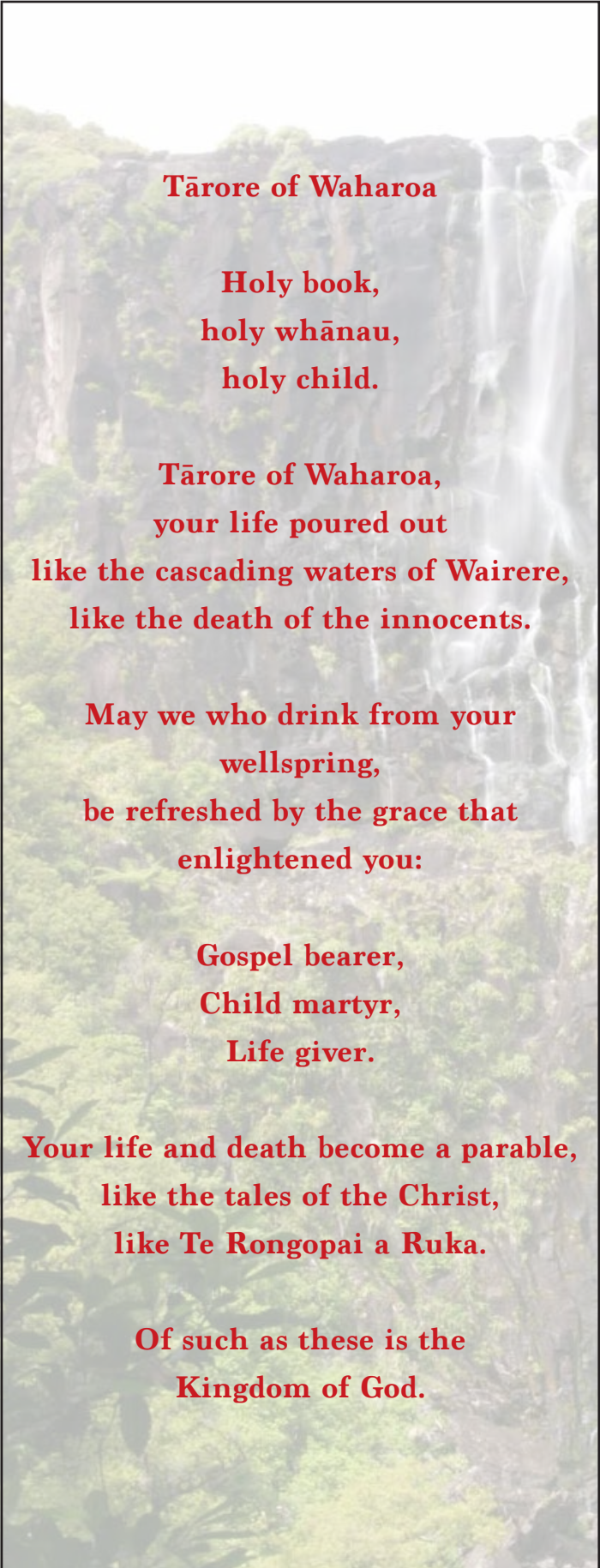
The collects for Wiremu Tāmihana's feast day on June the 23rd from "For All the Saints" can encourage us:

**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.**



*Holy God, holy and just, holy and undecieved,
as we honour Wiremu the king-maker,
who sought for peace and to lead
his people to the gospel;
Keep us honourable and fair
in our dealings with each other,
true servants of the Prince of peace.
Amen.*

*Te Rangatira Hone Thompson, direct descendant of
Wiremu Tāmihana, Tumuaki of Ngāti Hauā and the
Kīngitanga.*



Tārore of Waharoa

**Holy book,
holy whānau,
holy child.**

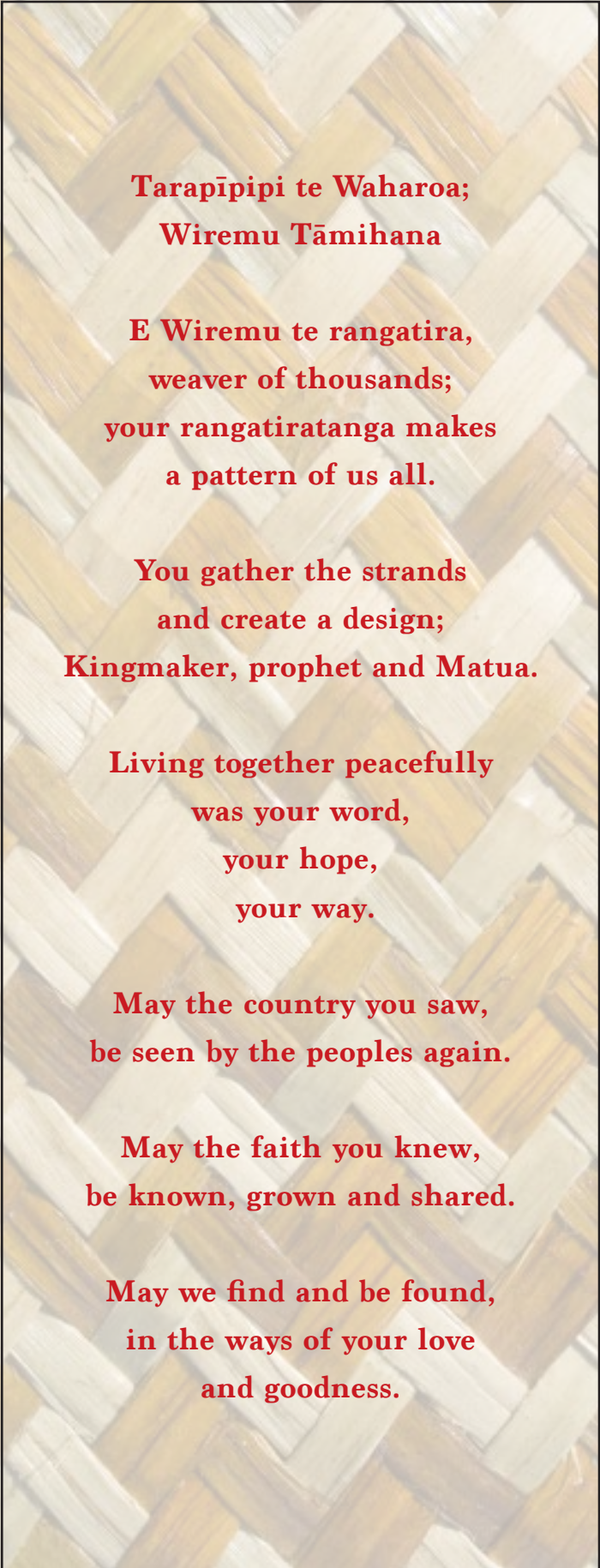
**Tārore of Waharoa,
your life poured out
like the cascading waters of Wairere,
like the death of the innocents.**

**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.**

Notes

[illegible]

[illegible]

Notes

[illegible]

References

“For All The Saints, a resource for the commemoration of the calendar” Tārore of Waharoa, Wiremu Tāmihana, Te Hāhi Mihinare ki Aotearoa ki Niu Tirenī, ki Ngā Moutere o te Moana Nui a Kiwa, The Anglican Church in Aotearoa, New Zealand and Polynesia (2015).

“Wiremu Tāmihana, Rangatira” Evelyn Stokes, Huia Publishers New Zealand (2002, 2018).

“Tāmihana the Kingmaker”, Wellington, Lawrence Rickard AH and W Reed (1963).

“Tārore and Her Book” , Joy Cowley, One Nineteen Books (2009).

“Tārore’s Story, Remembering Tārore” The Bible Society of New Zealand (2016).

“Jesus Through Middle Eastern Eyes; cultural studies in the Gospels”, Kenneth E Bailey, SPCK (2008).

“Rota of Ruatoko”, Tuhoe Oral Tradition narrated by Te Waaka Melbourne, (2020).

Ngāti Hāuā Mahi Trust website, “Tiaki manaakitia te Tāngata, Tiaki manaakitia te taiao, growing plants and people.” (2021)



