

TE AO MĀORI

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Presentation Kings Church

Whakapapa

- Ko Taupiri te maunga
- Ko Waikato te awa
- Ko Tainui te Waka
- Ko pare Hauraki toku matua, Ngati Maru te hapū
- Ko pare Waikato toku whaea Ngati Whaawaakia te hapū
- No Ngaruawahia ahau
- Taupiri is my mountain
- Waikato is my river
- Tainui is my canoe
- Hauraki, is the region of my father, he is a descendant of Ngati Maru
- My mother is from Waikato, descendant of Ngati Whaawaakia
- I am from Ngaruawahia

Psalm 139 from verse 13 -18

- 13 For you created my inmost being; you knit me together in my mother's womb.
- 14 I praise you because I am fearfully and wonderfully made; your works are wonderful, I know that full well.
- 15 My frame was not hidden from you when I was made in the secret place, when I was woven together in the depths of the earth.
- 16 Your eyes saw my unformed body; all the days ordained for me were written in your book before one of them came to be.
- 17 How precious to me are your thoughts, O God! How vast is the sum of them!
- 18 Were I to count them, they would outnumber the grains of sand— when I awake, I am still with you.



Kingitanga Movement

- Pōtatau agrees to be king
- In April 1857, at Rangiriri, Pōtatau agreed to become king. He was crowned and anointed at Ngāruawāhia in June 1858.
- He called on his people to 'hold fast to love, to the law, and to faith in God'.



Tahupōtiki Wiremu Ratana

Rātana began his spiritual mission during the 1918 influenza epidemic. He claimed that while standing on the veranda of his home at 2pm, on 8 November 1918, three days before the end of the First World War, he saw a small cloud coming in from the sea toward his house. When the cloud 'broke open' he was overwhelmed by a presence and he rushed into the house declaring 'Peace be unto you all, for I am the Holy Spirit that speaks to you all. Straighten yourselves. Repent.' He was told the Holy Spirit was looking for a people through whom God could be truly known and accepted. The Māori people had not forgotten Jehovah and so they had been chosen to become an example to the world if only they would turn from their dependence on tohungaism (particularly the manipulative forms of witchcraft) and Maori gods. Rātana was told to unite the Māori and turn them to Ihoā o nga Mano (Jehovah of the Multitudes).

Ratana Healing



Rātana changed his lifestyle, and his prayers were answered when his son revived. This, and the cure of others with a variety of ailments, led Rātana to become a healer. By the 1920s a shanty town had sprung up on the Rātana farm south-east of Whanganui – later named Rātana Pa. The settlement attracted the largest tribal gathering of Māori for many decades. It was the beginning of a new era for a dispossessed people eager to witness Rātana's miraculous healing power, and hear about healing their land sickness or māuiui. His teaching gave ordinary people a renewed sense of spiritual and political direction.

TE TIRITI O WAITANGI

Treaty, Covenant, Promise, Word

Examples from Scripture

- Joshua: 9
- 2 Samuel: 21
- "Ko te atakau o te whenua i riro i a te Kuini, ko te tinana o te whenua waiho ki nga Maori".
- "Only the shadow of the land goes to the Queen but the substance remains with us".



Korerorero

- the Anglican missionaries were busy lobbying key speakers, notably the Nga Puhi (largest northern Maori tribe) chiefs Heke and Tamati Waka Nene.
- Heke likened the Tiriti to a spiritual covenant that would bind both Maori and Pakeha under God's rule.
- Heke said that Maori people are just one of God's children and they must join the "whanau" (family) by signing this covenant and that Hobson was sent by the queen to be a father for Maori (Kawharu, treaty translation note 3).
- Heke's argument aided by the Anglican missionaries was very persuasive.

Wiremu Tamihana Tarapipi Te Waharoa

- was a leader of the Ngāti Hauā Māori iwi in nineteenth century New Zealand, and is sometimes known as the kingmaker for his role in the Māori King Movement.
- Tāmihana took a leading role in the formation of the King Movement and the election of Pōtatau Te Wherowhero as the first Māori King. Accordingly, he became known as 'Kingmaker'. When Te Wherowhero was confirmed as king in May 1859, Tāmihana placed a Bible over his head. Tāmihana's descendants still perform this ritual when Māori monarchs are crowned.

