The Treaty of Waitangi was first signed on the afternoon of the 6th of February 1840, in the Bay of Islands at Waitangi.
It did not arise from warfare, as a Treaty of surrender, but was signed in a spirit of goodwill under the reigning conditions of Peace.
The Treaty was a Declaration of the traditional Maori rights of absolute authority over Aotearoa. Within this authority the signing Chiefs generously permitted the Crown a role.
The Treaty document is a statement of this concession and forms the fundamental constitutional basis of the Nation.
The Treaty was signed by the representative Chiefs, in the belief that it documented the natural and inalienable Maori rights of land and resource ownership, self determination and the Maori way of life. Simultaneously the Treaty assured Maori of continuing authority and unrestricted access, over all natural resources of Land, Sky and Sea, including Forests, Lakes and Waterways.
Additionally, the Treaty guaranteed to Maori the same protection and rights as British citizens. It permitted the Crown to act as the sole agent in land dealings. It also required the Crown to establish a lawful and just system of shared Governance, in compliance with the Treaty conditions.
The Treaty of Waitangi re-stated and re-inforced the position and authority of the Chiefs. It confirmed their right to exercise shared control over the powers of Governorship granted to the Crown.
Nan, why do we always sprinkle ourselves with water after we leave the urupa?

That’s because we’ve been in a very tapu place. Using water is a Maori ritual way of showing this. You must always remember to do this too.

We will Nan— we haven’t forgotten the other D0s and D0NTS you told us Nan— like

Never pass food over a person’s head...

Don’t sit on the table...

Don’t swim in the sea or collect Kai Moana straight after a drowning.

Don’t walk over people’s legs...
Why is it that some things are tapu, Nan?

Most of it is just plain good manners, respect and common sense— I mean to say, who wants to eat cake after someone has been sitting on the table near it?

But don't forget moko—in the futuru Māori way of thinking the physical and the spiritual co-exist side by side. There is te Ao Marāma, the world of light and living...

... and there is te Ao Wairua, the spirit world, the world of our tupuna, the atua, pātupaparehe, Io...

Te Ao Wairua influences everything we do in Te Ao Marāma.

How is that?

We try and make sure that we do and say the right thing at the right time. We must always be respectful and we can be that through the right karakia.
Is that why we karakia before we travel, Nan?

Ae!

Well, Pakeha got THAT all wrong! Tohunga weren't Witch Doctors...

What does a tohunga do, Nan?

Tohunga were experts in some art or craft - like moko or whakairo.

Plenty of times they come to me in dreams. Sometimes they're in the form of a bird or an animal.

Have you ever seen an atua, Nan?

Some had matakite ...

... others were like counsellors. They could sort out the root of any problem and fix it up with the appropriate ritual.

We all have a kaitiaki too to look after us.

"The tohunga could direct atua into a certain spot so that a person could be healed or a waka built. The tohunga would make the area or project tapu, so the outcome would be a success."
Why is it that women can't go near an unfinished whare or waka?

That's 'cos women are so powerful.

Maori thinking and spirituality was tied up with the land. The people's Maori and wairua are linked to their turangawaewae. Papatuanuku and Ranginui were an important part of our early way of life. If you can understand the old whaita, you'll see that Maori people were in constant contact with, aware of, and acknowledge Atua and Tupuna.

Pakeha must've freaked out!! They didn't have much of a clue really about what was going on. The first poor missionaries who arrived here were pretty uneducated. They were so terrified of their own God, they couldn't begin to understand what we Maori were talking about. Not that they really wanted to know. They believed they were superior—they even...

Keyرارت, old chap! I'm going to teach you many great and new things—like how to carve wood!!

Is he serious?!!
Why were they frightened, Nan?
It's a long story, moko – but it's to do with their history.
By the time the missionaries got out here, the churches had quite a bit of experience converting the natives.

I reckon that all this success should earn us a place in paradise...

CONVERTING THE WORLD!!

With all that experience they'd become... um... pretty staunch!"

"We're on a mission from God!
We believe that everyone is basically a 'sinner'...

That people will go to the funk if allowed to...

that being black is a curse...

and that God is angry at people who haven't even heard of God...

... OUR GOD!!

Doesn't look too good for us ignorant natives, eh?
How did our people treat the missionaries?

At the beginning— with suspicion, then real kindness. Our people actually valued their opinion.

We hoped to convert them along the way...

Yeah, but we weren't actually interested in what the missionaries were going on about. We saw them as more useful for trade!!

We were pretty good at it, too!

We encouraged them to live in our area so that the trading ships would visit. Hongi Hika did alright out of them—that's where all the guns came from!!

You see, the CMS sent these poor guys out here with hardly anything to live on so the missionaries ended up as traders and farmers just to survive...

And lots of Maori learnt how to read and write from them—then taught their relations!!
But our tupuna weren't too impressed, in the early years with Pakeha religion or the way the Missionaries dismissed our spirituality.

It was years before we got our first convert... and I was on my deathbed!!

Lots of Missionaries wrote about what they called "Maori myths and superstitions" — and they got it all wrong.

This is all wrong!! That's cos they can only see things through Pakeha Christian eyes... Some theological students are still doing it!!
Maori only started to use the Christian Gospel in their cause when the bad effects of contact with the Pakeha—disease, land loss, wars—started to hit home.

We could identify with the Israelites in the Old Testament, who moved from slavery in search of the promised land...

By the 1830s many of our people were becoming Christian, as they began to believe in the Gospel as a valuable message of freedom and hope.

The missionaries got really upset when the Papahuriha Movement in the 1830s started talking about a heaven with no missionaries in it...
I can't understand it! These Maori join up with one church, ditch it, and go into another. I can't cope -- I just can't cope!!!

If the church didn't suit or was irrelevant, why hang around?

Mind you, look at King Henry VIII! The Roman Catholic Church didn't suit him, so he started up another one.

The Anglicans even wrote to warn the Colonial Office in England that the French were stirring up trouble and anti-English feeling!

The Pakeha churches were at war with each other too -- it was a real competition for Maori souls.

There was we Catholics who were mainly French at the start -- grrr!!

And we Methodists, who were English.

And we Anglicans who were English.
did the missionaries push for the British takeover of Aotearoa?

Not at first. They wanted a Christian country where THEY were in charge and Pakeha riff-raff were kept out. But once the NZ Company came on the scene, the Missionaries wanted the British Government to get in quick and set up.

What role did the missionaries play in the Treaty?

Remember... I got the missionaries to set up the hui at Waitangi and draft up the Treaty in te reo Maori (see Chapter 2:)

Some of them wanted to protect their large land holdings and thought they'd have a better chance with the Crown than the NZ company.

* See Ch. 7: Papatuanuku

Hmmm, that film had as many mistakes and myths in it as the 1990 video will, when it comes out.

The Missionaries were all fighting to sit next to Hobson.

But the Treaty was between the British Crown and Te Iwi Maori, not the Missionaries!!
Yes but the missionaries thought they were the most important people there!! You know, the Pakeha still think the missionaries persuaded our Tupuna to sign.

We weren’t silly!! We consulted quite widely before making a decision.

We discussed all aspects of it fully, before we signed.

Look! We’re well aware of what really happened! Pompallier got at the ones who didn’t sign and Williams (or Hobbs) was successful with those who did sign.
Didn't Pompallier get Hobson to include the 4th Article "to respect and protect all religions" and "te ritenga Maori" so he could safeguard the Catholics? Or is that wrong too?

Our teacher told us that our tupuna couldn't read and write, so they signed with a mark or moko. She said that the only reason they signed was to get a free blanket.

What a tīto! Most of us had learnt to read and write in Maori and remember, we signed the Maori text with our moko that made it more tapu.

Pakeha never quite grasped the idea of koha! I mean to say, Hobson was given a feather cloak. Is that why he signed?

Yeah...I was really keen about that - but it was also important to Maori.

Down the coast the Maori refused to sign unless the 4th Article was included.

Funny how it never got translated in the English text.
Meanwhile, other Pakeha churches were setting up shop. The first Presbyterian service had been held on the beach at Petone...

Thanks God for bringing us safely into the harbour.

Nan, how come you know about all this?

I’ve been around a long time now, Hema—and I’ve seen how deeply our wairua tangata has been influenced by Christianity. One of the things I’ve learned is how short Pakeha memories are...

And then took off to uproot and trample Maori crops and run off and steal livestock...

Pretty aggro for peaceful settlers, eh?

Yeah... Pakeha forgot about the hard time Christians had with the Romans!!

That’s cos we don’t practise like Maori people do. We have to write everything down.

We were pretty good at killing people in the name of God!!

Witches burn!!

...and treated us as uncivilised!!
Maori people created their own spiritual movements as times got harder. When the land was being ripped off at great speed, many groups isolated themselves from the Pakeha and developed their own strong economic and spiritual bases.

Many of these movements drew on ideas in the Bible—the promised land, Moses and Miriam leading the people out of slavery, etc...

But Pakeha feared people like Te Ua Haumene, Te Kooti, Tohu, Te Whiti, Rua Kenana, Ratana and Te Maihara.

I hate this! These Maori making their own different responses to Christianity, outquoting Reverend Hammond in the Bible!!

And they had ignored how they had reinterpreted more than 1000 years of Christianity to fit Victorian English society... the last step in generations of takeover and adaptation...

Did you know that Easter was originally a spring festival in the Northern Hemisphere?

...and Xmas was the celebration of the change of season at Mid-winter?

Just a couple of festivals, places and ideas which Christianity took over and changed!!
Kia-ora! We followers of Pai Marire were made out to be bloodthirsty fanatics, but really we were one of the first early independent Maori Christian movements. We were pacifists.

Pai Marire began in 1862 when a former Methodist mission teacher called Te Ua Haumene had a visit from an angel. 

Maori people will get their land back, and like Abraham will go forth and multiply.

Te Ua’s teachings emphasised good behaviour, the kind which was found in the parables of Jesus. He wanted to encourage peaceful Maori cultural arts and strength.
Te Ua Haumene was a great supporter of unity under one king...

We need to stop land alienation so we can control our own lives.

The prophet even baptised King Tawhiao. Te Ua Haumene was a close friend of...

Tamati's solution was to remove tapu so that people could be free to worship the Pakeha God —

...that's 'cos we were rich and healthy and the missionaries preached that God blessed the faithful with good fortune...

Tamati te Ito, another former Methodist teacher, who founded the Kaiwakara in Taranaki in the 1850s.

Maori people had been destroyed by ignorance and the trampling of wahi tapu — that makes it easy for atua in the form of lizards to destroy the insides of the Maori.

Both Pai Marire and Kai Ngawara believed in a Christian God — but didn't see any need for missionaries.
THERE WERE MANY MORE
MOVEMENTS AND PROPHETS
WHO FOLLOWED A SIMILAR LINE…

Yeah, we learnt about
Te Kooti at school—bit
of a crook, they reckon!

AFTER A FRAME UP
BY PAKEHA TRADERS
WHO SAW HIM AS TOO
MUCH COMPETITION, TE
KOOTI WAS IMPRISONED ON
THE CHATHAM ISLANDS…

They would!
His real name
Was Te Turuki
Rikirangi

AS A PRISONER
HE BECAME ILL AND HAD
A VISION OF
THE ANGEL
GABRIEL…

Rise! Come forth. You are
spared to be made well
to be the founder of a
new Church and religion,
to be the salvation of
the faithful of the Maori
people, and to release
them from bondage.

Te Kooti and many
others believed he was
the mouthpiece of God
Maori needed someone to believe in—especially we prisoners.

Yeah—we'd been exiled to the Chathams for two years—then the Government had changed our sentence to life imprisonment.

(See Chapter on "Te Ture").

Te Turuki was a charismatic leader, an adventurer. He escaped from the Chathams with a boatload of prisoners. He also founded the Ringatu Church.

TE TURUKI BASED HIS TEACHINGS ON THE OLD TESTAMENT AND 'BEEFED IT UP A BIT' TO FIT THE MAORI SITUATION.

He promised to lead our people out of misery, to regain our land...

He said there would be a sign, and that a leader would rise from the East. Remember, our people were having land everywhere torn away from them. The people waited...

When Te Turuki died in 1893 everybody waited for the leader that he said would follow him to fulfil his prophecy.
IN Taranaki, another movement arose... led by two men of differing views.

This land is mine, my blanket is mine. Think you it would be right for you to drag it from my body and clothe yourself with it? If I attempted to tear your coat from your back, you would resist and not be to blame. What right have I to forcibly wrench your coat from you? This land belongs not to the Government but to me. I do not go into your land disturbing you. Then why do you interfere with me in the occupation of mine?

If the mosquito bites my leg, I must slap it.

(Funny! I look more like a butterfly.)

UNFORTUNATELY, WHILE PEOPLE WERE TRAVELLING THERE, THEIR OWN TURANGIAWAIAEWAIE WERE RIPPED OFF IN THEIR ABSENCE.

Like Maungapohatu later, Parihaka isolated itself. The people prospered and many Maori moved there...
IN PARIHAKA...

Pakeha education, intermarriage, and medicine are rejected.

The people always asserted their land ownership. When surveyors moved into the area, the pegs were pulled out, fences put across roads, and land was ploughed. The Parihaka people were famous for their passive resistance...

What are we going to do about these Maoris? I know—let's pass lots of laws so we can keep arresting and locking up Maori without trial.

Hello—I'm John Bryce. I led two thousand Pakeha in an invasion at Parihaka in 1881. I read the riot act!!!

Meeting are banned... pass laws!

Shades of South Africa!!

The village was looted and burned, the women raped, the leaders were arrested and exiled. Most of the men were sent to the South Island where many died. Those left behind were harassed for years...
ABOUT THIS TIME IN TE WAIROUNAMU ANOTHER RESISTANCE MOVEMENT WAS LED BY THE PROPHET TE MAIHAROA WHO WAS ORIGINALLY AN APOSTLE AND PROPHET OF THE KAI NGARARA.

"Hello! My name is Mantell. In 1852, I promised a 66-hectare reserve for Kaitahu at Hakataramea...

But most of it had been sold off or leased to Pakeha! Y'know, as usual!!

In 1877, when Te Maharoa was 77 years old, he led 100 Israelites on 'Te Hekenga to Te Ao Marama to reclaim the land and to build up an economic and spiritual base...

Te Maharoa and his people also isolated themselves like Tuhoe and Taranaki did... Not on our land!!
IN AUGUST OF 1879 THEY WERE ORDERED OFF...

by 12 armed cops!!

Been there. Done that!!

It was mid-winter.

Years of being staunch, claiming the land and trying to talk to people — it all seemed so hopeless.

Good practice for Parihaka, eh. 2 years later.

BEFORE HE DIED, IN 1885, TE MAIHAROA PROPHESIED...

"A little child will come forth from under Mt Taranaki, and he will finish off my work for Jehovah..."

TE MAIHAROA CLIMBED THE MOUNTAIN TOP AND A VISION CAME TO HIM TO MOVE THE COMMUNITY TO KOROTUAHEKA. THE PROPHET FORBADE VIOLENCE AND ONCE AGAIN THE COMMUNITY MOVED. A RUNANGA WAS ORGANISED AND PETITIONS WERE SENT TO PARLIAMENT...
These cards remind me of the Tuhoe prophet, Rua Kenana. Rua used emblems from the cards to refer to ideas from the Bible, and events happening in his time, to our people.

In 1904, Rua Kenana had a vision on Maungapohatu that he was Christ's brother and that he was the next prophet. Many people believed him to be the prophet. Eria Raukura, an old Tuhoe tohunga, and staunch Ringatu leader, saw signs in Rua that seemed to fulfill Te Kooti's prophesy. He baptised Rua. Many of his followers called themselves Iharaia and grew their hair long. Rua took a wife from each Tuhoe hapu to unite the tribe.
Like Te Whiti, Tohu and the others, Rua and his followers rejected many elements from Te Ao Pakeha...

- Pakeha education system
- Dog tax
- Pakeha rules about marriage and alcohol
- Signing up to go and fight in wars overseas

They wanted separate Maori self-government and independence. Rua didn't see much point in Maori signing up to go and fight in White peoples' wars...

The people isolated themselves—moving to Maungapohatu. It was a tough life but they prospered. But they had to sell lots of land in 1908 just to raise the money to make the rest of their land productive.

Land for sale

As far as he was concerned, neither the Germans nor the British had the right to sovereignty in Aotearoa... so the fight belonged elsewhere.

Rua cast aside many traditional tapu practices, creating new ones that fitted him and his faith better. This made him unpopular with many other Tuhoe.
OF COURSE, THE PAKEHA COULDN'T COPE WITH ANOTHER SUCCESSFUL, INDEPENDENT COMMUNITY...

I just can't cope, I can't cope!!! We still want more land. SO...

AN EXPEDITION OF TO FULLY ARMED POLICE INVADING THE KAINGA. TWO THARAI A WERE SHOT AND KILLED, 31 WERE AMBUSHED - NONE HAD GUNS, BUT THE POLICE LATER CLAIMED THERE HAD BEEN AN ARMED AMBUSH.

1916
ANTI-RUA PROPAGANDA

LONGEST TRIAL IN NZ's HISTORY (TILL 1977)

Jury says NOT GUILTY!
'MORALLY GUILTY OF RESISTING THE POLICE, THE JUDGE SENTENCES RUA TO ONE YEARS HARD LABOUR AND EIGHTEEN MONTHS' REFORMATIVE DETENTION.

You owe to the PEOPLE OF NZ the costs for the following:
TRIAL.
POLICE INVASION OF MAUNGAROHATU DEFENCE EXPENSES.

Pay up... or else!!

AND GUESS HOW THEY RAISED THE MONEY? THEY HAD TO SELL THEIR LAND AND STOCK...
Those women in purple wearing veils - are they nuns, Nan?

No. They're members of the Ratana Church.

Koro told me that he saw Ratana make a crippled man walk - he performed many miracles.

That's right, Moko. He was a healer and a prophet.

In 1918, a farmer called Wiremu Tahupotiki Ratana had a vision:

I am the Holy Christ... I have travelled around the world so find a people upon whom I can stand... I have chosen the Maori people... I am not you as Mangai... to unite the people... trust in God and recover respect...

By this time the people of Taranaki were in a really bad way. Most of their land had been taken and they'd suffered through war and disease. They needed a sign of hope...
Ratana linked himself to earlier prophecies...

APERAHAMAMA (1863)
A man will come forth with the Bible and the Treaty.

TE MAIAROA (1885)
A little child will come forth from under Mt Taranaki and he will finish my work for Jehovah.

TE KOOTI RIKIRANGI (1893)
In 26 years a leader will emerge or even in six years.


Was the prophet a Christian?

FOLLOWERS HAD TO RENOUNCE “MAORI SUPERSTITIONS”- RATANA AIMED TO BREAK DOWN TAPU AND THE POWER OF TOHUNGA

Ratana preached unity in the Christian faith... and belief in the Holy Trinity.

Ratana established a new church in 1925, fulfilling his plan to put into place Ture Wairua.
Weren't some of our Maori political action organized to pressure church members into supporting Ratawhaia's second plan to organize church members into political action?

In 1932, Eurea Tawhia was selected to go to parliament standing on the Treaty of Waitangi. He was the first Maori to become the first Maori MP.

The Ratawhaia Church bank, its temple was always central to the church's life and action. It was successfully set up, thanks to church members and Tawhia's efforts.
These were only some of our people's responses to Christianity and colonisation. And they arose because life was grim for us under Pakeha domination.

But what were Pakeha Churches doing about it?

Hey! Life was too comfortable to rock the boat!!!

Now, grab a cuppa and have a rest 'cos we're going back to the 1840s...

In the early days, some of the Church people got official jobs as translators, advisers, land agents...

It didn't take us long to become part of the colonial machinery!!

And the Churches spent lots of time fighting each other. After the Anglican Bishop arrived, the old feuds really got hot!!
We did pretty well! Lots of land grants for schools, churches and whare were made in those days. And cos Delwyn and Grey were 'buddies', sometimes the Anglicans even got land that had been held by the Methodists!

What was their role in all the land theft?

To get as much as possible for ourselves and to protect our own position.

Of course when it came to a choice, they turned to their own!

...As fast as today's M.Ps up their own salaries!!

This choice came out clearly during the wars.
They played a really important role as spies—using their position of trust to do so.

There was Henry Williams snooping around Kawiti's trenches in the 1840s...

In Taranaki during the 1860s, 70s and 80s there were Hammond and Whiteley spying for the authorities...

One of the most terrible Pakeha atrocities was when troops under von Tempsky burned the church in Rangiaowhia, murdering those who escaped and burning the women and children to death.

The Roman Catholics priests withdrew from the north to serve Irish soldiers in Auckland.

In the 1860s Bishop Pompallier pressured Maori Catholics to withdraw from the war in the Waikato.

But Volkner was executed as a spy—this is ugly talk about sensationalism...
DON'T FORGET THAT CHURCHES WERE MADE UP OF PEOPLE - AND THAT PARLIAMENT WAS ALSO MADE UP OF WEALTHY CHURCH-GOERS...

That was the English - what about the Irish who were once down trodden - didn't they side with our people?
We Scots were in the same boat as the Irish - we ones in the North...

Some of us did - we refused to fight.
Some of us were poor and desperate for a new life.
And some of us were just plain racist!

DOWN SOUTH, THE SCOTS PRESBYTERIANS THANKED GOD FOR GIVING THEM AN "UNINHIBITED" WILDERNESS TO SETTLE IN...

Kai Tahu must've beaten the "invisible man" by 100 years!!

AND OF COURSE THESE PEOPLE HONESTLY BELIEVED THEY WERE 'DOING THE RIGHT THING'. THEY WERE CONVINCED WE MUST ACCEPT PĀKEHĀ RULE - FOR OUR OWN GOOD!!
I just can't understand why they were so sure.

I just can't understand what was wrong with the natives. I thought they wanted British rule!

"If a white man's world, they must accept that!"

Our schools are trying to help them adjust!
Dear Mummy and Daddy,

Being a missionary is so challenging—there's so much to do.
Things Maoris need—

TRUE RELIGION (mine!!)
RULES (English Law!)
RESPECT FOR PROPERTY (ours!)
PUNCTUALITY (our version)
A PROPER LANGUAGE (English)
PROPER HOUSES (English style)
PROPER JOBS (competitive, individual)

This shows you how difficult our task is—but God is on our side. Have to go now—The Methodists are causing trouble.

Lotsa love,

Willie! X X
Basically, the Colonisers didn’t trust us—and since the Churches were the original colonisers, they’ve been no exception—their structures show that.

**Church of England**
- 1857 Constitution—no Maori rep.
- Blocked Maori Bishop till 1928
- Maori Bishop assistant to Pakeha Bishop and cannot go to Synod
- 1978: Pi Hapatanga
- 1978: Maori can be represented at Synod

**Presbyterian**
- Te Hinota Maori 1953
- Maori Moderator—One Year Term (1982)

**Baptist**
- Maori section—Maori President—One Year Term 1990

**Methodists**
- 1917—Maori can go to Synod and Conference.
- 1937—First Maori Ministry student with Pakeha status in Church.
- 1972—Maori Division
- 1983—Maori President—One Year Term.

**Catholic**
- No Maori in decision-making (Bishops) till 1988. He is an assistant to a Pakeha.

The Churches couldn’t cope when heaps of “their people” (Maori) joined the Rattana Movement, and others and boy, when Te Runanga Whakawhanaunga i Nga Hahi started in March 1982...
But aren't things changing, Nan? Some churches say they want to be bi-cultural.

Yes, there are sincere people working for that. They need to keep hearing the challenges from groups like Te Runanga Haki, and from people outside the churches altogether.

Otherwise they only talk about 'repentance' and people 'being reconciled'—as if this can happen without changing the injustices.

And just look at who controls church money too—and how and where resources are used.

Notice how quiet we've been about the Govt's economic policy and the suffering it's caused Maori people.

Not true! Some of us have mentioned it.

Just not as loud or as quickly as we believed when Roger Douglas threatened to tax all churches.

Yeah—best example of church unity I've seen yet!
AND OVER THE PAST FEW DECADES THERE HAS ALSO BEEN A BIG PUSH BY AMERICAN BASED OUTIFITS LIKE THE MORMANS, TRAVELLING PREACHERS, AND HIGH POWERED YOUTH MOVEMENTS.

Yeah, and spot the difference between them and the early missionaries!!

Mind you, they are a bit different too!

1800s
White is Right
Reap and be saved and God will bless you with success.

1970s/80s
West is Best
Repent and be saved, and you will be saved from the nuclear holocaust.

Some people are becoming conscious of the injustices abetted by the church structures and organisations and are working alongside Maori members to achieve a just and equitable future. Some people are becoming conscious of the injustices abetted by the church structures and organisations and are working alongside Maori members to achieve a just and equitable future.

37

Some people are becoming conscious of the injustices abetted by the church structures and organisations and are working alongside Maori members to achieve a just and equitable future.
But there is light at the end of the tunnel! Some of our people are beginning to analyse what has happened and are taking steps to make Maori responses, as in the past.
There is no escaping the fact that for many Maori people, this response is conditioned by the impact of Christianity.

Aware of this, Te Runanga Whaka Wha Aungia i nga hahi is working in areas of Maori spirituality, Maori responses to the Gospel — Maori Motuhake.

Time Capsule: Pre-European Spirituality

New Testament
It works to reclaim the guarantees of Te Tiriti o Waitangi in a whole way, which recognises the relationship between the spiritual and the physical.

Don't forget to order your copy of the next chapter—Te Mauri o Te Maori, the instalment which discusses Maori health and well-being!!

Have you received your copy of the introductory booklet: (Inga ra o mua)

Chapter One: (Papatuanuku)
Chapter Two: (Te Tiriti me te taumati o te Pakeha)

Ka kite ano!!