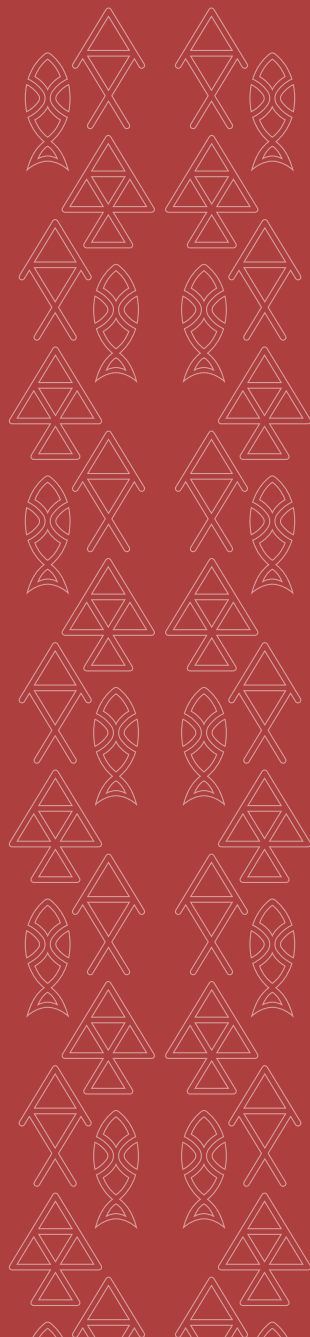


The Archbishops' Wayfinder Unit

Ngā Maramara Mātauranga

Selected Thinking in a Māori and Iwi Worldview



For the Mātauranga Mihinare Wānanga
General Synod | Te Hīnota Whānui
Nelson
26th October, 2022

**“I haere mai ahau kia whiwhi ai rātou
ki te ora, inā, tōna nui noa atu.”**

**“I came that they may have life
and have it abundantly.”**

Hoani 10:10b

He Kupu Whakataki | Introduction

This book is a collection of ideas from a range of leading thinkers who have contributed insight into the place, purpose and potential of mātauranga.

It is designed to show the diversity and depth of thinking across Te Ao Māori, and to support you in your journey of understanding around this topic.

Some of these readings are controversial, designed to provoke your thinking.

Some are unexpected, and some hopefully familiar.

What these readings have in common is they are authored by credible, rigorous experts whose work makes an impact in the world of mātauranga.

This material comes in a range of forms, ranging from extracts of academic journals through to prayers, haka, frameworks and even court decisions. The diversity of forms shows that mātauranga is not merely an academic exercise but is woven through all parts of our society.

This resource also begins with a brief timeline acknowledging the terrible history of attacks on mātauranga in this land. We must never forget the historic and ongoing processes of colonisation.

Enjoy these ideas. Reflect on these ideas. Pray on these ideas. And when you're ready, act on these ideas.

The Attempted Destruction of Mātauranga

From the earliest days of encounter there have been ongoing attempts to eradicate mātauranga, and to replace it with a solely Western worldview. Our Church was complicit in this.

1808

Samuel Marsden tied the Māori adoption of Christianity to the adoption of Western/English culture

“Since nothing, in my opinion, can pave the way for the introduction of the Gospel, but civilization; and that can only be accomplished amongst the heathen by the arts... Though the Missionaries might employ a certain portion of their time, according to local circumstances, in manual labour, this neither would nor ought to prevent them from constantly endeavouring to instruct the natives in the great doctrines of the Gospel, and fully discharging the duties of Catechists. The arts and religion should go together. The attention of the heathen can be gained and their vagrant habits corrected, only by the arts. Till their attention is gained, and moral and industrious habits are induced, little or no progress can be made in teaching them the Gospel.”

1820's

William Williams wished the Kaiwhakaako (Māori evangelists) to be models of cultural assimilation, rejecting their mātauranga:

“They would be ‘able to show so much better the falsehood of their superstitions [saying] “I have done all these things, and have learnt the evil of them.””

1860's

After the invasion of Waikato and Taranaki and the destruction of Māori military resistance, new laws suppressed mana wāhine. Legislation establishing the four Māori seats in Parliament in which only men could stand in; the legislation changing the nature of Māori land ownership; and education which contested the place of te reo and mātauranga all greatly reduce the traditional ability of Māori women to participate in key political and economic decisions of their whānau, hapū and iwi.

Native Schools Act 1867, Māori Representation Act 1867, Native Lands Act 1865

1898

The Women's' Christian Temperance Union pledge required wāhine Māori to give up a key manifestation of mātauranga:

‘I agree by this pledge not to smoke tobacco, not to drink any beverages that are intoxicating, and also not to take the ta moko. May God help me.’

1918

Waiapu Diocese on the closure of Te Rau Kahikatea and students' removal to mono-lingual, mono-cultural St Johns College:

‘our Maoris, by sharing their student life with the English students, and by fellowship with them, would gain that wider outlook, bigger vision and broader education so necessary in their ministrations to the more progressive Maoris’

1941

Bishop Simkin, the new Bishop of the Diocese of Auckland, attended his first meeting of Komiti Tumuaki (the Māori Standing Committee in the diocese) which until then had conducted its work in te reo Māori and under mātauranga

| ‘What is the constitution of, and the justification for, the Maori Standing Committee and the “Hinota Takiwa” [Regional Synod]? What definition has been given to their authority and powers?... if we are to do any substantial business at our meetings, then it is inevitable that they should be held apart from the people... nothing of moment is lost and much gained by holding our meetings away from the “marae” ‘unification of the two races... the present differentiation is... contrary to the Will of God.’

1947

St Johns College in response to a Māori request for teaching of te reo Māori:

| ‘A special tutor for Maori students might encourage undesirable racial distinctions in the College... it was doubted whether tuition in the Maori language was a proper function of a theological college.’

1978

Liturgical Commission on the inclusion of Poroporoaki (a farewell to the dead) in prayer book revision work:

| ‘What had begun as an attempt to meet special Maori needs had now become more widely used and... a threat in the proposal to include it in the main text. There were overtones of paganism and necromancy.’

2020

Stats NZ, 2020

| 80% of Māori are unable speak their own language

2022

A School Chaplain to Archbishop Don Tamihere, 2022

| ‘Is it truly possible to be both Māori and Christian?’

Ko Aotearoa Tēnei

Te Puna | Resource

The Waitangi Tribunal, *Ko Aotearoa Tēnei – This is New Zealand (Wai 262)*, 2011, pages 699-700

He Kupu Whakamārama | Description

Ko Aotearoa Tēnei – This is New Zealand is the 2011 Waitangi Tribunal Report on the Wai 262 claim concerning New Zealand law and policy affecting Māori culture and identity. More broadly, it is a hugely expansive and ambitious roadmap for the future of Te Tiriti o Waitangi in a post-settlement environment and the restoration of mātauranga as foundational to all aspects of society. This includes how non-Māori can and should access mātauranga, and the safeguards brought by the practice of kaitiakitanga.

Conclusion:

Finding a Place for Mātauranga Māori in New Zealand Law and Policy

Over the 171 years since the Treaty of Waitangi was signed, paving the way for two peoples to live side by side in New Zealand, the Crown has largely supported and promoted one of our two founding cultures at the expense of the other. At times the official attitude to Māori culture has been suppressive; at others it has been simply neglectful. Steady changes in the way the Crown regards its Treaty obligations over the last few decades have begun to turn these attitudes around. But on any reading there are still many areas – intellectual property (IP) law, cultural harvest, traditional healing, to name just a few – where Māori cultural perspectives are on the outer. The key problem for kaitiaki is that they have little or no control over their relationships with taonga. Sometimes, the Crown exercises that control; sometimes, it is others, such as commercial interests or property owners; only very rarely is it kaitiaki. In short, there is little room in current New Zealand law and policy for mātauranga Māori and for the relationships upon which it is founded.

We have in this report recommended ways in which this can and should change, and we set out a summary of those recommendations below. Sometimes we recommend a new framework, body, or fund while at others we recommend legislative amendments. But on many occasions what we believe is needed more than anything is a change in mindset – a shift from the ‘old’ approach that valued only one founding culture to one in which the other is equally supported and promoted, and the advantage New Zealand would hold by its embrace of both (along with newer cultures from other lands) is widely recognised.

In taking such steps the Government would be fulfilling its Treaty duties while also acting in the best interests of all. In some cases, it would be falling into line with international trends (exemplified by the world-wide adoption of the Declaration on the Rights of Indigenous Peoples); in others – particularly in the accommodation of indigenous interests in contemporary IP law – it has an opportunity to be truly innovative. The resolution of this claim is actually a chance for New Zealand to be recognised as a world leader in the challenging arena of indigenous peoples’ rights.

In making this shift, the Crown will need to accept its own core role in the preservation and transmission of mātauranga Māori. While it is Māori who must keep their culture alive, the Crown has a great responsibility too. This stems only partly from its past failures to protect mātauranga Māori. It relates also to the accepted role of the State in educating the nation's young and the fact that few opportunities exist today for Māori to learn their culture in the settings where it was traditionally handed down. Moreover, it arises from the fact that Māori culture is our national culture – it helps give all New Zealanders a sense of who they are. It may well also be that Māori live healthier and more productive lives when they are secure in their own cultural identity and when their identity has a secure place in the national story.

In accepting this role the Crown can no longer view Māori culture as 'other'. It must embrace the idea that it represents Māori too and be prepared to take on more of a Māori complexion and outlook. Doing so will of course not lessen the need for the Crown and iwi to engage as Treaty partners. In fact, the adoption of true forms of partnership is crucial to the protection of mātauranga Māori and the exercise of kaitiakitanga. Partnership requires an acceptance of shared responsibility through the Crown bringing its support to the table and Māori their motivation. In other words, kaitiaki communities must be empowered through their joint efforts with the Crown; grassroots commitment must not be stifled by official control.

The Treaty interest must of course be balanced with other interests, such as those of regional museums, copyright holders, mountain clubs, and nurserymen. But to a large extent those other interests are already taken into account in current law, policy, and practice; it is high time to elevate the Treaty interest to its rightful place alongside them. It is also important to acknowledge that Treaty interests are as often as not in alignment with those of other sectors of the community. To protect the kaitiaki interest in taonga is in many cases also to protect the taonga for all New Zealanders.

Ētahi Pātai | Questions

- If you substituted "Church" for "Crown" what are the obligations of our Church?
- What are the implications of this paraphrase: "Māori culture is our Church culture – it helps give all Anglicans a sense of who they are"
- How is kaitiakitanga practiced in our Church?

He Rauemi Ipurangi | Find More Online

<https://waitangitribunal.govt.nz/news/ko-aotearoa-tenei-report-on-the-wai-262-claim-released/>



Decolonizing Methodologies

Te Puna | Resource

Linda Tuhiwai Smith, *Decolonizing Methodologies: Research and Indigenous Peoples*, Dunedin, 1999, Pages 23-24, 33-34

He Kupu Whakamārama | Description

Distinguished Professor Linda Tuhiwai Smith (Ngāti Awa, Ngāti Porou) is a world-leading scholar on indigenous education and has been leading the critique of Western research in recent decades.

...A constant reworking of our understandings of the impact of imperialism and colonialism is an important aspect of indigenous cultural politics and forms the basis of an indigenous language of critique. Within this critique there have been two major strands. One draws upon a notion of authenticity, of a time before colonization in which we were intact as indigenous peoples. We had absolute authority over our lives; we were born into and lived in a universe which was entirely of our making. We did not ask, need or want to be 'discovered' by Europe. The second strand of the language of critique demands that we have an analysis of how we were colonized, of what that has meant in terms of our immediate past and what it means for our present and future. The two strands intersect but what is particularly significant in indigenous discourses is that solutions are posed from a combination of the time before, colonized time, and the time before that, pre-colonized time. Decolonization encapsulates both sets of ideas.

There are, however, new challenges to the way indigenous peoples think and talk about imperialism. When the word globalization is substituted for the word imperialism, or when the prefix 'post' is attached to colonial, we are no longer talking simply about historical formations which are still lingering in our consciousness. Globalization and conceptions of a new world order represent different sorts of challenges for indigenous peoples. While being on the margins of the world has had dire consequence, being incorporated within the world's marketplace has different implications and in turn requires the mounting of new forms of resistance. Similarly, post-colonial discussions have also stirred some indigenous resistance, not so much to the literary reimagining of culture as being centred in what was once conceived of as the colonial margins, but to the idea that colonialism is over, finished business. This is best articulated by Aborigine activist Bobbi Sykes, who asked at an academic conference on post-colonialism, 'What? Postcolonialism? Have they left?' There is also, amongst indigenous academics, the sneaking suspicion that the fashion of post-colonialism has become a strategy for reinscribing or reauthorizing the privileges of non-indigenous academics because the field of 'post-colonial' discourse has been defined in ways which can still leave out indigenous peoples, our ways of knowing and our current concerns.

...For Indigenous peoples, the critique of history is not unfamiliar, although it has now been claimed by postmodern theories. The idea of contested stories and multiple discourses about the past, by different communities, is

closely linked to the politics of everyday contemporary Indigenous life. It is very much a part of the fabric of communities that value oral ways of knowing. These contested accounts are stored within genealogies, within the landscape, within weavings and carvings, even within the personal names that many people carried. The means by which these histories were stored was through their systems of knowledge. Many of these systems have since been reclassified as oral traditions rather than histories.

Under colonialism Indigenous peoples have struggled against a Western view of history and yet been complicit with that view. We have often allowed our 'histories' to be told and have then become outsiders as we heard them being retold. Schooling is directly implicated in this process. Through the curriculum and its underlying theory of knowledge, early schools redefined the world and where Indigenous peoples were positioned within the world. From being direct descendants of sky and earth parents, Christianity positioned some of us as higher-order savages who deserved salvation in order that we could become children of God. Maps of the world reinforced our place on the periphery of the world, although we were still considered part of the Empire. This included having to learn new names for our own lands. Other symbols of our loyalty, such as the flag, were also an integral part of the imperial curriculum. Our orientation to the world was already being redefined as we were being excluded systematically from the writing of the history of our own lands. This on its own may not have worked were it not for the actual material redefinition of our world which was occurring simultaneously through such things as the renaming and 'breaking in' of the land, the alienation and fragmentation of lands through legislation, the forced movement of people off their lands, and the social consequences which resulted in high sickness and mortality rates.

Indigenous attempts to reclaim land, language, knowledge and sovereignty have usually involved contested accounts of the past by colonizers and colonized. These have occurred in the courts, before various commissions, tribunals and official enquiries, in the media, in Parliament, in bars and on talkback radio. In these situations contested histories do not exist in the same cultural framework as they do when tribal or clan histories, for example, are being debated within the Indigenous community itself. They are not simply struggles over 'facts' and 'truth'; the rules by which these struggles take place are never clear (other than that we as the Indigenous community know they are going to be stacked against us); and we are not the final arbiters of what really counts as the truth.

Ētahi Pātai | Questions

- What are the implications of this reading for "post-colonial" theology?
- What does this reading say about the importance of "history"?
- How do indigenous people reclaim their truth?

Tihei Taruke

Te Puna | Resource

The Reverend Mohi Turei (Ngāti Porou)

He Kupu Whakamārama | Description

Tihei Taruke was composed by the Reverend Mohi Turei (Ngāti Porou), an expert in the mātauranga-a-iwi of his people. A Priest, carver, composer, and holder of knowledge, Turei sought with this haka to tell both the narrative of the origin and movement of te Hāhi Mihinare amongst our people and to reconcile that with our mātauranga-ā-iwi. According to Wiremu Kaa this was a 'template for discussing and locating the diversity of choices that have emerged and continue to emerge about the range of wairua (spirituality) perspectives within Ngāti Porou.'

Kaea: Ko nga iwi katoa e kanga mai nei ki

Kapa: Taku upoko

Kaea: He tapu

Kapa: Taku upoko

Kaea: Ko Tuainuku

Kapa: Taku upoko

Kaea: Ko Tuairangi

Kapa: Taku upoko

Kaea: I ahaha

Kapa: He koia he koia ha

Hai kai mahau te whetu

Hai kai mahau te marama

Tuku tonu heke tonu te ika ki Te Reinga Whio.

Kaea: Torona titaha.

Rangitukia ra te pariha I tukua atu ai nga Kaiwhakaako tokowha.

Ruka ki Reporua

Hohepa ki te Paripari

Kawhia ki Whangakareao.

Apakura ki Whangapirita e!

Kapa: E I aha tera.

E haramai tonu koe ki roto ki Waiapu kia kite koe

I Tawa Mapua e te paripari Tihei Taruke

I kiia nei e Rerekohu

Hoatu karia ana kauae

Purari paka, kaura mokai. Hei.

Kaea: Ko kokoma ko kokoma.

Kapa: Ko te hau tapu e rite ki te kai na Mataariki pakia

Tapa reireia koia tapa

Tapa konunua koia ra ka tukua

I aue! Hei!

Ētahi Pātai | Questions

- How does Turei bring together both Christianity and Ngati Porou in this haka?
- What language does he use to describe our faith?
- What does the medium of haka say about the nature of the mātauranga in here?

He Rauemi Ipurangi | Find More Online

<https://ngatiporou.com/article/tihe-taruke-new-ways-viewing-world>

Te Tapu o Te Tangata

Te Puna | Resource

Henare Arekatera Tate, *Towards Some Foundations of a Systematic Māori Theology*, PhD Thesis, Melbourne College of Divinity, 2010, pages 49-50; 52;

He Kupu Whakamārama | Description

Pa Henare Tate (Te Rarawa) was a highly respected scholar and Catholic Priest from the Hokianga who passed away in 2017. In his work he draws on deep wānanga and mātauranga from his people across many generations. This is intertwined with his Christian theology to produce a rigorous model that attempts to underpin a systematic Māori theology. One of his foremost ideas is the foundational place of tapu, which descends from Atua.

Definition of te tapu o

Te tapu o is the tapu of being-in-relationship. As a consequence of this relationship between existing realities, created and uncreated, those beings in relationship are manifested, addressed, enhanced, sustained and restored.

Te tapu o is the tapu of being in relationship

This first affirmation is self-explanatory. All beings—created or uncreated—are by definition, in relationship one with another.

Beings in relationship are manifested, addressed, enhanced, sustained and restored

When beings come into relationship, this comes about by an encounter of one being with another. Māori give particular attention to the encounter itself, and to the way the encounter comes about, and thus to the quality of the encounter and to its consequences.

In encounter, the relationship imparts some aspect or quality of being that is creative or productive, enhancing and empowering, from one to another. The process is two way. One imparts whilst the other participates. One shares of whilst the other shares in. One gives, while the other receives. Thus there is an “outward” or “downward” procession or movement from the one imparting, and an “inward” or “upward” procession towards the source from the one participating. All that one imparts and gives, and all that the other receives and participates in, is captured in the phrase te tapu o.

Te tapu o means that tapu is seen here as an aspect or quality of someone or something. It is not about an existing reality, considered absolutely, but rather it is something of or about an existing reality. We make the point again that te tapu o is the relationship that one being has with other beings, created and uncreated. The relationship is mutually enhancing, restorative and empowering.

Te tapu o te tangata

In the view of this writer, there is no such entity as an isolated individual. Tangata is tangata with tapu and mana only by reason of relationship with Atua, tangata, and with whenua. For Māori today, these relationships continue to be real and constitutive both of themselves and of their relationship with te tapu o te Atua. Te tapu o te tangata is constituted by the sharing of tangata in te tapu o te Atua, and such tapu is mediated in and through all created things by reason of their own links with Atua. It is part of te tapu o te tangata to be able to perceive such links, and to give Atua praise and worship for these links embracing themselves and all creation. This aspect, drawing tangata into prayer, is very important for Māori.

Te tapu o te tangata considered in his or her links

Firstly, the links between tangata and Atua are acknowledged and celebrated with every act of dedication of tangata to Atua throughout the stages of life from conception to death. Secondly, relationship with Atua is established and maintained in a vital and personal way through karakia.

For the Christian, karakia is a “covenant relationship between God and man in Christ.” It is also “the living relationship of the children of God with their Father ... with his Son Jesus Christ and with the Holy Spirit.” We have considered te tapu o te Atua and referred to it as the creative presence of Atua in all creation. Tangata is also an integral part of creation and shares in the creative presence of Atua, and thereby in te tapu o te Atua. To this extent, tangata is “in the image of God”, and all created realities are sacramental, in that they are the immanence of Atua and “a resource for knowing the Creator.”

Ētahi Pātai | Questions

- Is tapu the same concept as sacred?
- What are the implications of the tapu and mana of an individual being reliant on their connection to Atua, whenua and tangata?|
- How does the concept of tapu shape our theology?



A 'Useful Approach' to Māori History

Te Puna | Resource

Michael Stevens, 'A 'Useful' Approach to Māori History', *New Zealand Journal of History*, 49, 1 (2015), pages 60-62

He Kupu Whakamārama | Description

Dr Michael Stevens is a Ngāi Tahu scholar and researcher, specialising in the history and mātauranga of his people in Bluff/Awarua. He also practices muttonbird harvesting every year, as his people have done for generations. His ground-breaking PhD had one key question: is muttonbirding, as it currently exists, a concrete expression of mātauranga Māori or not?

Coming back to this question of whether or not contemporary muttonbirding is a concrete expression of mātauranga Māori, which my PhD grappled with, some existing scholarship on mātauranga Māori suggests that it is. Other, related scholarship suggests that it is not. Some commentators, for instance - perhaps the majority - cast mātauranga Māori in narrow terms by focusing on epistemology and therefore the foundational framework of whakapapa. Whakapapa, as Te Maire Tau puts it, enabled Māori to understand order and chaos, and place order upon space and time. In the pre-European Māori world all things - from flora and fauna to the weather, emotions, and humankind - were arranged into genealogical groups. Seabirds, including tītī, were included in these typologies. Given that southern Kai Tahu muttonbirders have not maintained a view of tītī as having a whakapapa for well over a century, it could therefore be argued that the knowledge we hold of these birds, whatever it is, is not mātauranga Māori.

In 'Old Myths and New Politics', Tipene O'Regan argues that the 'skeletal framework of whakapapa' is required to authenticate Māori historical tradition. He then argues that tradition which 'cannot be supported by whakapapa, which cannot be cross-referenced to other whakapapa, is tradition that has to be regarded as suspect.' I quite agree. He also spells out the analytical utility that whakapapa has: it 'has an order and a consistency in its internal rules which give it a very considerable capacity to be cross-referenced with other similar evidence'. In stressing the necessity and utility of whakapapa as the main organizing principle of the Māori past, Tipene does two other things that I likewise support. First, he describes whakapapa simply as a form of 'intellectual management'. In other words, it does not require 'deep spiritual insights of the guru' but is instead open to all who take the time to correctly learn and use it. Secondly, Tipene is open to the application of western scholarly standards and new scientific techniques to Māori tradition and history. More than that, he believes them to be 'the only weapon we have with which to defend the integrity of the Māori memory' from charlatans, Māori or otherwise. I endorse this pursuit and defence of empirical truth and note that much of Tipene's approach echoes one laid out by Te Rangi Hiroa in 1926.

Other Māori scholars of the Māori past advocate quite different approaches, however. Nepia Mahuika, for example, as intimated above, seeks to root and project Ngāti Poroutanga entirely within its own physical and mental boundaries, its mātauranga-a-iwi: 'kōrero tuku iho, whakapapa, our own tikanga and reo'. Despite being an academically trained and university-based historian,

he considers - as he reveals in an essay written for an internationally read journal - that western-framed research, Pakeha researchers and written historical accounts are intrusions: things to be resisted. Among other things, it is difficult to reconcile this position with his disappointment that New Zealand scholars remain 'distanced from a Māori and iwi interpretation of history'. Regardless, in asserting that Ngati Poroutanga is 'shaped from within', Nepia argues that 'intrusive and corrosive ... colonial discourses and ideologies' have been largely resisted and repelled. This seems to run directly counter to Tipene's view of post-1792 Kai Tahu as global citizens. I pondered these things one day over lunch in the so-called Edinburgh of the South while eating a Japanese dish prepared by a Korean family who were selling Cadbury chocolate to fundraise for a Christian mission in Cambodia. I fortunately managed to clear my head by the time I cooked tītī later that week, which was used for pizza topping along with Southland-made sheep's-milk feta cheese.

...Te Maire Tau argues, in a value-laden and teleological way, that Māori uptake of Christianity in the nineteenth century was a 'sidelong shift' from one belief system to another, as opposed to a 'progressive move forward'. If we complicate our definition of mātauranga Māori though, which I advocate, 'collapse' becomes far too strong a word. In addition, western modernity as Kai Tahu encountered it was not overwhelmingly secular. Referring to Peter Van der Veer, John Stenhouse asserts that historians who depict a modern, secular, rational West encountering a premodern, exotically religious Rest misunderstand both sides of imperial encounters. Indeed, recent scholars of British imperialism have shown, in Stenhouse's words, that religion 'shaped and coloured imperial ideology and practice throughout the modern period'. From southern Africa to south India and the southern South Island, Christianity infused colonial thought and action at all levels. That which Richard Drayton terms the 'economics of Eden' and the ideology of improvement were fundamental to the making of the British empire.

A critical engagement with Christianity was moreover 'fundamental to the emergence of a distinctly Māori version of modernity in the nineteenth century'. Whether or not the transformative power of Christianity in nineteenth-century Māori history is the unfashionable subject that Lyndsay Head and Lachy Paterson suggest, I wholeheartedly agree that it drove big changes in nineteenth-century Māori lives and therefore ought to be treated more seriously. In so doing, we would be approaching our tīpuna more seriously and respectfully too.

Ētahi Pātai | Questions

- How does Stevens consider mātauranga works with the concept of modernity?
- How does Christianity work with mātauranga in this reading?
- What is the role of whakapapa in mātauranga?

He Rauemi Ipurangi | Find More Online

<https://www.worldhistoryofbluff.org.nz/>



Cultural Invasion Continued

Te Puna | Resource

Ani Mikaere, 'Cultural Invasion Continued: The Ongoing Colonisation Of Tikanga Māori', *Yearbook of New Zealand Jurisprudence Special Issue - Te Purenga*, Vol 8.2, 2005, excerpts from pages 137-144

He Kupu Whakamārama | Description

Ani Mikaere (Ngati Porou, Ngati Raukawa ki te Tonga) is a barrister and solicitor and teaches Māori law and philosophy at Te Wānanga-o-Raukawa. Her work on the impact of colonisation on Māori and Māori legal practices, biculturalism, Māori self-determination and the Treaty of Waitangi has been highly impactful over several decades.

It is here, in the story of Maui's death that the potency of the female sexual organs becomes most explicit of all. The passage through which each of us passes to enter Te Ao Marama is the same passage through which each of us must pass on our inevitable journey back to Te Po. The process which brings each of us into being, brought the world into being. Our very existence is centred around the sexual power of women.

There are numerous ways in which the principle of gender-balance and the significance of female sexuality were reflected in daily life. By way of example, let us consider the concepts of tapu and noa. There has been so much harmful distortion concerning tapu and noa, particularly in the context of gender roles, that this area merits special attention.

Tapu has two major aspects. The first is what some have called intrinsic tapu. This is the recognition of the inherent value of each individual, the sacredness of each life. No individual stands alone: through the tapu of whakapapa, she or he is linked to other members of the whanau, hapu and iwi, and to other Māori as well. Every person is linked to the generations to come and to those that have been before. Every person has a sacred connection to Rangī and Papa and to the natural world around them. Jackson aptly refers to tapu in this sense as "the major cohesive force in Māori life".

...To summarise, the cosmogonic blueprint established by the creation stories laid the philosophical foundation for Māori life. Tikanga Māori therefore upheld the concept of gender balance and acknowledged the sexual potency of women. As valued members of their whanau, hapu and iwi women were affirmed and supported throughout their lives.

...early attitudes towards the validity of tikanga as a system of law were heavily influenced by missionary views. Conversion to Christianity was, after all, regarded as a corequisite to colonization. With the arrival of the missionaries there began a concerted campaign of attack on Māori belief systems, a process which Moana Jackson has described as an "attack on the indigenous soul", a soul that had to be destroyed in order for colonization to succeed. The colonisers refused to acknowledge the validity of Māori spiritual beliefs, branding them as "puerile" and insisting on the superiority of their own faith

One of the many aspects of tikanga Māori that the missionaries disapproved of was the significance of women and the upholding of gender balance. This re-telling of Māori cosmogony by Māori males to Pākehā ethnographers led to a shift in emphasis, away from the powerful female influence in the stories and towards the male characters. Instead of creation beginning with the womb symbolism of Te Kore and Te Po, and the female-male partnership of Papatuanuku and Ranginui, the balance was turned on its head by the introduction of a supreme male god, Io. In relegating the cosmogonic genealogies to a phase occurring after the initial creation, the balance between the male and female elements was destroyed. There was no female element in the creation of the universe. Io, the supreme male, had created and he had done so without the female taint of any form of birthing process.

Ētahi Pātai | Questions

- What did the creation story imply about the political, cultural and social place of women?
- What are the implications for creation for the female-male partnership being supplanted by a male creator?
- If mātauranga is incorporated into all aspects of society, what would this reading require of us?



He Waiata Whakamoemiti

Te Puna | Resource

He Karakia Mihinare o Aotearoa / A New Zealand Prayer Book (1989)

He Kupu Whakamārama | Description

He Waiata Whakamoemiti is the Song of Praise embedded in *Te Whakawhetai me te Whakamoemiti*, one of the eucharistic liturgies in *He Karakia Mihinare o Aotearoa / A New Zealand Prayer Book*.

A composition of some of the greatest mātauranga experts of their time, it is a piece of great contemporary Māori literature in that it blends in both highly evocative and poetic metaphorical language as well as the immense depth of mātauranga drawing on creation, all in the praise of God.

Ko te Karaiti te Waiora,
E horoi nei, e whakahou nei i ngā mea katoa.
Ko la te Taro-o-te-Ora,
Hei Kai mā te hunga Matekai,
Hei Kaha mō te Manene, mō ngā Kai-mahi.

**Nō reira mātou ka tāpae ki a koe
I a mātou whakamoemiti.
Mō Ranginui i runga nei, mō Papa-Tūānuku e takoto nei.
Mō ngā Maunga whakahī, mō ngā Puke-kōrero
Mō ngā Tai-mihi-tāngata, mō ngā Moana e hora nei.**

Nō runga ngā hōmaitanga papai katoa
Tukua mai kia āio ngā rangi i runga
Kia tuku te puehu o Papa-Tūānuku e takoto nei.
Kia whakapapa pounamu te moana
Kia hora te marino ki Aotearoa-whānui.

**Kia whakapaingia a te Karaiti,
Mō ngā tūpuna, mātua, mō te hunga tapu.
Ngā tōtara Whakamarumarū, ngā Toka Tūmoana,
Ngā Kākā Wahanui, ngā Puna Roimata.
Kia tīaho te māramatanga ki a rātou,
Kia au tā rātou moe.
Korōria ki te Atua.**

Ētahi Pātai | Questions

- What does this piece say about our understanding of God?
- How does this piece reflect what a “Song of Praise” should actually achieve in liturgy?
- Where does this piece lead us as a Church?



Contemporary Views of Māori Sexuality

Te Puna | Resource

Clive Aspin & Jessica Hutchings, 'Reclaiming the past to inform the future: Contemporary views of Maori sexuality', *Culture, Health & Sexuality*; 9(4), 2007, pages 418-19; 422-423.

He Kupu Whakamārama | Description

Dr Clive Aspin (Ngāti Maru, Ngāti Whanaunga, Ngāti Tamaterā) is a leading scholar in the field of health and sexuality. Jessica Hutchings (Ngāi Tahu, Ngāti Huirapa, Gujarati) is a kaupapa Māori research leader.

...Maori society in New Zealand has not been immune from this influence and today it is clear that there are powerful colonising forces at work attempting to sever the links between historical and contemporary Maori sexuality by downplaying the importance of sexual diversity in historical Maori society (Smith 1999). When we lay such claims against the evidence, it becomes obvious that these claims are based on imposed Western views rather than historical fact. While knowledge of this phenomenon happening in other indigenous societies provides corroborative evidence, it is the information gained from Maori sources that provides the most convincing evidence of sexual diversity and tolerance within traditional Maori society.

Information about Maori sexuality derives from a number of sources including oral accounts, depictions of sexuality in traditional carvings and artwork, as well as research projects that draw on contemporary Maori knowledge. Evidence that exists today, combined with contemporary accounts and records of early European contact times, suggests that pre-colonial Maori society embraced and celebrated sexuality in all its diversity (Binney 1975, Smith 1992, Bleys 1995, Broughton 1996, Wallace 2003). At the same time, examination of other indigenous societies provides corroborating evidence that this was the case in other communities before the onset of colonisation, a process which continues today in a manner that suppresses and distorts the truth about indigenous expressions of sexuality from both an historical and contemporary perspective (Jacobs 1997, Walters et al. 2006).

Historical evidence of the diversity of Maori sexuality can be found in a number of different locations including artworks, written documents and oral accounts. In pre- European Maori society, it was common practice to record genealogical histories and familial relationships in artwork known as whakairo. Maori communities throughout New Zealand have used carvings as a principal means of recording tribal histories that go back many generations, usually to an eponymous ancestor. Today, some of these carvings survive and this body of treasure is augmented by contemporary artisans who continue this important ancestral tradition. Tragically, much of this body of taonga or treasure was destroyed or lost to Maori soon after the arrival of Europeans. Under the colonising influence of the new arrivals, great efforts were made to subvert the processes that Māori had used for generations to record the rich diversity of relationships that existed in Māori society. Numerous examples exist of carvings being mutilated, with offending genitals being removed in order to satisfy the prudish gaze of the

coloniser. Museums in New Zealand are full of examples of emasculated male figures with scars that now replace penises. Artworks that depicted same-sex relationships were destroyed or, more fortunately, removed from New Zealand and taken to the other side of the world where they could satisfy the eyes of curious onlookers in museums. Te Awekotuku (2003) has referred to the greed of early colonisers who invested much time and energy in acquiring Maori artworks and treasures, many of which now reside in museums across Europe. Some of these remain intact and provide historical evidence of the existence of same-sex relationships as well as people who enjoyed multiple relationships.

...One consequence of this rejection of Western descriptors of sexuality is that many Māori today prefer to use the term takatapuī to describe non-heterosexual forms of sexual expression. The term derives from historical Maori society and is gaining renewed usage within contemporary Maori society (Aspin and Hutchings 2006).

After almost two hundred years of colonial oppression in New Zealand, there are strong signs that Maori are looking to their past for inspiration that will lead to a greater understanding of the role of sexuality in people's lives today. At the same time, throughout the world there has been an increased focus on sexual identity as a marker of one's place in the world. This shift has been particularly marked in the Western world, where gay communities have attached particular significance to identity as a mechanism for confronting the negative impacts associated with the HIV epidemic. Within some sections of this community, the term 'gay' has come to include all men who have sex with men, women who have sex with women, transgendered and transsexual peoples. Such an inappropriate blanket terms overlooks the fact that there are men who have sex with other men, women who have sex with women, as well as transgendered and transsexual peoples who do not claim to be gay as a marker of their personal identity.

Moreover, the application of Western concepts of sexuality to indigenous ways of looking at the world ignores some of the realities of the lives of indigenous peoples. There have been numerous examples of this happening in the past and even today in many countries little or no consideration is given to the fact that indigenous peoples may not view Western concepts of sexuality as appropriate descriptors of their particular form of sexual expression and identity.

Ētahi Pātai | Questions

- How do these descriptions of indigenous and Māori sexuality work alongside Western assumptions about sexuality?
- How have Christians incorporated mātauranga into our recent debates around human sexuality? What would be the outcome if we did?



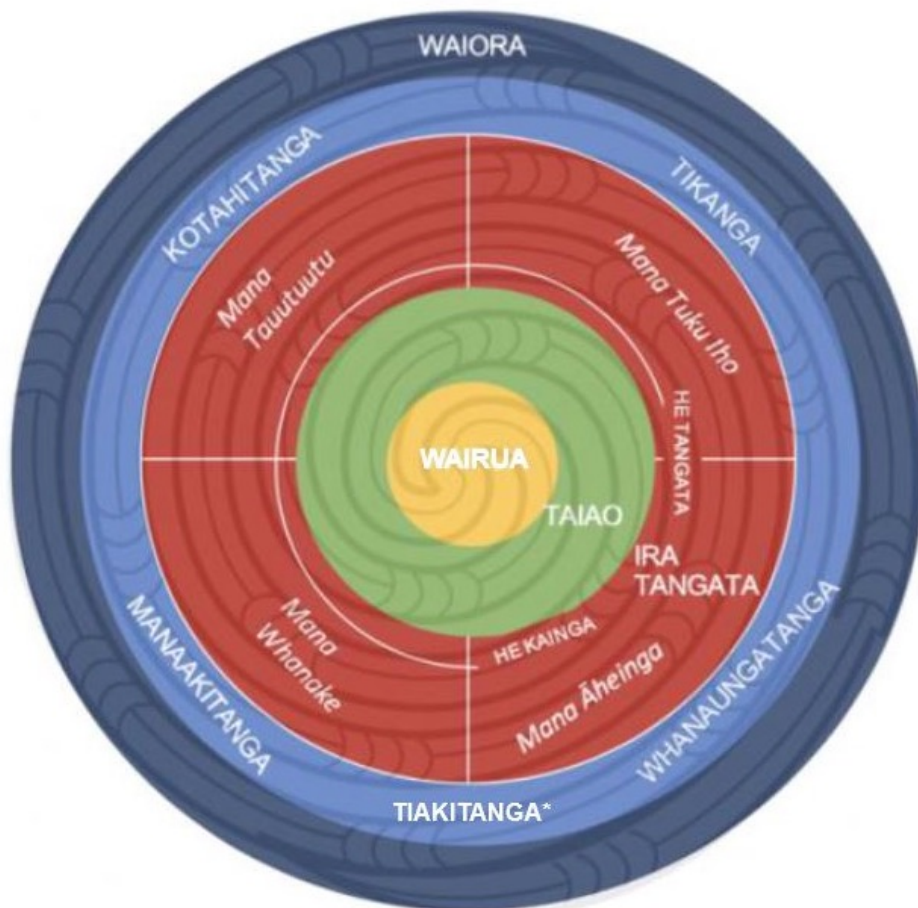
He Ara Waiora

Te Puna | Resource

The Treasury - Te Tai Ōhanga

He Kupu Whakamārama | Description

He Ara Waiora is the Treasury Framework from mātauranga Māori that works alongside the Living Standards Framework to explore wellbeing from different cultural perspectives, values and knowledge systems. Treasury is increasingly using both frameworks to support their advice to Ministers and to support the Government's wellbeing approach. It was developed in consultation with a range of mātauranga experts from across Te Ao Māori.



The term 'waiora' speaks to a broad conception of human wellbeing, grounded in wai (water) as the source of ora (life).

He Ara Waiora presents a holistic, intergenerational approach to wellbeing. While its principles are derived from mātauranga Māori, many of its elements are relevant to lifting the intergenerational wellbeing of all New Zealanders.

He Ara Waiora articulates both the ends, or what are important elements in Māori perceptions of wellbeing, and the means, or the tikanga values or principles that help us achieve the ends.

The ends are:

- **Wairua** (spirit) is at the centre to reflect that it is the foundation or source of wellbeing. Values, beliefs and practices related to wairua are essential to Māori conceptions of waiora
- **Te Taiao** (the natural world – the environment), is paramount and inextricably linked with human wellbeing. Humans have responsibilities and obligations to sustain and maintain the wellbeing of Te Taiao.
- **Te Ira Tangata** (the human domain) encapsulates human activities and relationships, including the relationships between generations. The concept of mana (power, authority) is seen as key to wellbeing.

The means, or key principles, are:

- **Kotahitanga** – working in an aligned, coordinated way
- **Tikanga** – making decisions in accordance with the right values and processes, including in partnership with the Treaty partner
- **Whanaungatanga** – fostering strong relationships through kinship and/or shared experience that provide a shared sense of wellbeing
- **Manaakitanga** – enhancing the mana of others through a process of showing proper care and respect
- **Tiakitanga*** – guardianship, stewardship (e.g. of the environment, particular taonga or other important processes and systems) (*under consideration for inclusion)

Ētahi Pātai | Questions:

- What are the implications of centring Wairua in government policy?
- What can Christianity offer in this model of wellbeing?
- How does this relationship between spirit, environment and humanity challenge our theology?



Ellis v The King [2022]

Te Puna | Resource

Chief Justice Helen Winkelmann, Reasons in Peter Hugh McGregor Ellis v R [2022] NZSC 114 [7 October 2022]

He Kupu Whakamārama | Description

The appellant, Peter Ellis, was convicted after a jury trial in 1993 on 16 counts of sexual offending against seven children who had attended the Christchurch Civic Childcare Centre (the Crèche), where he had been a teacher. In 2019 he appealed and died before his appeal could be heard, and the Court ruled that the appeal be allowed to continue after his death. The following is an extract of Chief Justice Helen Winkelmann’s reasoning in the case.

[184] In assessing just what is in the interests of justice I look to relevant principles of tikanga, existing principles in the common law, and also the approach taken in other jurisdictions.

Tikanga

[185] The Tikanga Statement describes how the following fundamental principles of tikanga are engaged by the issue of continuance of this appeal:

(a) Hara — the commission of a wrong, the violation of tikanga resulting in an imbalance.

(b) Ea — the state achieved when balance is restored. As the Tikanga Statement puts it, “[t]he notion of ea indicates the successful closing of a sequence and the restoration of relationships, or the securing of a peaceful outcome”.

(c) Mana conveys concepts of power, presence, authority, prestige, reputation, influence and control. While mana is one of the most valuable and important things a person can have, an allegation of a hara alone may result in a corresponding loss of mana. It applies at both an individual and collective level, so that a hara does not occur against the individual only but can impact the whānau, hapū or iwi. There are two relevant types of mana here:

(i) Mana tuku iho — mana inherited from ancestors; and

(ii) Mana tangata — mana derived from actions or ability.

(d) Whakapapa — is often translated as genealogy.¹⁹⁵ Māori place great importance on genealogy and kinship relationships with the concept of whakapapa being central to Māori and identity. This creates responsibilities of manaaki (care and nurturing) within the whānau. When the mana of an individual within a whānau increases or decreases, so too does the mana of the whānau. And when a whānau member commits a hara, the responsibility to restore ea is the responsibility of the whole whānau.

(e) Whanaungatanga focuses upon the maintenance of properly tended relationships. It reminds people that they exist in a matrix of relationships and collectives. It goes beyond just whakapapa and includes non-kin people who become like kin through shared experiences. It means that when a hara is committed it not only impacts the individuals, but also the broader collectives of whānau, hapū and iwi. As the tikanga experts put it, “[i]t means that a community is always responsible for their wrongdoers because they are kin. It also means that a community is impacted as victims when offending occurs.”

[186] As to the application of these principles in this case, the analysis of the experts was as follows:

(a) Leave to appeal having been granted in this case means that a process had been opened to determine where the hara lies — was it the offending against the complainants or could it be the wrongful conviction of Mr Ellis? The appeal not yet having been concluded, a state of ea has not been achieved.

(b) This imbalance affects the appellant and his whānau and the complainants and their whānau. Achieving ea is needed for both.

(c) Even though Mr Ellis has died the hara has not died with him.

(d) Mr Ellis as an individual has mana. The mana of Mr Ellis and his broader whānau were affected by the allegation of offending.

(e) The complainants and their whānau also have mana.

[187] These values and concepts provide a framework for considering the issue of continuance. Allowing the appeal to continue provides an opportunity for a state of ea to be reached. However, bringing the appeal to an end at this point may result in an imbalance, leaving the hara unaddressed. The concepts of mana (both mana tuku iho and mana tangata) demonstrate that the hara, and as a consequence the state of imbalance, is one which can persist after the death of one of the parties.

Ētahi Pātai | Questions:

- The use of tikanga in Court thinking and processes is new. What has changed?
- What are the impacts of a Pākehā member of the judiciary utilising mātauranga in this way?
- How do such principles shape our theology?
- Why is such a sad and terrible case the forum for addressing such important issues?



The Archbishops' Wayfinder Unit