



Pīpiri 23 – Wiremu Tamihana Tarapīpipi

Mihimihi / Introduction 10 mins

Mihi

Sharing, catching up

Icebreaker ideas to get everyone into the mood

Pānui / Reading 5min

Deuteronomy 17: 14-20

Tiuteronomi 17: 14-20

*Acts 4: 32-35

*Ngā Mahi 4: 32-35

Luke 14:25-33

Ruka 14: 25-33

Activity 20mins

- Tautohetohe

Conclusion Evaluation 5mins

What did we learn? Positives, negatives, suggestions for next week?

Feedback from tamariki/whanau

Resources needed:

Bible

Treats for the tamariki

Paper and pens

Kōrero about Wiremu Tamihana Tarapīpipi (Pg. 4)

More information can be found here:

- Te Ara website:
<https://teara.govt.nz/en/biographies/1t82/te-waharoa-wiremu-tamihana-tarapipipi>





Readings:

Acts 4: 32-35

Today's reading comes from the Book of Acts, chapter 4, beginning at verse 32

³⁵ Now the whole group of those who believed were of one heart and soul, and no one claimed private ownership of any possessions, but everything they owned was held in common. ³³ With great power the apostles gave their testimony to the resurrection of the Lord Jesus, and great grace was upon them all. ³⁴ There was not a needy person among them, for as many as owned lands or houses sold them and brought the proceeds of what was sold. ³⁵ They laid it at the apostles' feet, and it was distributed to each as any had need.

Ngā Mahi 4: 32-35

Ka timata te panui kei te pukapuka o Ngā Mahi, te 4 o ngā upoko, ki te whiti 32

³⁵ Kotahi anō ngākau, kotahi anō wairua o te mano o te hunga whakapono. Kīhai anō tētahi o rātou i mea, māna ake tētahi o āna taonga; heoi he mea huihui ā rātou mea katoa. ³³ Ā, nui atu te kaha i whakapuakina ai e ngā āpōtoro te aranga o te Ariki, o Ihu; he nui anō te aroha noa i runga i a rātou katoa. ³⁴ Kāhore hoki tētahi o rātou i hapa; ko te hunga hoki he kāinga, he whare o rātou, hokona atu ana e rātou, ā, mauria ana mai ngā utu o ngā mea i hokona,³⁵whakatakotoria ana ki ngā waewae o ngā āpōtoro. Nā, ka tuwhaina mā ia tangata, mā ia tangata, he mea whakarite ki te mate o ia tangata.



Reflection notes:

Archbishop David Moxon

Retired Bishop within Te Hui Amorangi o Te Manawa o Te Wheke

In Acts 4: 32-35, we have a powerful picture of the very first christian groups living together in a very new way. They shared everything and helped everyone they could, inside and outside their group. Later on a lot of Christians didn't keep this up, although some did, especially in monasteries.

In Aotearoa, Wiremu Tamihana with his whanau and friends were the first example of this way of living here. They made a new village near Wiremu's own people of Ngāti Hauā at Waharoa, where they lived by sharing so much and giving so much. This became a good news example all over the islands.

Wiremu wanted to show that Māori christians could live with Pākeha christians in peace and harmony, and do well together in farming, fruit tree orchards, flour mills, and learning with and from each other in schools.

Wiremu wanted the whole country to be like this, but greed from the governor and the army took his dream and land away. Only now is this way of living for each other beginning to come back. We can learn and follow Wiremu once more.

Wiremu Tamihana also helped create the first Māori King, Potatau Te Wherowhero in 1858, to uphold Māori unity and to protect the Māori way of life on its own whenua, as an equal partner to the English Crown.

He crowned the King with the Bible and quoted from the book of Deuteronomy, where a King is anointed as a servant of God.





Korero about Wiremu Tarapīpipi

Tarapīpipi Te Waharoa, or Wiremu Tamihana as he was later known, was born at Tamahere near Cambridge in the early years of the nineteenth century. He was the second son of the famous Ngāti Hauā chief, Te Waharoa. Tarapīpipi participated in several war expeditions in the Waikato and Taranaki districts, but, when Ngāti Whakaue destroyed the mission station at Ohinemutu in 1836, he intervened on behalf of two mission workers and led them to safety.

In 1835 Alfred Brown, assisted by his wife Charlotte, set up a mission station near the Matamata pa, just north of present day Waharoa. Tarapīpipi was one of their most promising pupils, and he continued to be a diligent student of the Bible all his life. He learned to read and write in Māori and became the greatest writing correspondent among nineteenth century Māori. When Brown was forced to abandon the Matamata mission station, Tarapīpipi kept in touch with him at Tauranga and organised church services and school classes at Matamata.

After the death of Te Waharoa in 1838, Tarapīpipi became the chief of his tribe. With 200 converts he left Matamata pā and set up a Christian pā named Tapiri nearby, where services could be held undisturbed and where the inhabitants could live a Christian life. Here a raupo chapel was built, and on 23 June 1839 Brown baptised Tarapīpipi, who chose the European name of William Thompson, the Māori form of which is Wiremu Tamihana.

Tamihana continued his 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 Hauā, culminating in a feast at Matamata in 1846 to celebrate the occasion with the Rotorua tribes. In the same year, Tamihana moved his Christian followers to the Peria Hills. Here a settled, orderly community was 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.

In the 1850s Wiremu Tamihana began to take a greater part in the wider arena of Māori affairs. He became concerned with how Māori were going to cope with the increase in European settlement and the worst features of European culture. He had the vision of Māori and Pākeha working side by side and Māori 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 Tamihana 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 Potatau Te Wherowhero’s election as the first of the Waikato kings. Wiremu Tamihana 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.”

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- Information adapted from the Anglican website:
<https://www.anglican.org.nz/Media/Files/Tamihana-Wiremu>



Activity

Encouraging existing between groups...

If numbers allow, separate your tamariki into two groups - competition time. Put the two groups on either side of the room. Call one group “te iwi moana” and the other group “te iwi maunga”. Create a summary of what the two iwi are like. For example, you could say:

- Te iwi moana lives by the sea, they eat mostly seafood, they are beautiful and amazing swimmers and have learnt how to read the ocean and live by the tides.
- Te iwi maunga lives inland surrounded by the ngahere. They eat mostly birdlife, kai from the awa, and are so fit that they can travel over the land for whatever they need.

Give the groups 5 minutes to come up with an argument about:

- Why their iwi is the best
- why living on the moana/maunga is the best, and
- Why they should have access to everything (including the other iwi’s resources).

Encourage tamariki to be creative in what they think about their iwi and in their kōrero.

To make the argument simpler for younger tamariki:

- What would be the best thing(s) about being an iwi from the moana/maunga?

They will probably have to write their ideas and notes on paper.

After the 5 minutes, one representative from each group will be given 1 minute to present their ‘iwi’s’ argument. The leader (or other adult present) is the moderator for the day.

You might like to extend on your kōrero about the two iwi:

- Te iwi moana are adventurers and could travel overseas on great canoes but they struggle to get the wood that they need from the ngahere because they encounter te iwi maunga who fight them and run them back to the moana. Therefore, te iwi moana are stuck on the moana side and are starting to have issues such as rising ocean levels and storms that damage their houses.
- Te iwi maunga are confined to the ngahere and want to explore what the world has to offer. Their families have grown too large and they need to start exploring beyond the ngahere.



Activity

Encouraging existing between groups...

Continued:

Using the same two groups - do the same activity but now the groups need to build an argument for why it is better if the two iwi live together.

- 5 minutes developing argument, 1 minute presenting it

The point of the kōrero - sharing resources and having greater access to the whenua and diverse food sources is better for both iwi

The idea here is to encourage tamariki to build the argument that working together is better than fighting each other or trying to be better than the other.

You could hand treats out at the end for everybody. There is no winner in this game, just participation :)