



## Haratua 15 – Piripi Taumata a kura

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**Mihimihi / Introduction**  
**10 mins**

Mihi

Sharing, catching up, mihi to tamariki

Icebreaker

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**Pānui / Reading**  
**5min**

Maaka 4: 30-34

Mark 4: 30-34

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**Activity**  
**20mins**

- Tāngia tō ipu iriiri

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**Conclusion Evaluation**  
**5mins**

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

Feedback from tamariki/whanau

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### Resources needed:

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Bible

Print out of the colouring/ activity page

Pens and pencils for drawing/ colouring

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### More information on Piripi Taumata-a-kura can be found here:

- <https://teara.govt.nz/en/biographies/1t19/taumata-a-kura-piripi>
- <https://ngatiporou.com/article/taumatakura-and-ngati-porou-spirituality>



## Pānui/ Readings:

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### Maaka 4: 30-34

Ka timata te panui kei te pukapuka o Maaka, te 4 o ngā upoko, ki te whiti 30

<sup>30</sup> I mea anō ia, “Me whakarite e tātou te rangatiratanga o te Atua ki te aha? He aha oti te kupu whakarite hei whakaahua atu mā tātou? <sup>31</sup> E rite ana ki te pua nanī, i tōna whakatōkanga ki te whenua, ko te iti rawa ia o ngā purapura katoa i runga i te whenua. <sup>32</sup> Otirā, ka oti te whakatō, ka tupu, ka nui ake i ngā otaota katoa, ā, ka nunui ōna manga; nō ka noho ngā manu o te rangi i tōna taumarumarutanga iho.”

<sup>33</sup> Nā, he maha āna kupu whakarite pērā, i kōrerotia ai e ia te kupu ki a rātou, ko ā rātou i āhei ai te whakarongo. <sup>34</sup> Ā, heoi āna kupu ki a rātou he kupu whakarite anake; otiia, ka noho ko rātou anake, ka whakaaturia e ia ngā mea katoa ki āna ākonga.

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### Mark 4: 30-34

Today’s reading comes from the book of Mark, chapter 4, beginning at verse 30

<sup>30</sup> He also said, “With what can we compare the kingdom of God, or what parable will we use for it? <sup>31</sup> It is like a mustard seed, which, when sown upon the ground, is the smallest of all the seeds on earth; <sup>32</sup> yet when it is sown it grows up and becomes the greatest of all shrubs, and puts forth large branches, so that the birds of the air can make nests in its shade.”

<sup>33</sup> With many such parables he spoke the word to them, as they were able to hear it; <sup>34</sup> he did not speak to them except in parables, but he explained everything in private to his disciples.

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## Reflection notes provided by:

*Rev'd Merekaraka Te Whitu*

*Kahui Rangatahi for Te Pīhopatanga o Aotearoa*

Small things can become significant things in the hands of God. Don't judge what God is doing by how it starts, but judge it by how it ends. Some things have hidden potential that you cannot see until later. Those brief encounters may be big moments. Those small prayers may result in mighty movements of God.

After being taken as a captive to the Bay of Islands where he learnt the art of reading and writing (and depending on who is telling the story) Piripi Taumataakura returned to Te Hatepe and preached his very first kauhau to the people of the Waiapu. People gathered that day to hear what this man had to share. To this day we as a people in the Waiapu still gather to compose and sing songs of him, we take visiting friends and groups to the site where he preached, and we baptize tamariki in the font that is named after him at St. Mary's Church.

No matter where you are in your whakapono journey, whether it be as a leader or in karakia on a Sunday, be encouraged that God can take that offering and change lives. Just as Piripi Taumataakura planted that seed of hope in the hearts of the people all those years ago, God's hand is still upon us to this day by having leaders in ministry like you.



## Korero about Piripi Taumata a kura

Taumata-ā-kura was born at Whakawhitirā near the Waiapu River, probably before 1800. When Ngā Puhi raided Waiapu in 1823, he was taken to the Bay of Islands as a captive. He learned to read and write at the mission school in Waimate, though he was not baptised there, and did not seem very interested in Christianity at the time. William Williams arranged for the return of the East Coast Māori to their home at the end of 1833, and Taumata-ā-kura was able to return home with them.

Back at Whakawhitirā, Taumata-ā-kura worked hard to pass on what he had learned. He taught and preached and used some short prayers and hymns and biblical texts written on scraps of paper. These were greatly venerated by the people. He began his teaching, according to Ngāti Porou tradition, at Te Ahikōareare pā at Whakawhitirā. A large assembly house was put up for his use. He used to begin his meetings by saying, “I have come from Keri Keri and from Paihia and I have seen Williams of the four eyes” (a reference to Henry Williams, who wore spectacles). So great was his commitment to what he had been taught that he persuaded his people not to work on Saturdays as well as Sundays, and sometimes people sat still for the entire two days.

He greatly enhanced his influence as a result of what he succeeded in doing in 1836 during a tribal feud between Ngāti Porou and Te Whānau-a-Apanui. He agreed to take part only if there was no cannibalism and no wanton destruction of canoes or crops. This code of conduct was agreed to, and Taumata-ā-kura led the Ngāti Porou forces in the Bay of Plenty with his musket in one hand and New Testament in the other. The fact that he was not hit only served to increase his mana. Taumata-ā-kura’s restraint left a strong impression on his opponents and did much to establish the virtual legend surrounding his work. About this time he took the name Piripi (Philip), and may have been baptised before returning to Waiapu. When missionaries eventually came to the Waiapu area, it was obvious that Taumata-ā-kura had already established the influence of the gospel.

Williams and others duly visited the area in 1838, and nine more young Māori were trained at Paihia to carry on Taumata-ā-kura’s work. Raniera Kāwhia was one of those who first heard the gospel from Piripi Taumata-ā-kura. He was later ordained deacon by Bishop Williams on 17 February 1860 at Whareponga. Nine of the fifteen Māori priests working in the Diocese of Waiapu during the late 1950s were descendants of Taumata-ā-kura, the man who had made possible the first rapid advance of the Christian faith on the East Coast.

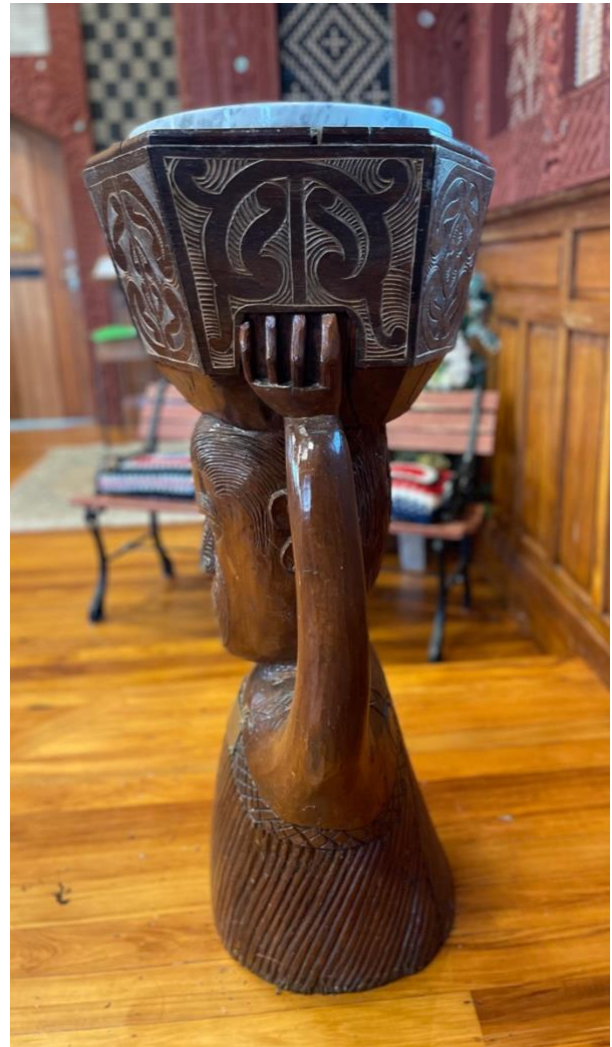
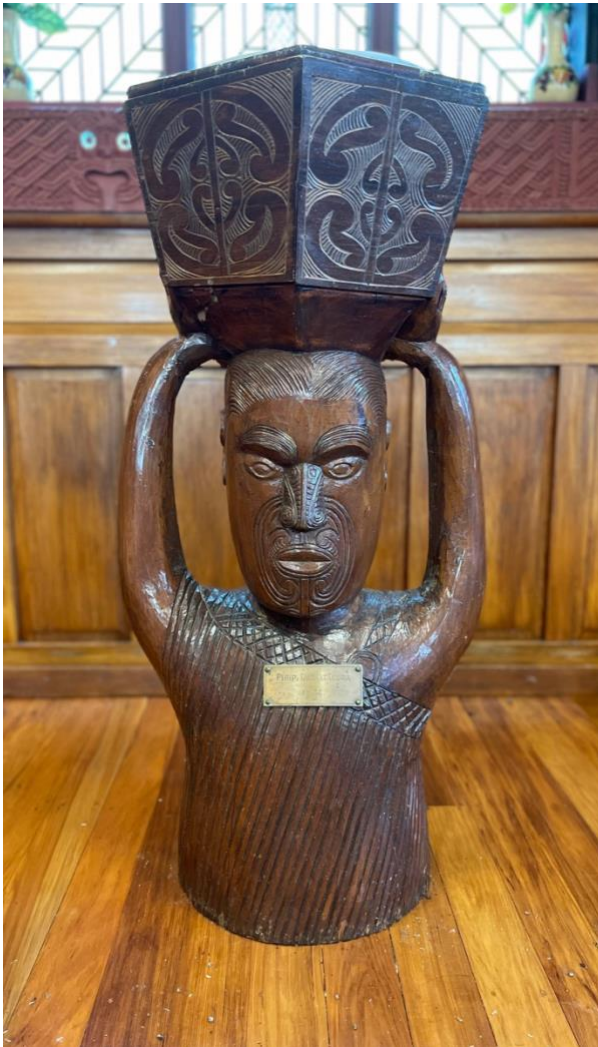
Piripi Taumata-ā-kura and his work are commemorated by a tablet on the font at St Mary’s Church, Tikitiki, and by a memorial bell at Rangitukia. The date of his death is unknown, but a Piripi Taumata signed the Ngāti Porou petition to Governor George Bowen in 1868, protesting against the confiscation of land as a punishment because some Ngāti Porou had fought with the Hauhau against the government.

*The information above has been adapted from the book For All the Saints by Ken Booth*



## Activity

Baptism for us is where the seed of Christianity grows. At St Mary's in Tikitiki, the font there is named after Piripi Taumata a kura recognising how important baptism is in a person's journey with Christ. Often, our babies are baptised, and they have hardly started their Christian journey. Sometimes, older people can be baptised. For all these people, baptism represents the beginning and everybody present pledges to help that person to grow on their journey. Have a look at the font named after Piripi to see how special they can be.



As baptism can be such a special beginning,  
**decorate the font on the following page.**

