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maps and figures, te reo in the text and endnotes—complement and enhance the text. A detailed index is also provided, enabling an accessible roadmap optimising the location of data in the text.

Te Ao Hurihuri: The Changing World, 1920–2014 is an eloquently written, thoroughly researched social history framed within a te ao Māori perspective. Chronologically organised, the historical hīkoi through which readers journey highlights the importance of Aotearoa New Zealand’s history and society via the lens of *tangata whenua* ‘people of the land’. While clearly linked to its parent book, *Tangata Whenua: An Illustrated History*, this third volume in the series can be read without reference to the other publications. It integrates the voices of ordinary Māori with those of iwi and *hapū* ‘subtribe’ leaders and politicians, entertainers, sporting legends and activists.

The text is written in accessible, user-friendly language, suitable for both academic and non-academic readerships. The illustrations contribute a further layer of meaning and insight, providing detailed depictions of Māori in a range of contexts. As it provides a comprehensive background to our recent history from 1920 to 2014 it will also be a useful for local and international readerships and for new migrants wanting to understand the social, cultural and political history of Aotearoa New Zealand and the relationships between Māori and Pākehā and *tauiwi* ‘immigrants’.

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KAA, Hirini: *Te Hāhi Mihinare: The Māori Anglican Church*. Wellington: Bridget Williams Books, 2020. 248 pp., biblio., glossary, index, notes, map, photos. NZ\$49.99 (softcover).

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Hirini Kaa presents an informative and perceptive study of Te Hāhi Mihinare ‘the Māori Anglican Church’ from its inception early in colonial Aotearoa New Zealand up until 1992. This is doubly an insider history: written by someone who is a Māori historian with strong ties to several *iwi* ‘tribes, people’ as well as a *minita* ‘minister’ in Te Hāhi Mihinare who descends from a *whakapapa* ‘genealogy’ of influential Ngāti Porou *minita*. From this privileged position Kaa is able to guide readers through the complexities and challenges of *iwi tikanga* ‘tribal cultures’ and Anglican religious ideas, practices and internal politics. At its heart, *Te Hāhi Mihinare* describes the dynamic, creative, often conflict-ridden engagement between the *mātauranga*, “traditional knowledge and ways of knowing” (p. 9), of various *iwi*, and an Anglican Church shaped by long-held assumptions of religious ascendancy over any other belief systems as the established church of the English people. Both sides to this relationship were ultimately changed in different ways. How and why they changed is really the subject of this book. There are five core chapters.

Chapter One sets the scene, describing the foundational elements of the nineteenth-century Te Hāhi-ā-Iwi (Tribal Church). Kaa describes how the influential evangelical dream of strong native agency was expressed in Aotearoa New Zealand

through the Māori *kaiwhakaako* ‘teachers’ and *minita* who spread the Christian message to *iwi*. This ideal was later weakened by the effects of colonial war and a growing settler church. Nonetheless, within those post-1860s constraints, new diocesan Hui No Te Hāhi Māori ‘Native Church Boards’ provided spaces for Māori issues to be aired, including efforts to reclaim Mihinare ‘Māori Anglican’ communities alienated in the wars.

Chapter Two concerns the long campaign to create a *pīhopa* ‘Māori bishopric’ that for Mihinare began as far back as the 1870s. While Pākehā Anglicans remained deaf, international developments pointed the way, with first an African bishop, Samuel Ajayi Crowther, and then the Indian bishop Vedanayagam Azariah, who visited Aotearoa in 1923 and inspired Mihinare by supporting their distinctive identity and their ambition to be led by one of their own. Tortuous negotiations for a *pīhopa* ensued as Mihinare aspirations, powerfully articulated by Apirana Ngata, encountered the obdurate racism of Pākehā ‘New Zealand European’ bishops who could not entertain a Māori in that office. The outcome in 1928 was a compromise: a Māori *minita* as *pīhopa*, but with limited authority and subordinate to the other bishops.

Chapter Three recounts the evolution of the *pīhopa* into a nationally recognised Māori leader alongside growing assimilationist thinking within the church, as exemplified in English-born Bishop Simkin’s campaign to destroy a distinctive Mihinare identity in his Auckland diocese. With new bishops the Mihinare renewed their search for a distinctive place and voice in the church, helped by wider political and social changes from the 1960s. Te Hāhi Mihinare achieved a stronger *pīhopa* and Māori representation within church policy-making structures, enabling them to argue for a root-and-branch reform of the church to reflect biculturalism and the reality of a Treaty of Waitangi-based partnership. The result was a new Anglican constitution in 1992, organising the church into three distinctive *tikanga* ‘cultural models’, including one that recognised the wider Pacific dimension of the church. *Mana motuhake* ‘self-determination’ appeared to have been achieved; nonetheless, Kaa notes that financial resources were largely retained by the Tikanga Pākehā.

Chapter Four covers several interrelated narratives, all connected through the struggle against the dominant ideology of assimilation that drove the Anglican Church for much of the twentieth century. An important counter to that ideology came from international developments: new ideas criticising the injustices of dominant economic and cultural systems and arguing for the disconnection of religion from Western cultures so as to permit a flowering of Indigenous forms of Christianity. The first narrative concerns the struggle to educate *minita* within the Hāhi Mihinare worldview. Partially achieved up to 1925 through study at Te Rau Kahikatea, subsequent *minita* were required to endure the English Anglican-dominated curriculum of St John’s College. Few graduated. Instead, Mihinare searched for Māori alternatives, notably the successful *iwi*-centred training of *minita-ā-iwi* ‘local Māori ministry’ in the 1970s. Only in 1990 did St John’s fully embrace a Māori-centric education. A second narrative concerns the place of Māori women. Barred from ministry, they worked through lay organisations, many with progressive or reformist philosophies, such as the Women’s Christian Temperance Union and the Māori Women’s Welfare League, until ordination became possible in the later 1970s, although Kaa points

out that certain iwi cultural constraints limited the roles available for Māori women priests till the twenty-first century. The third narrative concerns the emergence of ecumenism during the twentieth century, giving Mihinare more opportunities to draw ideas from other Indigenous churches, starting with the coalition of Māori scholars who revised *Te Paipera Tapu* (*The Holy Bible* in Māori) in the late 1940s, and including the work of the Māori Section of the National Council of Churches (later Te Runanga Whakawhanaunga i Nga Haahi), which criticised social inequities, particularly racism in New Zealand, and advocated in the 1980s for the importance of the Treaty of Waitangi.

Chapter Five explores the various translations of the *Book of Common Prayer*, arguably the central text of Anglican worship, and known by Māori as Te Rāwiri (after King David). An abridged translation was first published in 1839, followed by the first comprehensive translation in 1852, and a revised translation in 1878, which remained in print until 1951. These versions were all translated by bilingual Pākehā, many missionaries, though they did correspond with a range of expert Mihinare; thus the texts came into being through an exchange of cultural knowledge. The chapter examines the formation of this text, particularly how various key Christian concepts were translated into *te reo* ‘Māori language’ to reflect the mātauranga of iwi. The language chosen also reflected changing Anglican theology and practices, particularly the growing prominence of ritual. Te Rāwiri was enormously popular and influential in Te Hāhi Mihinare, but iwi modified how they used the book and asserted an ownership by requesting changes and additions intended to ensure the work better reflected their own cultural context. The second half of the chapter relates the development of a new, partially bilingual prayer book for New Zealand Anglicans, finally published in 1989, and in particular, the debates and the translations developed to reflect contemporary Hāhi Mihinare thinking. This resulted in many Māori metaphors, concepts and practices being included, although the use of Io for God proved too contentious.

The publishing team should be complimented for the attractive presentation of the book, including its cover design, which links well with the book’s subject. I only noticed a few minor errors: identifying Gibraltar as an island (p. 84), writing “i aua at ae noa mai” instead presumably of “i aua a tae noa mai” (p. 160), and “practiced” instead of “practised” (p. 166). Kaa provides a useful glossary explaining both key religious and Māori terms. Groups of photos are helpfully located at intervals throughout the book illustrating key people, texts, churches or religious activities mentioned in the surrounding chapters. A map at the back demarcates New Zealand Anglican diocesan boundaries in 1928.

