

# Haane Te Rauawa Manahi: the Man, the Moment, the Legacy!



**Donna Mariana Morrison**

A thesis submitted to Auckland University of Technology in fulfilment of the requirements for the degree of Doctor of Philosophy

2023

Te Ipukarea Research Institute

## Dedication

This work is dedicated to my mother – Lady Rangiwata Ann Morrison (nee Manahi), and our extended Manahi whānau who proudly acknowledge a much beloved uncle whose legacy shines brightly beyond the veil.



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## Abstract

The research project, titled "Haane Te Rauawa Manahi: the Man, the Moment, the Legacy," is situated within the realm of *mātauranga Māori* (all encompassing Māori knowledge), incorporating a *te ao Māori* (Māori worldview), *kaupapa Māori* (Māori approach) methodologies, and a Māori cultural perspective. It incorporates an exegesis that explores the historiography of an esteemed *tupuna* (ancestor) while examining the connection between the roles of *kaitiaki* (spiritual guardian), strategic thinking, and *mātauranga Māori*.

At the heart of this research lies Haane Te Rauawa Manahi (Manahi), representing a deep personal alignment rooted in *whakapapa* (genealogy / family tree). This link provides a sense of legitimacy, intimacy, and purpose to celebrate a beloved *koroua* (elderly man), in alignment with expectations of *whānau* (family), *hapū* (subtribe), and *iwi* (tribe).

The primary focus is on posthumous efforts to restore the prestigious Victoria Cross (VC) citation award to Manahi for his extraordinary bravery during World War II (WWII). However, inexplicably, it was later downgraded to a Distinguished Conduct Medal (DCM) at the British War Office.

The research embraces a *te ao Māori* worldview while navigating the expectations of Western academia. Through in-depth analysis, it explores the realm of *whakapapa*, the quest for military recognition, and commemorative celebration. By interweaving these elements, the research seeks to uncover the connections between cultural heritage and the ongoing resonance and legacy of Manahi.

Using a *pūrākau* (story / storytelling) methodology, the research examines the concept of 'lived legacy' within a theoretical framework. The aim is to delve into the cognitive and emotional dimensions manifested in the performances of *te ao haka* (world Māori dance), which vividly bring to life the enduring impact and influence of Manahi in contemporary contexts.

To illuminate the life of Manahi and his relationship with Ngāti Whakaue *kaitiaki* 'Makawe,' the research incorporates targeted interviews, published works, first-person testimonies, and historical events within the context of *mātauranga Māori*. It is an exploration revealing *ariā* (physical representation of an atua, visible material emblem of an atua) bestowed by 'Makawe' to spiritually guide Manahi within the theatre of battle.

Manahi positions *mātauranga Māori* as a vital element in understanding a *te ao Māori* worldview. Additionally, the research incorporates creative elements such as a curated exhibition inside Tamatekapua *whareniui* (meeting house, large house – main building of a marae), *te ao haka* performances, and a recording of the '*whakaaturanga toi whakaari*' (showing of creative art component) at Te Papaīōuru Marae in Rotorua, New Zealand. The exegesis components are integrated into the formal *pōwhiri* (welcome ceremony) for the exhibition's opening, celebrating Manahi and the 80th Commemoration of the Battle for Takrouna.

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## **Attestation of Authorship**

I hereby declare that this submission is my own work and that, to the best of my knowledge and belief, it contains no material previously published or written by another person (except where explicitly defined in the acknowledgements), nor material which to a sustained extent has been submitted for the award of any other degree or diploma of a university or other institution of higher learning.

Signed: \_\_\_\_\_

## Acknowledgements

Ngā mihi nunui ki a Professor Tania Ka'ai me ngā kaimahi motuhake o Te Ipukarea, he wāhi rangahau o Te Ara Auaha ki AUT. Many have given of their time and expertise to provide invaluable insights into this research.

Special thanks are accorded to the following who were interviewed:

Murray Bidois

Uenuku Fairhall

Donna Hall

Tony Horton

Raimona Inia

Pererika Makiha

William Manahi

Warrant Officer Aaron Morrison

Associate Professor Scotty Morrison

Rangipai Pei

Captain (retired) Maxwell Rolston

Thanks too, to the following composers and kapa haka rōpū who have performed items in recognition of Manahi and Ngāti Whakaue Kaitiaki – Makawe.

Haka Composition: Haane. Composer – Uenuku Fairhall. Performed by Ngāti Rangiwewehi at the Aotearoa Traditional Māori Performing Arts Festival 1998, and Ngā Uri o Te Whanoa at Te Matatini 2009.

Poi Composition: Makawe. Composer – Murray Bidois. Performed by Te Kapa Haka o Ngāti Whakaue at the Te Arawa Regional Kapa Haka Competition 2016.

Mōteatea (Ngeri) Composition: Haane. Composer – Scotty Morrison. Performed by Scotty Morrison at the Whakaaturanga Toi Whakaari Exegesis, April 21, 2003, at Te Papaīōuru Marae.

Haka Composition: Tū Taua o Tūmatauenga. Composers – Mauriora Kingi and Scotty Morrison. Performed by Tūhourangi-Ngāti Wāhiao at the Aotearoa Traditional Māori Performing Arts Festival 1996.

## Appreciation

*Ngā mihi maioha ki te poari o Ngāti Whakaue Education Endowment Trust Board for your generosity in awarding me with a post graduate scholarship. It is through your support that the remarkable showcase of the whakaaturanga toi whakaari, became a reality.*

Te Papaōuru Marae trustees, thank you for endorsing this kaupapa (topic or initiative) that pays homage to Manahi and commemorates the 80th Anniversary of the Battle for Takrouna in Tunisia, North Africa.

Sincere appreciation is extended to the esteemed “*paepae tapu o Ngāti Whakaue*” for your review and willingness to accommodate *kawa me ona tikanga* (protocols and practices) associated with this *whakanuia* (celebration) occasion.

A heartfelt thank you goes out to the multitude of talented *kaihaka* (haka artisans) whose passion and dedication brought life and excellence to the events of the *whakaaturanga toi whakaari*.

Special acknowledgement is extended to Te Whānau o Waipareira, WERA Aotearoa Charitable Trust, and Ngāti Whakaue Tribal Lands for your invaluable support. It is with deep gratitude that I acknowledge your contributions.

Lastly to the *whānau* (family), aroha nui ki a koutou!

He toi whakairo, he mana tangata

(Where there is artistic excellence, there is human dignity)

(Piri Sciascia, 1986)



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## Preface

### *Orthographic conventions*

Māori words use macrons, with a glossary of Māori words available before the Bibliography. Macrons are used to denote the lengthened vowel. Where applicable, quotes have been written as they are in direct quotes. Māori words have been italicised throughout the text.

### *Outline of chapters*

There are five chapters in this exegesis.

### *Chapter 1: Haane - a Case Study*

This chapter serves as an introduction to Haane Te Rauawa Manahi: the Man, the Moment, the Legacy. It provides an overview of the purpose for the research and introduces my role as the researcher. The rationale behind this study revolves around Manahi and the profound impact and influence his life holds for future generations. To grasp the complete context of this significance, I delve into the life of Manahi and the recognition he received for his exceptional valour in the Battle for Takrouna, Tunisia, North Africa, during World War II (WWII).

### *Chapter 2: Historiography*

In this chapter, we delve into the historiography of Manahi, exploring the fascinating connection between his life and accomplishments as a Lance Sergeant in the New Zealand army during World War II. Our focus lies particularly on the Tunisian campaign, where his knowledge and understanding of *te ao Māori* and *tikanga Māori* (Māori customary lore), as it pertains to his *hapū*, Ngāti Whakaue, Te Arawa *iwi*. Furthermore, we delve into the significance of *tikanga Māori* to comprehend the guiding principles that Manahi drew upon in his role as a Lance Sergeant within the New Zealand army.

### *Chapter 3: Victoria Crossed*

The battle to reclaim the Victoria Cross is a saga almost as grand as the Battle for Takrouna itself. It has put to the test the longstanding loyalty of Te Arawa to the Crown, forging unexpected alliances along the way. The outcome, while a triumph for the collective and the tribe, may have come at the expense of the individual and an ideal.

Within this chapter, we embark on a quest to uncover the reasons behind the downgrading of the Victoria Cross to a Distinguished Conduct Medal. It presents compelling firsthand accounts and delves

into the extensive processes undertaken by *whānau*, *hapū*, *iwi*, the Waitangi Tribunal, government Ministers, and even a review by Buckingham Palace. These endeavours revolve around honouring the valorous actions of Manahi and explore subsequent legacy events that have unfolded in his honour.

#### *Chapter 4: Haane: the Man, the Moment!*

In this chapter, a meticulous analysis is conducted to explore the intricate connection between the exhibitions paying tribute to Manahi, the compositions that will be showcased during the *pōwhiri* at Te Papa iōuru Marae, and the captivating *whakaaturanga toi whakaari* that encompasses narrative elements for the exhibition's opening.

#### *Chapter 5: Haane: the Legacy!*

Chapter 5 explores the enduring legacy of Haane Te Rauawa Manahi, which extends beyond traditional spheres and permeates the mainstream arena. One manifestation of this legacy is the ceremonial bestowal of the 'Te Arawa Sword of Valour' to Chief of Defence recipients, symbolising shared responsibilities between the Crown and Te Arawa. The 2007 Haane Manahi Recognition Ceremony carries tremendous importance as it cemented an unbreakable connection and long-lasting impact. The profound influence of Manahi is showcased through various avenues, particularly highlighted by *kaihaka* (performers) artisans who embody the very essence of his character and achievements in their captivating performances. Moreover, the integration of the *te ao Māori* worldview adds depth and authenticity, as animated words and expressive actions bring *pūrākau* about Manahi to life, offering insights into historical accounts, legendary *tūpuna* (ancestors), sacred places, and the struggles of our *iwi*.

#### *Creative component*

The *whakaaturanga toi whakaari* can be accessed through the hyperlink in chapter 4.

## Chapter One: Haane

### *Introduction*

This chapter serves as an introduction to Haane Te Rauawa Manahi: the Man, the Moment, the Legacy. It provides an overview of the purpose for the research and introduces my role as the researcher. The rationale behind this study revolves around Manahi and the profound impact and influence his life holds for future generations. To grasp the complete context of this significance, I delve into the life of Manahi and the recognition he received for his exceptional valour in the Battle for Takrouna, Tunisia, North Africa, during World War II (WWII).

**Figure 1**

**Tekoteko – Lance Sergeant Haane Te Rauawa Manahi**



*Note.* Copyright Morrison Family Collection. Reprinted with permission.

*Pōwhiri* is a regular occurrence at Te Papaīōuru Marae, the paramount *marae* (tribal grounds recognising eponymous ancestors), of Te Arawa, where multiple *hui* (meeting, gathering) take place. As you traverse the *marae ātea* (courtyard in front of a meeting house) and enter the ornately carved *whareniui* Tamatekapua, you may gaze upon the free-standing *tekoteko* (carved figure), of Manahi. Many will not know its significance, however the presence of the *tekoteko* might evoke the question as to why Manahi, the only *tupuna* in living memory, has received individual recognition?

In response, this research intends to present the life, deeds and legacy of Manahi to illuminate his impact, influence, and inspiration for the tribal members of Te Arawa, sub-tribes of Ngāti Whakaue, and Ngāti Rangiwewehi, the Manahi family, and for future generations!

This research will unequivocally demonstrate *whakanuia* (celebration) of the man and his legacy and will position *mātauranga Māori* as a critical component in understanding the *mana* (prestige, authority, control, power, influence, status, spiritual power, charisma) of Manahi: the man, the moment, the legacy!

### ***Ko wai au – who am I?***

In my dual role as a grandniece and researcher, I hold a responsibility to uphold the integrity of Manahi. Recognising the significance of an appreciative and empowerment-focused approach (Walker et al., 2006), I position myself as an active participant representing family interests within this research. Within this context, the pursuit of understanding and honouring a loved one is fortified by the invaluable blessing of my late mother Lady Kuia (Rangiwhata) Morrison (nee Manahi). Furthermore, I am immensely grateful for the ongoing support and encouragement of my extended Manahi *whānau* as I embark on this significant *mahi* (work) on their behalf. Together, we strive to ensure that the legacy of Manahi is preserved with the utmost respect and authenticity.

The following *pepeha* (a way of introducing yourself by sharing connections with people and places) highlights shared places and connections with Manahi.

### **Figure 2**

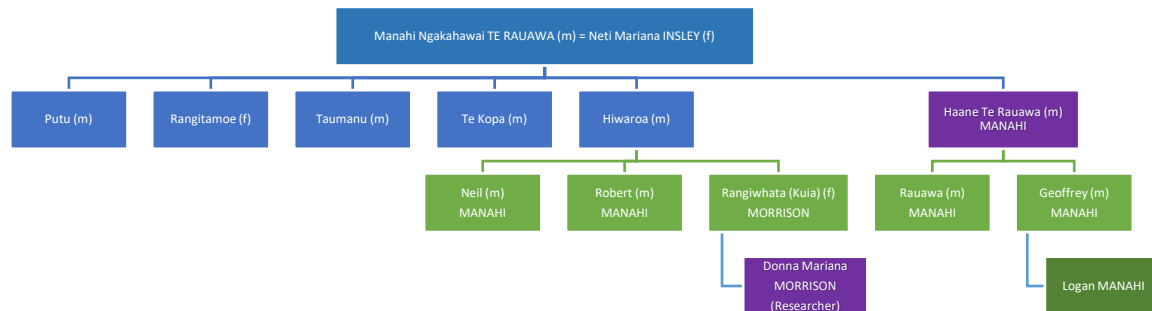
#### **Pepeha link between Haane Te Rauawa Manahi and researcher**

<i>Ko Te Arawa te waka.</i>	Te Arawa the canoe
<i>Ko Pukeroa te maunga.</i>	Pukeroa the mountain
<i>Ko Rotorua-nui-a-Kahumatamomoe te roto.</i>	Rotorua-nui-a-Kahumatamomoe the lake
<i>Ko Utuhina te awa.</i>	Utuhina the river
<i>Ko Te Arawa te iwi.</i>	Te Arawa the tribe
<i>Ko Tamatekapua te tangata.</i>	Tamatekapua the captain
<i>Ko Ngāti Whakaue te hapū.</i>	Ngāti Whakaue the sub-tribe
<i>Ko Te Papaīōuru te marae.</i>	Te Papaīōuru the marae
<i>Ko Hiwaroa tōku koroua.</i>	Hiwaroa is my grandfather
<i>Ko ia te tuakana a Haane.</i>	He, the older brother of Haane
<i>Ko Rangiwhata (Kuia) Morrison (nee Manahi) tōku whaea.</i>	Rangiwhata (Kuia) Morrison is my mother
<i>Ko Haane te kaupapa o tēnei rangahau.</i>	Haane is the subject of this research.

The following extract from my family tree highlights connectedness through my mother’s ancestry.

**Figure 3**

**Whakapapa link with Haane Te Rauawa Manahi and researcher**



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Within the framework of this *whakapapa* context, Manahi stood as a towering and esteemed figure in my life. He was not only my uncle but also my swimming coach, and one that provided ‘character-building’ opportunities in the process of learning to swim. I have vivid memories of him tossing me overboard from the dinghy, urging me and my cousins to paddle furiously as he rowed just beyond our reach, with a smile on his face. Those moments of encouragement remain etched in my mind.

During our stays at his batch, located in the seaside village of Maketū, a 40-minute drive from Rotorua, uncle would take us to the estuary mouth when the tide turned. There, we would swim against the strong current for 30-minutes at a time. It was a test of our strength and resilience, but we were fortunate to never swim against the outgoing tide, as it may have quickly escalated into a risky rescue mission.

That was not the end of uncle’s rare brand of coaching. I have a distinct memory of him taking a group of us cousins from the Koutu swimming club to Hinemoa Point, along the shores of Lake Rotorua. He asked us to gaze at Mokoia Island, situated in the middle of the lake, and then challenged us to swim there. While our daily two-hour training sessions at the Blue Baths at the Rotorua Government Gardens prepared us well, the distance to the island seemed immense to our ten-year old minds, appearing like a journey spanning light years.

As the story unfolds, we swam unassisted to Mokoia Island, without the aid of a safety boat or any other precautions. Unbelievable, when you consider contemplating such an activity in these contemporary times. Upon reaching the island, uncle warmly welcomed us with a picnic, which we

eagerly devoured before we enjoyed basking in the thermal pool on Mokoia island known as Waikimihia. One might assume that we would have been offered a boat ride home at this point. However, not this uncle. He instructed us to swim back to Hinemoa Point in our green Koutu-branded swimming togs. Thinking back now, it brings a smile to my face, but I recall that my parents weren't particularly pleased when they heard about the events of that day.

Uncle was a constant presence in my life during those formative years, and a multitude of cherished memories of a much-loved uncle flood my thoughts. During my interview with cousin William Manahi (2019), he vividly recollects,

In terms of me growing up under my uncle, he was the father figure of our family, and I was brought up by my grandmothers Rangiwatea, Rangitamoe and Wiha Hall. You knew he was there; you could just feel his presence (W. Manahi, personal communication, September 19, 2019).

William also shared a common experience not so pleasant.

Every Sunday we would have corned beef, cabbage, and potatoes. He used to stand out on the verandah and call out to us, and I would think, 'ewww - its corned beef and cabbage day' (W. Manahi, personal communication, September 19, 2019).

Picture, if you will, corned beef and white cabbage boiled well beyond recommended cooking times. Fortunately for me, the saving grace was the delicious homegrown potatoes liberally covered with lashings of butter. To this day, the only element of a 'boil up' that I can stomach are potatoes.

Uncle was a dedicated *kaitiaki* for our Manahi *whānau*. However, it was not until the unfortunate passing of my uncle in 1986 that I fully comprehended the magnitude of his wartime encounters and the immense respect he garnered. Until then, my childhood memories of wartime experiences with uncle, were limited to accompanying him to ANZAC remembrance services and witnessing him take his place of honour at the head of the '*waka*' (canoe) table during gatherings at the Rotorua Returned Services Association (RSA).

Tony Horton ex-President of the Rotorua Returned Services Association (RSA), and member of the Haane Manahi Victoria Cross committee (2020) recalls,

I can go right back to my father's time when we first moved to Rotorua. He was a WWII man, and on joining the RSA, he became friends with Haane. Over many years, Haane and other members of the RSA took my dad to all the good fishing spots, but it was Haane that showed my dad the best fishing streams around Rotorua.

At the RSA there was a table known as the 'canoe or waka table', and basically it was for Māori veterans of war. My father - a Pākehā, was invited to join that table which he remained at until he passed. This probably comes about because prior to coming to Rotorua, my dad was a manager of several Māori incorporation farms in the Gisborne area, so he was well-respected in the Māori community and had worked for Māori Trusts. Knowing that, he was possibly invited to join the 'waka table' which was elite when we first came to Rotorua (T. Horton, personal communication, September 9, 2019).

In 1996, my mother, Lady Rangiwahata (Kuia) Morrison, volunteered my services as a member of the Haane Manahi Victoria Cross committee. It was during this time that my understanding and appreciation for an uncle's extraordinary feats on the battlefield at Takrouna during World War II (WWII) deepened significantly.

Now, we shift our focus to explore the purpose of this research, the intriguing questions posed to the interviewees, and the fundamental reasoning behind conducting this study.

### ***The Research Purpose***

'Haane Te Rauawa Manahi: The Man, the Moment, the Legacy' encapsulates a creative exegesis that explores the intricate intersections of *kaitiakitanga* (guardianship), strategic thinking, and the significance of *te ao Māori*. It delves into the historiography of a respected leader and *tupuna* of Te Arawa *iwi*, aiming to provide profound insights into the leadership qualities and decision-making attributes developed through the guidance of *whānau*, *hapū*, and *iwi*. Grounded in the realm of *mātauranga Māori*, this research adopts a *te ao Māori* worldview, employs *kaupapa Māori*, and embraces a Māori cultural lens.

By utilising *pūrākau* methodology, this study seeks to unravel the theoretical framework of 'lived legacy', delving into the inherent cognitive and emotive components of *te ao haka*. Through this exploration, the research illuminates the enduring impact, influence, and contemporary relevance of the life and teachings of Manahi.

The creative outcomes of this research encompass a meticulously curated exhibition within Tamatekapua *whareniui* and captivating *te ao haka* performances, forming an integral part of the formal *pōwhiri* for the exhibition opening. These endeavours not only pay homage to Manahi but also position *mātauranga Māori* as an essential component in understanding a *te ao Māori* world view.

Delving deeper, the spiritual connection between Manahi and Makawe - *kaitiaki* of Ngāti Whakaue, provides additional insight into the life of Manahi, his life in the army, and particularly, his actions

during the World War II (WWII) Battle of Takrouna in Tunisia, North Africa (April 19 – 21, 1943). Little is known publicly about the depths of this connection with *te ao Wairua* (the spirit realm) as it has remained the domain solely of *whānau*, Ngāti Whakaue *hapū*, and Te Arawa *iwi*, steeped in the sacred realms of *te ao wairua* (the spirit world).

To inform this work, interviews were conducted with knowledgeable individuals who possess insights into Manahi and Makawe, the *kaitiaki* of Ngāti Whakaue. The research aims to present a comprehensive portrayal of the lasting legacy of Manahi and the reasons behind his continued inspiration for future generations.

### **Research Questions**

The overarching inquiry that guides this research is as follows: “What are the impacts, influences, and lessons derived from the life of Lance Sergeant Haane Te Rauawa Manahi and his relationship with Māori within the context of *mātauranga Māori*?”

Building upon this foundation, a series of thoughtfully crafted questions were developed for the interviews, aimed at generating an extensive and comprehensive database of material. These are:

1. Tell me about your involvement with Haane Te Rauawa Manahi in terms of his life and legacy from a *whānau* (family), or *hapū* (sub-tribe), or *iwi* (tribe), or VC committee, or Defence perspective? (history)
2. Tell me about your knowledge of the Ngāti Whakaue *kaitiaki* – Makawe? (Ngāti Whakaue *hapū* representatives)
3. What can we learn from the legacy of Haane Te Rauawa Manahi in terms of the guidance he sought from *mātauranga Māori* influences? (relationships & networks)
4. Can you share any examples from the life of Haane Te Rauawa Manahi that we can learn from in today’s settings? (*whānau* resilience)
5. What support systems contribute to building *whānau* resilience in changing outcomes for *ngā amorangi mō āpōpō* (leaders of tomorrow)? (personal growth)
6. How do *whānau*, *hapū*, and *iwi* contribute to personal growth? (*mātauranga Māori* influence)
7. What do you think should be in a model of personal success that we can learn from the life and legacy of Haane Te Rauawa Manahi? (*Māori* values) (Morrison, 2019).

As we dissect these questions, we delve into the profound effects of the actions of Manahi during World War II. Much of this historical record has been extensively documented through eye witness testimonies and research materials, revealing his extraordinary bravery in the midst of battle. However, when we turn our attention to his connection with Māori within the framework of *mātauranga Māori*, there is a greater degree of ambiguity. It is at this pivotal moment that we offer

firsthand accounts, interviews, and *kapa haka* (Māori cultural / performance group) compositions to gain deeper insights into the worldview of Manahi.

Hirini Moko Mead (2012) expresses *mātauranga Māori* as,

An embracing and inclusive term that includes all of the aspects of Māori culture but much more. Mātauranga Māori has a past, a present, and a future (p.11) ... and gives us a way to view the world that reinforces positively our identity as Māori (p.13).

In this research, the term 'Māori' refers to the Indigenous people of Aotearoa New Zealand. Within this context, the question implores us to uncover the knowledge and wisdom acquired from the life of Manahi, specifically in relation to his interactions and relationships with Māori.

### ***Kaupapa Māori Theory***

*Kaupapa Māori* Theory underpins the methodology for this study as well as providing the theoretical framework for the actions of *whānau*, *hapū* and *iwi* to reclaim and transform future generations through the life and legacy of Manahi. It incorporates *whakapapa* theory, and *pūrākau* methodology which forms the basis of the analysis for this exegesis.

Smith (1999) describes *kaupapa Māori* research as a process of privileging Māori values and attitudes to develop a research framework that is 'culturally safe'. It is by shifting the research lens, Smith (1999) places experiences of Indigenous peoples at the centre of the story. For New Zealand, it is the experiences of Māori that are central to the story (Wilson, 2001).

The praxis associated with a *kaupapa Māori* research approach is inherently Māori driven, while the knowledge, its practices and processes are all Māori owned and derived and have Indigenous identity. It is strengthened when Indigenous peoples across the world research their own Indigenous communities.

*Kaupapa Māori* research is a social project; it weaves in and out of Māori cultural beliefs and values, western ways of knowing, Māori histories and experiences under colonialism, Western forms of education, Māori aspirations and socio-economic needs, and Western economies and global politics. *Kaupapa Māori* is a way of countering theories that impact negatively on Māori. Smith (2012) relates that Māori are struggling for our own right to think for ourselves.

The analogy, 'a new lens, a new observer: Swap places with me so I can see me' is the perfect introduction to the seminal book of Linda Tuhiwai-Smith (1999) *Decolonizing Methodologies*, where she details the research transition from 'Māori as the researched' to 'Māori as the researcher'. Smith (1999) explores research practices that offer alternatives to Western paradigms and that eschew racism, ethnocentrism, and exploitation. The research of Smith (1999) includes references to a wide range of Indigenous people's case studies and initiatives, as well as her own research experience.

As we segue to the historiography of Manahi, we follow the lead of Smith (1999) with study informed by the researcher, written by the researcher, and where the researcher has influenced factors on how it is written.

White (1988) shares,

some information about the past can be provided only by visual images and where that is lacking, imagistic (and especially photographic and cinematic) evidence provides a basis for a reproduction of the scenes and atmosphere of past events much more accurate than any derived from verbal testimony alone (p.193).

In line with the findings of White (1988), this researcher provides comprehensive credentials and references, including firsthand accounts from those who fought alongside Manahi, insights shared by members of the Haane Manahi VC Committee, interview transcripts with individuals knowledgeable about Manahi, and relevant testimonies from the Wai I893 'Preliminary Report on the Haane Manahi Victoria Cross' presented at Te Papaīōuru Marae in May 2005 (Waitangi Tribunal, 2005).

Irwin (2011) highlights the Māori context by reinforcing that, "our Māori knowledge code is built from the bottom up. Every whānau, every hapū, every iwi, has localised narratives built from the local, to the regional, and the national" (p.22).

*Kaupapa Māori* methodology provides significant gains in the established and productive relationships for Māori, by Māori and with Māori. It promotes authenticity of an Indigenous voice as an approach that serves to ensure a *te ao Māori* worldview is paramount.

Cram (2010) further articulates by stating that, "the role of the researcher serves to: 1) affirm and validate Māori worldviews; and, 2) to critique colonial construction of Māori" (p.313).

This is furthermore supported by Pihama (2011) as she suggests that central to any form of *kaupapa Māori* theory, research and methodology is relationships. This engagement prioritises Māori

relationships as being crucial to the success or otherwise of any research by Māori. In addition *Kaupapa Māori* approaches to research are based on the assumption that any research involving Māori should above all seek to make positive differences for Māori (Smith, 2012).

Importantly, the deeds and research about Manahi represents *whānau*, *hapū* and *iwi* relationships and again, Smith cited in Pihama, et al. (2015) reminds us that,

Kaupapa Maori approaches to research is embedded in a wide range of taken for granted practices, values, beliefs, and attitudes towards knowledge and towards the ways we view our relationships within the world. .... BUT, it comes from tangata whenua, from whanau, hapu and iwi. It is undertaken by Maori. It is for Maori and it is with Maori (p. 50).

*Kaupapa Māori* methodology yields unique outcomes by acknowledging and validating cultural knowledge, skills and experiences. Through its emphasis on relationship-building, this approach facilitates meaningful engagement with diverse and distinct communities.

Expertise shared by Scotty Morrison (2020) reminds us that Manahi drew upon familial links to unleash ancestral strength,

to reconnect and realise his whakapapa. These are the values he had; these are the characteristics that he showed. To me, these are the values that have always been there, they are values that some of us are able to expound and reveal a lot easier than others, and it's mainly the ones that relate to the culture a bit more that are the ones that will reveal those traits (S. Morrison, personal communication, July 5, 2020).

### ***Pūrākau Methodology: Narrative Enquiry***

Jenny Lee (2009) talks about Indigenous scholarship, research activities, and appropriate research practices that meet the needs of our communities with, “Pūrākau offer a kaupapa Māori approach to qualitative narrative inquiry ... kaupapa Māori can be viewed as a Māori expression of a decolonising methodology” (p.5).

In this research, the narrative enquiry incorporates the historiography of Manahi. However the impact and influence of his legacy for future generations is encapsulated most effectively through the performance of key items about Manahi and the Ngāti Whakaue *kaitiaki* Makawe.

Rachael Ka'ai-Mahuta (2010) asserts,

Oral narratives and waiata have a complementary relationship. There will often be reference made to waiata when telling a story in order to add depth to the narrative,

whilst the stories that go with a waiata are part of the oral historical tradition that complements the waiata (p.8).

Lee (2009) relates to the need to advance *pūrākau* to, “make methodological spaces for culturally responsive narrative approaches fuelled by the knowledge that our cultural narratives offer legitimate ways of talking, researching, and representing our stories” (p. 8).

This exegesis showcases *te ao haka* performances as a tribute to Manahi, capturing the essence of his life and lived experiences within the realm of *mātauranga Māori*. These performances not only serve as a creative expression but also firmly ground the research within a tribal context, intimately connecting Manahi with his *whānau*, *hapū*, and *iwi*. The aim is to illuminate the enduring legacy that continues to resonate and inspire future generations.

Central to the exegesis is the inclusion of the formal *pōwhiri* held at Te Papaīouru Marae. This ceremonial protocol highlights the sacred framework in which responsibilities and accountabilities are emphasised. It recognises the utmost importance and significance of *te ao Māori*, cultural expectations deeply rooted in *mātauranga Māori*, and examination under the watchful eye of tribal representatives.

The late Pihopa Kingi (as cited in Waka Huia, 2012) eloquently addresses the theme of connecting the present world to bygone eras. He shares that the ancestral roots of Manahi extend to the tribes of Ngāti Raukawa and Te Arawa, but it was within the embrace of his Te Arawa *whakapapa* that he discovered nurture and guidance.

### ***Ancestral background***

To grasp the impact of a world steeped in *mātauranga Māori*, we embark on a journey through time to uncover characteristics and traits Manahi inherited through his Te Arawa *whakapapa*.

According to Stafford (1967), the lineage of the Te Arawa tribe can be traced back to notable ancestors: the celestial being Pūhaorangi and the earthly woman of remarkable beauty and spirituality, Te Kuraimonoa. Despite being married to Toi, Kuraimonoa caught the attention of Pūhaorangi, who was unwavering in his pursuit of her. Descending from the heavens, Pūhaorangi would join Kuraimonoa under the cover of night, resulting in the birth of their son, Ohomairangi.

#### Figure 4

##### Whakaeke (entry item)

Nā Ohomairangi	Ohomairangi
Koina te tīmatanga o te hekengatanga a rangi	A genesis emanating from the heavens
Te ure tarewa o te iwi kua eke nei e	The male descendant line
Tihei, tihei, mauriora!	Announced

Note. Ngāti Rangiwewehi Māori [sic] Group, February 1992.

Tapsell (2017) discusses the following information about Ohomairangi,

Ohomairangi was responsible for protecting Taputapuātea marae – a place of learning on the island of Raiātea, in the Polynesian homeland known as Hawaiiki. High priests from all over the Pacific came to Raiātea to share their knowledge of genealogical origins of the universe, and of deep-ocean navigation. As an adult, Atuatua – great grandson of Ohomairangi married the four grand-daughters of Ruatapu. A generation later, six of their sons, Tia, Hei, Rakauri, Houmaitāwhiti, Oro and Makaa became the leading family group of Ngāti Ohomairangi. Then war descended contributing to the migration to Aotearoa 20 generations ago (p.1).

#### Tohia te iwi, tāngaengae!

Blessings for a safe passage uttered by Houmaitāwhiti to his son Tamatekapua before 'Ngā rākau matahi pū a Atua Matua' waka set sail for Aotearoa

(S. Morrison, personal communication, July 5, 2020, no page number)

According to Tapsell (2017), Tamatekapua, as the chief of the *waka*, played a crucial role in guiding the tribe during their migratory voyage. Through his cunning tactics, he persuaded the esteemed *tohunga* (expert, chosen priest) Ngātoroirangi to join the *waka* named 'Ngā rākau matahi pū a Atua Matua' and serve as a spiritual guide for a safe journey.

Tapsell (2017) highlights the potential threat to the Te Arawa *waka* (canoe) even before reaching land, recounting the consequences of Tamatekapua philandering with Kearoa, the wife of Ngātoroirangi, during the sea voyage to Aotearoa.

Ngātoroirangi, entrusted with the task of ensuring safe passage, unleashed his fury and harnessed the forces of nature. The aftermath resulting in the formation of a treacherous whirlpool known as 'Te Korokoro o Te Parata,' leaving the *waka* stranded and vulnerable within the spiralling eddy.

Rangitihi Pene, (as cited in Waka Huia, 2022), shares,

Ngātoroirangi stood enraged and he called to the taniwha (monster) 'Parata' to exact revenge upon Tamatekapua for his adulterous ways. When the taniwha opened its

mouth, a whirlpool formed and the waka descended into 'Te Korokoro o Te Parata' - the mouth of the Parata. People were falling overboard and amongst the turmoil, Kearoa pleaded with her husband to calm the waters, all to no avail. It wasn't until Ngātoroirangi heard his nephew's pleas that he stood, recited karakia (prayers), and the waka surfaced from 'Te Korokoro o Te Parata'.

This compelling instance vividly illustrates the immense potency of *pūrākau*, illuminating profound insights through the enactment of this Indigenous narrative through the following composition aptly named Ngatoroirangi.

## Figure 5

### Ngatoroirangi

<p>Ngatoroirangi e! E koro e hemo kau atu ano koe ki runga Ka pororuatia to kuia e Tamatekapua</p> <p>Whanako roa ki te aha ki te aha? Ki te pū ahau i te tauria E hereana i te kiato Kua raru tahi māua ko Ruaeao Haere mai e te hau kia hoki whakamuri ai Te ihu o Te Arawa Kia tika tonu atu Ki Te Korokoro o Te Parata e Hei hā, Hei hā Heke nei heke nei ki Te Korokoro o Te Parata e Ka ngaro te ihu ka taea te taingawai O te ihu o waenga E koro ka taka te urunga o Kearoa E koro ka taka te urunga o Kearoa Hei ha! Hei ha! Ana! Ka ngahoro ngā utanga ki te wai Ka makere atu te iwi ki te wai Kia oho ake te aroha, e koro e Kia tū ki runga rā Whakaangaanga ai i te rangi e Hei ha! Hei ha! I te rangi e! Takina he kawa, he kawa ma Tangaroa Takina he kawa, he kawa ma Tangaroa Ka pipi ka wawai, ka hoaia Ka pipi ka wawai, ka hoaia Ka whanake i raro i ona Taranga Tutuki te rangi! Tutuki te rangi Eke eke eke Tangaroa Eke eke eke Panuku Hui e! Hui e! Taiki e!</p>	<p>Ngatoroirangi! Grandfather we are at your mercy For the transgression of Tamatekapua with your wife He stole her for what purpose? We suffer because of his example On the crowded waka Your complaint is the same as Ruaeao And so you call to the winds Upon the waka Te Arawa And exact revenge With the giant eddy Te Korokoro o Te Parata We descend into its jaws And will be lost Into the depths Grandfather, you exact punishment for Kearoa</p> <p>We descend into the depths Our tribe will be vanquished Awaken with love grandfather Let your love rise up Let your skills turn us upwards</p> <p>Pray to Tangaroa</p> <p>Force the water upwards for us</p> <p>Take us from the depths Let us rise Tangaroa rises up Upwards to success We celebrate!</p>
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*Note.* Ngāti Rangiwewehi Māori [sic] Group, February 1996.

Paul Tapsell (2017) reveals that as the *waka* approached landfall at Maketū, Tamatekapua composed the renowned *haka* ‘Te Ngeri o Houmaitāwhiti’, which was performed by all on board the *waka*. An excerpt from this *haka* (posture dance) stands as a timeless tribute to Houmaitāwhiti, the father of Tamatekapua, and his brother Whakatūria. This *haka* endures as a powerful component in most *haka pōwhiri* (welcoming *haka*), to welcome *manuhiri* (visitors) and pay homage to these esteemed ancestors.

Te Arawa E	Te Arawa
Te Arawa E	Te Arawa
Ko te whakaariki	It’s an invading army
Ko te whakaariki	It’s an invading army
Tukua mai ki a piri	Let it stick
Tukua mai ki a tata	Let it be near
Kia eke mai i runga ki te	Let it come up
Paepae poto a Houmaitāwhiti!	To the threshold of Houmaitāwhiti
	(Tapsell, 2017, p. 1).

Tapsell (2017) also shares that,

Te Arawa adapted to new environs exploring the coastline and inland areas multiplying and spreading across central North Island, occupying lands in a continuous line from coast to coast to volcanic mountain interior. A geographical area from Maketū inland to Tongariro mountain, and is affirmed on marae with the proverb:  
 Mai Maketū ki Tongariro: from Maketū to Tongariro.  
 Ko Te Arawa te waka: Te Arawa canoe.  
 Ko Te Arawa: Te Arawa māngai nui ūpoko tū takitaki: the determined people (p. 2).

According to Stafford (1967), the Te Arawa *waka* is metaphorically represented by the bow resting at Maketū and the stern at Tongariro, signifying the geographical domains inhabited by its descendants. The direct genealogical connections of Manahi to his eponymous ancestor Tamatekapua provide valuable insights into the exceptional leadership skills and resourcefulness of this esteemed *rangatira* (chief/s).

Other clues to ancestral traits endowed upon Manahi are addressed in the publication, ‘The Māori Battalion Remembers’, for the 18th Reunion of the 28 Māori Battalion in April 3-6, 1992. The following quotes aptly describes legacy traits of warrior ancestry.

When Manahi was asked if he had any warrior ancestors, he replied that he didn’t have a clue. Mr Kepa Ehau was something of an expert on Rotorua family histories provided an answer. In Haane Manahi’s family, you will find sources for his normal quietness and gentleness and for his once-in-a-lifetime terrible fury. His grandfather was Haane Te Rauawa ‘The Peacemaker’, a saintly man remembered for his quelling of tribal strife. But another ancestor on the father’s side was Tūnohopū, a warrior chief of Ngāti Whakaue, and a man to be feared (p.52).

The late Ngāti Whakaue elder – Pihopa Kingi (as cited in Waka Huia, 2012) said, “that despite his size and carriage, Haane was very humble and at peace with himself and relaxed” “

Son Geoffrey (as cited in Waka Huia, 2012) concurs when he adds, “dad’s grandfather Haane Te Rauawa was the same way. He was known as a peacemaker in Te Arawa. My father got it from him, I think”.

The symbolic representation of *whakapapa* attributes and qualities inherited from Tamatekapua, Tūnohopū, and grandfather - Haane Te Rauawa, can be discerned through the perilous journey of the Te Arawa *waka* within the eddy of ‘Te Korokoro o Te Parata’ and the remarkable endeavours exhibited by Manahi at Takrouna during World War II. Both events carried catastrophic consequences, where the preservation of life and the protection of one’s being are placed at the forefront. Yet, we must never forget Ngātoroirangi, for without him, the bloodline would have been lost to the depths of ‘Te Korokoro o Te Parata’.

### ***Whakapapa***

Whakapapa: I was born yesterday and yet, I am one thousand years old  
(K. Biddle, personal communication, March, 31, 2022)

*Whakapapa* with its quality of connecting people, places, the past and present represents a lifeline, providing links not only to Māori but beyond Aotearoa New Zealand and back hundreds of years to other parts of Polynesia. Māori have wittingly utilised *whakapapa* as a central catalyst and context for change and to proactively maintain connections in today's modern world where life takes people away from their *papakāinga* (traditional physical homelands).

*Whakapapa* is commonly and simplistically understood as genealogy, lineage or ancestry but has far wider connotations beyond *whānau* and family ties to elucidate the importance and centrality of *whakapapa* to the transformation for Māori. According to Graham (2009), “whakapapa concerns the birth of knowledge in order to maintain and develop a Māori knowledge base that is inherently Indigenous” (p.4).

While the word *whakapapa* is uniquely Māori, all peoples of the world have their own version of *whakapapa*. It is essentially a universal phenomenon known by many names. The emphasis of this Indigenous approach to research therefore centres on the importance of being able to engage in

research with one's own community by developing and employing a research framework developed from Indigenous constructs specific to one's own Indigenous community.

Manu Noho (2022), gives her interpretation of *whakapapa*,

I am the incarnation of my tūpuna. I am the quintessence of my mokopuna. I am them. They are me, and I am now!

Now is the place I can create a new way of being taking those taonga left in the *whakapapa* template to increase capability for my uri whakatupu. In a thousand years, I will have a minimum of 5,000 uri whakatupu. What I do now will enhance the reality for those yet to come, to be born with a level of freedom not experienced by previous generations.

It is the *timatanga* of my uri and how and what I do now is vital because it will be etched on the DNA of my successive generations (M. Noho, personal communication, April 2, 2022)

The sage wisdom imparted by Manu Noho serves as a reminder of the continuum of existence, encompassing the past, present, and future. As she embodies her present identity, deeply intertwined with her ancestral lineage, her actions today bear the potential to shape the destiny of generations to come. This interconnectedness is evident through the intricate threads of *whakapapa*, weaving together the tapestry of collective heritage.

Graham (2009) asserts that a research methodology grounded in *whakapapa* not only validates epistemology and its rightful position within research traditions but also promotes the notion of *whakapapa* research methodology across Indigenous communities worldwide. This approach strengthens Indigenous identity and enhances the role of *whakapapa* in Indigenous research paradigms, as Indigenous peoples engage in research within their respective Indigenous communities.

*Whakapapa* creates a foundation for Māori knowledge, while *tikanga Māori* serves as a guiding principle for a research methodology rooted in *whakapapa*. This interconnection intricately weaves together the people, the land, and the spiritual dimension (Graham, 2009). Furthermore, he asserts that,

The concept of *whakapapa* is consequently the all-inclusive interweaving mechanism that provides a legitimate foundation from which Māori research can be conducted and validated today (Graham, 2009, p. 2).

George (2010) expands, “just as people have a *whakapapa*, so too, do events. By searching back along the lines of *whakapapa*, it is possible to locate an event in its preceding history and in context” (p. 245).

*Whakapapa*, the ancestral genealogy, holds immense significance as we delve into the past and recount the remarkable deeds of Te Arawa icons such as Tamatekapua, Tūnohopū, and Manahi. These figures serve as beacons of inspiration for future generations, offering invaluable lessons derived from the rich narratives of *whakapapa*. Through this exploration, we gain a deeper understanding of the characteristics of Manahi and his profound connections to tribal heritage.

As we ponder on the *whakapapa* lineage of Manahi, we are reminded by Bishop (as cited in Waka Huia, 2012) that he hails from tribal links to Te Arawa and Ngāti Raukawa. Born to Manahi Ngākahawai TE RAUAWA and Neti Mariana INSLEY on September 28, 1913, his upbringing is unveiled through an interview with Geoffrey Manahi, his second son, which featured on Waka Huia in 2012..

This interview sheds light on the diverse influences that shaped his father's life, encompassing three distinct perspectives: *te ao Pākehā* (Western world and worldview), *te ao whānau* (the world of family), and a profound knowledge of *mātauranga Māori*.

In the realm of *te ao Pākehā*, the life of Manahi followed a relatively ordinary path. He attended primary and secondary schools in Rotorua, where his talents in running, rugby, and swimming became evident, distinguishing him from his peers.

Within the domain of *te ao whānau*, his family life incorporated customs and pursuits such as fishing, hunting, and duck-shooting. Manahi actively participated in the events and gatherings of his *hapū* and *iwi*, extending beyond the boundaries of Ōhinemutu village to encompass other areas within Te Arawa tribal domains.

Scotty Morrison (2020) provides us with a valuable glimpse into teachings of *te ao Māori* and the impact of *mātauranga Māori*, shedding light on its significance and influence when he shares that,

He was selected by tōhunga Tuoro Pango and Akapito Te Toa to become skilled in mātauranga Māori including ngā mahi ā te rākau (weaponry), ngā mahi karakia takutaku (Ngāti Whakae terminology for spiritual incantations), ngā mahi ō ngā atua Māori (connectedness to Māori gods), ngā waiata (chants/songs), me ngā whakapapa o Ngāti Whakae (tribal ancestral ties) (S. Morrison, personal communication, July 5, 2020).

Geoffrey Manahi (as cited in Waka Huia, 2012) concurs and attests,

Dad's legacy is about spirit. Despite overwhelming odds, he prevailed both at home and in the theatre of battle at Takrouna. There was a time for peace and a time for war and dad was equipped to handle the situation no matter what the circumstances.

William Manahi (2019) remembers his uncle Haane Manahi as a fine upstanding man.

Everyone had the utmost respect for him in terms of the way he was – maybe because of what he achieved. But he was pretty much a modest and humble fellow. He wasn't very outspoken, like our family is. He was a man of few words. It's just his presence alone made everyone look, the way he just walked in the door, and you were just ... not frightened or anything ... but you just look at him with awe (W. Manahi, personal communication, August 5, 2019).

Uenuku Flavell (2019) aligns in his recollections.

When it came to the point where I had to write the haka, I was really pleased to, because when I first met Haane I must have been 22 or 23 after coming back from overseas... I knew nothing really about Haane's involvement in the war and things like that. It's not that he didn't talk, but he was quiet. He listened to everything people were saying, but he wasn't the one that made people laugh, he wasn't the one that teased another person there. But I could feel that everybody else in that room, for all the laughter and carry-on, is that you could tell they respected Haane. He just really stood out by not standing out, if you know what I mean (U. Fairhall, personal communication, July 14, 2019).

As a researcher and niece, I can only but marvel about his well rounded upbringing. One infused with the normalities of relateable experiences of his place and time as a youngster. To also have additional elements of traditional *mātauranga Māori* 'teachings' shared by tribal *tōhunga* Tuoro Pango and Akapita Te Toa, enabled him to explore and deepen an understanding of *te ao Māori* that enhanced his cultural identity and connectedness to ancestral strength.

### **28th Māori Battalion**

Manahi entered the world during a period dominated by the events of World War I (WWI) from 1914 to 1918, which played a significant role in his early childhood and formative years. According to Scotty Morrison (2020),

He would have been exposed to stories recounted by returned servicemen, particularly those of Māori descent, who served on the Western Front during WWI. These stories highlighted the crucial supportive roles Māori soldiers played, including tasks such as trench-digging and other related duties (S. Morrison, personal communication, July 5, 2020).

Contrarily, during World War II (WWII), Māori willingly enlisted in the 2<sup>nd</sup> New Zealand Expeditionary Force (2NZEF's) Māori Battalion, as highlighted by the 28th Māori Battalion Association and Manatū Taonga (2002). Māori demonstrated their commitment to contribute to the war effort, as volunteers. They were not obligated or conscripted into military service.

When World War II broke in September 1939, many Māori were quick to answer the call to arms and just one month later, in response to calls from Sir Apirana Ngata and the other Māori MPs for an all-Māori unit, the government agreed to the formation of the 28<sup>th</sup> Māori Battalion (28<sup>th</sup> Māori Battalion Association & Manatū Taonga, 2022, no page number).

The numbers represented nearly one-third of the population (Ministry of Culture & Heritage, 2020).

Nearly 16,000 Māori enlisted for overseas service and around 3,600 served. By March 1943, 29,000 Māori, were contributing to the war effort, many of them civilians. Reasons for voluntarily enlisting to answer the call to arms included but not limited to, patriotic fervour, the taste of adventure, following their mates, and escaping poverty and the realities of home life. Of the 3600 men who served overseas with the Māori Battalion between 1940 and 1945, 649 were killed in action or died on active service (Ministry for Culture and Heritage, 2020, p.1).

Turning our attention to Manahi and his comrades in the Māori Battalion during WWII, their remarkable story reveals a paradigm shift in the approach to warfare. Within the Battalion's structure, leaders embraced and wholeheartedly incorporated *kaupapa Māori* principles, defying conventional expectations and paving the way for a unique and transformative approach. Their actions exemplify the spirit of resilience, unity, and innovation that became hallmarks of the Battalion's legacy. In one such instance, Soutar (2008) states,

That the Māori Battalion's four rifle companies were organised along tribal lines, partly following the boundaries of the four Māori parliamentary electorates. Each company had its own nickname, reflecting the history and character of the main recruiting area (p.6).

In mainstream terms, it would be unusual to find exemplars such as this newly formed Battalion who applied *kaupapa Māori* methodology to rekindle familial tribal settings to make decisions reflective of *tikanga Māori* preferences.

Soutar (2008) outlines,

A Company, drawn from Ngāpuhi, Ngāti Whātua, and other northern iwi, was known as the Gum Diggers (Ngā Kiri Kāpia) due to the long history of kauri gum digging in the north.

B Company, centred on Te Arawa and the Mataatua tribes, was the Penny Divers (Ngā Ruku Kapa) – a reference to the practice of diving for coins to entertain tourists in the Rotorua thermal region.

C Company, drawn from the Tairāwhiti/East Coast region, was the Cowboys (Ngā Kaupoi), because of the common use of horses for transport in that area.

D Company, which covered the whole of the South Island and the remainder of the North Island, including Waikato, Taranaki, Manawatū, and Wairarapa, was known as the Foreign Legion or Ngāti Walkabout (Soutar 2008, p.6).



raise awareness and recognition of the soldiers of the Māori Battalion's sacrifices and contributions to the war.

### ***Her Majesty Queen Elizabeth II***

The valour demonstrated by Manahi in WWII was acknowledged by the Queen of England in 2007 (Taylor, 2006), and, an excerpt from the speech given by His Royal Highness, Prince Andrew, The Duke of York, KG, KCVO attests,

Her Majesty, The Queen has personally asked, nay commanded me, to convey her personal admiration for Lance Sergeant Haane Manahi's bravery...The 28<sup>th</sup> Māori Battalion in which Haane Manahi served, epitomised the spirit of loyalty and courage that we are here to honour today. The Battalion's marching song includes the famous refrain "For God! For King! And for Country!" Today I am honoured to present, on behalf of Her Majesty The Queen, gifts to Te Arawa that reflect those words (Kruger, 2007, no page number).

To grasp the significance of the gifts from Her Majesty The Queen, it is important to delve into the heroic accomplishments of the men of the 28th Māori Battalion, who transitioned from ordinary citizens to soldiers. Manahi, among them, seized the opportunity fate presented and fearlessly faced the battles at Takrouna. His unwavering commitment to his responsibilities and extraordinary acts of bravery elevated him to legendary status.

In the midst of the treacherous battlefield, where mortar fire and machine guns threatened their safe passage, Manahi relied on his knowledge of Māori traditions and teachings to confront the unknown enemy. Guided by the wisdom of Tuoro Pango and Akapita Te Toa, Manahi demonstrated his mastery of traditional knowledge, supported by his battle-hardened experience of three years of active military duty served before the North African campaign.

In his submission to the Waitangi Tribunal, Major (retired) John Marsh (as cited in Te Māngai Pāho, 2010) described,

The key point of the enemy's defence line was the rock of Takrouna, a Pinnacle rising to a height of 600 feet – a grim, forbidding sentinel. Takrouna was key to the ally's advance north, 300 mostly Italian troops occupied the high ground, raining mortar and machine gun fire on the advancing allies.

Brigadier Howard Kippenberger, recognised the monumental achievements in the Battle for Takrouna, Tunisia, North Africa in 1943, signed the commendation for Manahi to be awarded the Victoria Cross. According to Kippenberger et al (1943),



Norman Bennett and British Military Historian William Spencer uncovered the original VC citation document at the National Archives in England. In his own words, Norman (as cited in Te Māngai Pāho, 2010) shares,

Well, we were pretty excited, and we just couldn't believe our good luck. The VC citation was written by Sir Dennis Blundell and signed by all the generals in the chain of command in the North African campaign, including Kippenberger and Fryberg. So, we can safely say, without any question of doubt, that everyone in the chain of command up to Alexander Wilson in Cairo, signed this document and made the recommendation and that they were happy with the recommendation.

One who ardently supported the recommendation for the VC was Commander Lt. Gen Sir Brian Horrocks, who has the New Zealand Division and other units of the 8th Army under his command. Horrocks (as cited in Cody, 1956) states,

Of all the magnificent achievements of 2 NZ Div. I have always felt that the capture of Takrouna must surely have been one of the finest. I went up there myself during the battle just after the 51<sup>st</sup> Highland Division had taken over, and I cannot, to this day, imagine how it was captured in the face of tenacious enemy resistance (p.282).

Sir Dennis Blundell, Brigade Major of 3 NZ Brigade at Takrouna had this to say,

I wrote the citation for V.C for Sgt. Manahi and like the rest of the DIVISION was disgusted when he was awarded an immediate D.C.M. I feel sure that here was an example that even in the realm of bravery, politics played a part and that the award to 2nd Lieutenant Ngarimu only some three weeks previously influenced the final decision. This for me was confirmed at the Gazira Sporting Club, Cairo, our Military Secretary, Brigadier Rudd asked me to tell the story to a Senior British General. The General's comment was that 'we did make a mistake' (28 Māori Battalion, 1992, pp. 51–52).

To give context to the magnitude of the Victoria Cross award, Captain (Retired) Maxwell Bruce Rolston, QSM JP, commonly known as Rolly (2019), shared that,

During World War II, the New Zealand military system recognised several high-level medals and awards. The ten highest medals that could be awarded in the World War II were:

Victoria Cross (VC): the highest military decoration awarded for acts of outstanding bravery in the presence of the enemy.

Distinguished Conduct Medal (DCM): Awarded for distinguished conduct in the field.

Distinguished Service Order (DSO): Awarded for distinguished service in the field.

Military Cross (MC): Awarded for acts of exemplary gallantry during active operations against the enemy.

Distinguished Flying Cross (DFC): Awarded for acts of courage and devotion to duty in the air.

Military Medal (MM): Awarded for acts of bravery in the field.

Distinguished Flying Medal (DFM): Awarded for acts of exceptional bravery while flying in active operations against the enemy.

Air Force Cross (AFC): Awarded for acts of courage and devotion to duty while flying, but not in active operations against the enemy.

Mention in Dispatches: Commendation for distinguished service or gallantry in the field.  
War Medal 1939-1945: Awarded for service during World War II.

The Victoria Cross awarded for gallantry is the highest order of its kind and is worn before all other decorations. It consists of a Maltese Cross in bronze, one and half inches across with the Crown surmounted by a Lion in the centre and beneath it the simple inscription 'For Valour' (M. Rolston, personal communication, September 2, 2019).

The *rangahau* (research) of Pererika Makiha (1998) provides the background associated with the Victoria Cross,

The VC was introduced on 29 January 1856 by Queen Victoria to honour acts of valour during the Crimean War involving Great Britain and its allies Ireland and France against Russia. With a view to placing everyone on a perfectly equal footing in relation to eligibility for the VC, it was ordained that neither rank nor long service nor wounds nor any other circumstances whatever, save the merit of marked bravery, should be held to establish a sufficient claim to the honour. Only subjects of the British and Commonwealth armed services are eligible for the VC (p.7).

The downgrading from a Victoria Cross (VC) recommendation to a Distinguished Conduct Medal (DCM) undoubtedly caused discontent amongst many. As a consequence, there has been a persistent pursuit to rectify what many perceive as an injustice inflicted upon Manahi. The collective endeavours of various individuals, the New Zealand government, and the Te Arawa community are rooted in the extraordinary acts of heroism displayed by Manahi at Takrouna during the war.

Chris Pugsley (as cited in Te Māngai Pāho, 2010) is one of New Zealand's foremost military historians and he said,

Manahi's case is not unique even in the recommendation paperwork that we have. There is another downgrade from a Victoria Cross to a Distinguished Conduct Medal. But in that case, there is one important difference. The downgrade was initialled by Montgomery, indicating it was his decision. No one signed the change on Manahi's form suggesting it was a decision made in London at the war office, probably by the Victoria Cross committee.

The fact is, I imagine he went before a committee as one of a number of Victoria Cross recommendations and, you know, whether they got out of bed the wrong side that morning or the breakfast hadn't been up to standard when they went down, and they were decidedly picky because their reasons were never recorded. This was New Zealand's finest war effort, and certainly it is one of its great disappointments.

It should be noted that Montgomery in Chris Pugsley's account is Lieutenant-General Bernard Montgomery. He was the Commander of the 8th Army and forces from Australia, India, Canada, Czechoslovakia, Greece, the United Kingdom, Poland, Rhodesia, South Africa, and New Zealand.

To grasp the true magnitude of the courage of Manahi, one need only delve into the citation endorsing his Victoria Cross, which vividly illustrates his remarkable ability to exhibit extraordinary valour in situations where mere mortals would falter under the constraints of time and space. To provide further context, I offer responses from a *whānau* perspective.

Citation:

On the night 19/20 Apr 43 during the attack upon the TAKROUNA feature L/Sgt MANAHI was in command of a Section. The objective of his platoon was the Pinnacle, a platform of rock right on top of the feature. Early in the advance his platoon came under heavy enemy fire which caused many casualties, including the Platoon Commander (Kippenberger et al. 1943).

Whānau Response:

According to available records, it is evident that the assault on the Pinnacle commenced at 11pm on April 19, 1943. The decision to initiate the attack under the shroud of darkness might have been intended to provide strategic advantage, yet it proved to be a costly endeavour as the well-prepared enemy inflicted heavy casualties (D. Morrison, personal communication, April 14, 2023).

Citation:

First light on 20 Apr 43 found the Platoon reduced in strength to ten and pinned to the ground a short way up the feature by heavy mortar and MG fire (Kippenberger et al. 1943).

Whānau Response:

The exact number of soldiers who initiated the attack remains unknown, but the dire situation becomes apparent when we consider that the platoon was reduced to a mere 10 soldiers. In the face of a relentless barrage of enemy fire, including machine guns and heavy mortars, the soldiers found themselves in a precarious and challenging predicament (D. Morrison, personal communication, April 14, 2023).

Citation:

The platoon continued the advance towards their objective, L/Sgt MANAHI leading a party of three up the WESTERN side. During this advance they encountered heavy MG fire from posts on the slope and extensive sniping by the enemy actually on the Pinnacle. In order to reach their objective, L/Sgt MANAHI personally led the small party and silenced several MG posts in turn (Kippenberger et al. 1943).

Whānau Response:

The decision to advance with a party of only three soldiers may seem illogical. Furthermore, when we consider the fact that Manahi took the lead, single-handedly neutralising machine gun posts as the small team pushed forward, it becomes even more difficult to comprehend their actions. One can only surmise that these men possessed an unwavering trust in one another and placed complete faith in the leadership of Manahi, believing wholeheartedly that he would guide them safely and effectively (D. Morrison, personal communication, April 14, 2023).

Citation:

Eventually by climbing hand over fist they reached the Pinnacle and after a brief fight some 60 enemy, including an officer, surrendered. They were then joined by the remainder of the platoon and the Pinnacle was captured (B. Kippenberger et al. 1943).

#### Whānau Response:

Doesn't the citation appear astonishingly remarkable? How is it possibly that a mere trio of soldiers, under the leadership of Manahi, successfully scale a steep rock face, engage in close-quarters combat, and capture 60-enemy combatants? It seems to me that such extraordinary valour and achievement warrants nothing less than a Victoria Cross (D. Morrison, personal communication, April 14, 2023).

#### Citation:

Within a short time, the area was subjected to intense Mortar fire from the considerable enemy force still holding the village of TAKROUNA and the NORTHERN and WESTERN slopes of the feature, and later to heavy and continuous shelling. The platoon Sgt was killed, and other casualties reduced the party then holding the Pinnacle to L/Sgt MANAHI and two Ptes. An Arty Officer who had arrived ordered L/Sgt MANAHI to withdraw but he and his men remained and held the feature. This action was confirmed by HQ as soon as communications were established (Kippenberger et al. 1943).

#### Whānau Response:

As we delve into the last two sentences, it becomes evident that they underscore the unwavering determination and resilience of Manahi in holding the Pinnacle. Most of the assault was carried out without any means of communication with Headquarters, and all this while under the watchful gaze of the enemy. From my limited perspective, I cannot fully fathom the overwhelming impact and relentless bombardment of heavy artillery, but it must have instilled a profound sense of fear and trepidation (D. Morrison, personal communication, April 14, 2023).

#### Citation:

L/Sgt MANAHI moved the dead and the wounded refusing to return to his Platoon until this task was completed. During this time the area was being heavily and continually shelled (Kippenberger et al. 1943).

#### Whānau Response:

This in my view, this exemplifies the remarkable strength and dignity of the individual and the profound influence of his upbringing. The fallen and injured comrades of Manahi were not abandoned to endure the scorching North African sun alone. They were steadfastly supported, even amidst the relentless onslaught of enemy fire (D. Morrison, April 14, 2023).

#### Citation:

Throughout the action L/Sgt MANAHI showed the highest qualities of an infantry soldier. His cool judgement, resolute determinations and outstanding personal bravery were an inspiration to his men and the supreme contribution to the capture and holding of a feature vital to the success of the operation (Kippenberger et al. 1943).

#### Whānau Response:

Undoubtedly, Manahi exhibited extraordinary bravery and unwavering determination in overcoming the enemy (D. Morrison, April 14, 2023).

#### Sergeant Aaron Morrison (2020) highlights a warrior perspective,

For any of our soldiers to receive commendations for bravery in battle is huge, but especially for one of our warriors to be recommended on the battlefield for a VC and to have that later downscaled to a DCM is very, very interesting – not that the soldier himself would have cared. I'm pretty sure that all he would have wanted to have done was to be back home fishing, to have all his mates and cousins back around him, and not have gone to war. But in saying that, war does things, and he had a job to do, and it was

amazing what he did and what he achieved, and that was the success of Takrouna (A. Morrison, personal communication, October 30, 2020).

### **Conclusion**

This chapter has delved into the overarching research question, exploring the impact, influences, and learnings derived from the life of Manahi and his relationship with Māori within the context of *mātauranga Māori*, employing a *kaupapa Māori* approach.

The research intentions have been guided by an appreciative and empowerment-focused approach, with myself as the *whānau* participant. The research rationale has unfolded within a *mātauranga Māori* context, encompassing *te ao Māori* in its past, present, and future manifestations. Thus, the *kaupapa Māori* approach recognises the significance of military history references while embracing a *pūrākau methodology* and *whakapapa* connectivity relevant to Manahi.

The exploration of the deeds of Manahi and the research presented, embodies the relationships of *whānau, hapū, iwi*, as highlighted by Smith, cited in Pihama et al. (2015), emphasising that *kaupapa Māori* approaches to research emerge from *tangata whenua* (local people), from *whānau, hapū*, and *iwi*. It is undertaken by Māori, for Māori, and with Māori (p.50).

Furthermore, the insights shared by Scotty Morrison remind us that Manahi tapped into familial connections to awaken ancestral strength to reconnect with his *whakapapa*. These values and characteristics were ingrained within him, and while some individuals may express this more readily, it is often those who have a stronger cultural connection that will reveal these traits (S. Morrison, personal communication, July 5, 2020).

Amidst the swirling controversies surrounding his heroics, the deeds of Manahi remain untarnished. He fought valiantly under relentless fire and led his men in hand-to-hand combat. The tremendous efforts displayed by Manahi at Takrouna continue to resonate today, as evidenced by the personal testimonies shared in this chapter. The influences and learnings drawn from his life speak to us in terms of cultural practices and teachings that were instilled in him during his upbringing, sustained and manifested during his greatest moments of need.

When we unpack the recommended citation, there is no doubt that Manahi demonstrated extraordinary strength, bravery, and an ancestral reservoir of fearlessness in capturing Takrouna.

## Chapter 2: Historiography

### **Introduction**

In this chapter, we delve into the historiography of Manahi, exploring the fascinating connection between his life and accomplishments as a Lance Sergeant in the New Zealand army during World War II. Our focus lies particularly on the Tunisian campaign, where his knowledge and understanding of *te ao Māori* and *tikanga Māori*, as it pertains to his *hapū*, Ngāti Whakaue, Te Arawa *iwi*. Furthermore, we delve into the significance of *tikanga Māori* to comprehend the guiding principles that Manahi drew upon in his role as a Lance Sergeant within the New Zealand army.

### **Wartime Service**

An unwavering commitment to duty led Manahi to join the 28th Māori Battalion in 1939. Just before he departed for overseas service, he married Rangiwatea (nee Te Kiri) in Ōhinemutu, Rotorua, on January 24, 1940, as noted in personal communication with his *whāngai* (adopted) daughter Rangipai Pei (2019).

According to Pei (2019), their eldest son Te Rauawa was four years old at the time, and preparations were made in case Manahi did not return from World War II. With various land interests, it was crucial for him to ensure the well-being of his *whānau* in the event of his death (Rangipai Pei, personal communication, September, 9, 2019).

It would be fair to suggest that the sense of duty that compelled Manahi and many other Māori to voluntarily join the infantry, can also be attributed to a *whakapapa* legacy associated with warfare and the development of warriors.

Scotty Morrison (2020) emphasises,

the significance of whakapapa shapes our identities and actions. It highlights how we are a continuation of our ancestral chain, carrying the traits and characteristics passed down from figures like Pūhaorangi, Tamatekapua, and Tūnohopū. I acknowledge that Haane embodied the qualities inherited from his lineage (S. Morrison, personal communication, July 5, 2020).

Prior to the Takrouna - Tunisia campaign, Manahi had already served actively in Greece and Crete, where he was injured. His exceptional contributions in the North African campaign propelled him to the rank of Lance Sergeant by February 1942, as documented in New Zealand Defence Force media information (Kruger, 2007).

**Figure 8**

**Lance Sergeant Manahi 1940-1942**

Manahi in Battalion Swim Team



L/Sgt Haane Manahi



Manahi & fellow soldiers



L/Sgt Manahi Military Policeman



*Note.* Copyright Geoffrey Manahi Family Collection. Reprinted with permission.

***Tunisia Campaign and Takrouna***

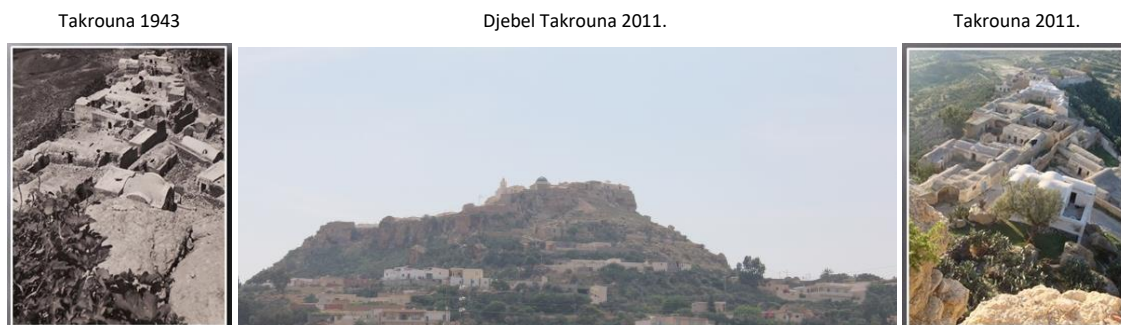
The year 1943 heralded change for Manahi whilst serving in the Tunisia Campaign in North Africa. The research undertaken by the 28 Māori Battalion Association research outlines a description of the Takrouna feature provided by Lieutenant Colonel Charles Bennett (1993),

The key point in the enemy's defence line was the rock of Takrouna, a pinnacle rising to a height of over 600 feet and standing like a grim forbidding sentinel. On the summit of the pinnacle and commanding an uninterrupted view to the South were the remains of an old fort, a formidable stone structure. Resting as it did on a massive foundation of solid rock twenty feet deep, this fortress surveyed the plains below with an air of almost impregnable seclusion. Nestling halfway down the northern slope of the feature was the native village of Takrouna, uninhabited at the time. The southern slopes of the rock were precipitous and formidable but at its northern end it sloped away more gently and the narrow track that led from the village down to the road below made that end the least resistant line of approach. The intervening country between our position and the rock, though fairly flat and undulating, was a natural death trap. Around the base of Takrouna, were numerous olive patches interspersed with impenetrable cactus so thick as to deny passage to a man's hands... The hilly country to each flank of Takrouna and to the rear provided great vantage points in the enemy's plan for the defence of the rock for there was not a single line of approach to the fort that was not covered by converged fire (28th Māori Battalion Association & Manatū Taonga. 2022, May 28, p. 48).

Colonel Charles Bennett was unable to conduct eye witness sworn testimony for the period that covered the Battle of Takrouna as he was severely wounded by a mine before the battle commenced. This task went to Lt. Col. Commander Kingi A. Keiha of 28 N.Z. (Māori) Battalion (M. Rolston, personal communication, September 2, 2019).

Figure 9

Takrouna in 1943 and 2011



Note. Copyright Geoffrey Manahi Family Collection. Reprinted with permission.

Waitangi Tribunal (2005), outlines events from April 19<sup>th</sup> – 21<sup>st</sup>, 1943,

At 11pm on April 19<sup>th</sup> 1943, the attack on Takrouna was underway. B Company (Coy) along with A, C and D Coys attacked around the eastern end of Takrouna. 10 Platoon of B Coy under the command of 2<sup>nd</sup> Lieutenant Eddie Morgan was told to neutralise fire from the lower slopes of Takrouna, below the Ledge. He was wounded and command devolved to Sergeant Johnny Rogers and his deputy Lance Sergeant Haane Manahi. Instead of holding their positions, the two Sergeants with their nine men decided to attack a feature that 2<sup>nd</sup> Divisional Commanders had thought too tough for the Division, at full strength with about 20,000 men, to capture. Lance Sergeant Manahi and Privates Hinga Grant (Mourea), John Ingram, Kamira Aranui (Horohoro) and John Takiwa (Taumarunui) attacked on the left. Sergeant Johnny Rogers with Privates E. Douglas and J. Douglas (brothers from Rotorua), Private Willie Ratahi (Whakatane) and two ring-ins Private Werata Takurua of D Company and Sergeant Walter Smith of 23 Battalion attacked from the right (p.4).

Warrant Officer Aaron Morrison (2020), refers to the upbringing of Manahi and how village life contributed to his leadership,

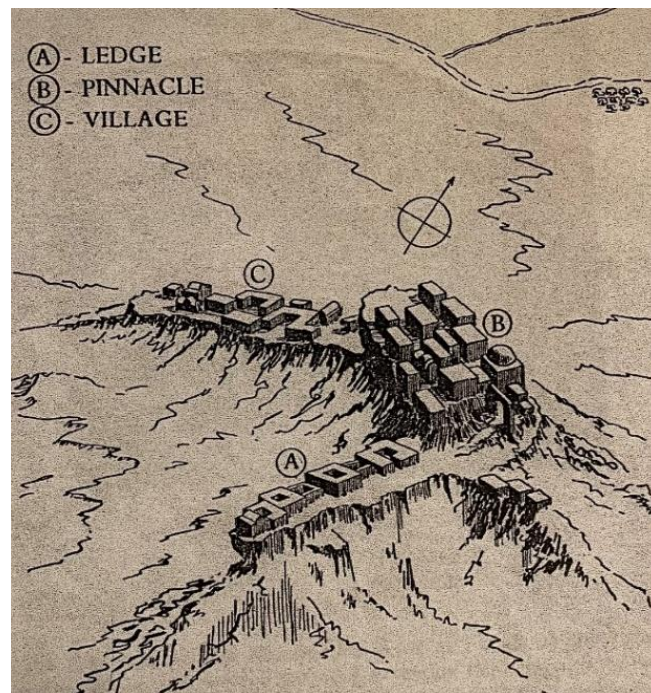
That selflessness of going out to gather kai, but what you gather will feed the village. I think it's that initial mātauranga that carried him through as well as his pathway of education and then realisation as a leader ... leadership styles weren't spoken about then, but what was passed on to him was what formed his leadership – having his cousins, his whanaunga, his tuakana around him to learn from them and when the moment was needed for him to actually step up, it was all there, it was natural, it became natural (A. Morrison, personal communication, 30 October 2020).

The research highlights inherent traits of *whakapapa* lineage manifested in Manahi, drawing connections to Tamatekapua, the esteemed *rangatira* of Te Arawa. It was Tamatekapua who exemplified exceptional leadership abilities and innovative thinking. Similarly, Tūnohopū commanded both respect and fear due to his remarkable bravery and his grandfather, Haane Te Rauawa, was renown for his calm demeanour and influential nature.

However, it was on the battlefield where these qualities of leadership, ingenuity, and fearlessness truly shone through. His ancestral traits were ignited during the most challenging moments, revealing his true mettle and fortitude. This was the moment when the essence of his *whakapapa* surged within.

**Figure 10**

**Topography of Takrouna 1943**



*Note.* Copyright Rauawa Manahi Family Collection. Reprinted with permission.

On the afternoon of 20 April, members of the 21st Battalion arrived to reinforce Manahi and his men. His Royal Highness (HRH) The Duke of York (2007) conveyed the words of Corporal Wilfred Richards who was part of that reinforcement,

There was practically no period, even by night, when we were not under heavy fire. Communications were difficult, for the route up and down was exposed and subjected to continual fire. Evacuation of the wounded was difficult. The enemy showed no signs of giving in. We were suffering constant casualties.

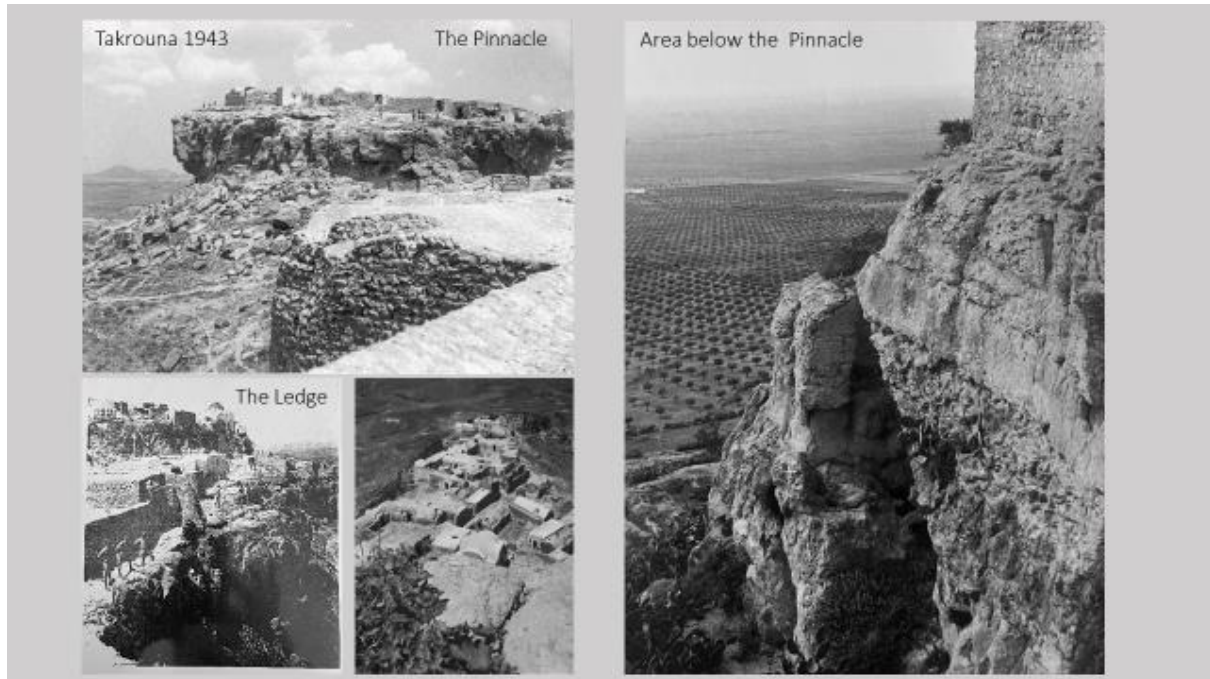
With the assistance of Manahi and other Māori, some enemy who had regained a foothold on the pinnacle the previous night ... were driven back. I then saw Lance Sergeant Manahi and another Māori leave the Pinnacle and move down around the north-western slopes. They had said they were going to have a look at what was there. This was from where a lot of mortar and machine-gun fire had come. I saw them disappear in the direction of the enemy positions and before long there was the sound of considerable firing. I know that as a result of the action by Lance Sergeant Manahi and the other Māori, the enemy positions in that area were cleared, and many prisoners captured. Not long after this the enemy in the village surrendered to us and the Takrouna feature was captured.

After the capture of the feature the intensity of the shelling increased. Heavy concentrations fell all around the area we were occupying. This lasted most of the night

and we were expecting a counterattack at any time. Over this period, I remember seeing Lance Sergeant Manahi helping to carry out his dead and wounded Māoris. All this was done under heavy fire (Kruger, 2007, pp.13–14)

**Figure 11**

**The Pinnacle and the Ledge 1943**



*Note.* Copyright Rauawa Manahi Family Collection. Reprinted with permission.

Recognition is a powerful force that compels men to sacrifice all and it is at this critical point that we must acknowledge the soldiers who never made it back home. The significance become evident as thousands upon thousands gather from all corners of Aotearoa/New Zealand to participate in ANZAC day services each year, paying tribute to those who were lost in the midst of wartime conflict. Standing alongside *whānau* and community members, all unite in honouring the fallen and attentively listen to the stanza extracted from Laurence Binyon’s poem, ‘For the Fallen’ (Ministry of Culture and Heritage, 2022).

E kore rātou e kaumātuatia  
Pēnei i a tātou kua mahue nei  
E kore hoki rātou e ngoikore  
Ahakoa pēhea i ngā āhuetanga o te wā  
I te hekenga atu o te rā  
Tae noa ki te aranga mai i te ata  
Ka maumahara tonu tātou ki a rātou  
Ka maumahara tonu tātou ki a rātou.

They shall grow not old, as we that are left grow old:  
Age shall not weary them, nor the years condemn.  
At the going down of the sun, and in the morning,

We will remember them  
We will remember them.

(Ministry of Culture and Heritage, 2022, no page number)

According to online research on the 28th Māori Battalion (2022) website, out of the 3,600 Māori volunteers who served with the Māori Battalion, 649 died. While the focus of the research is on Manahi, it is crucial to acknowledge his comrades who fought alongside him at Takrouna. Lance Corporal Harold Ruha was wounded and the sole survivor of Sergeant Rogers' party. In the party led by Manahi, Sergeant Walter Smith received the Distinguished Conduct Medal (DCM), Private Hinga Grant received the Military Medal, Private John Takiwa was wounded and received the Military Medal, and Private Kamira Aranui survived. Tragically, the concluding member of the expedition led by Manahi, Private Johnny Ingram (24), did not survive.

Unfortunately, among the 649 Māori Battalion casualties who fell in theatre of battle in WWII, Sergeant Johnny Rogers (26), Privates Edward Douglas (23), Joseph Douglas (25), Willie Ratahi (24), and Johnny Ingram (24) are included. These men, who did not receive medals and did not return home, paid the ultimate sacrifice.

In 2007, I stood among the rows of white gravestones in the Enfidaville War Military Cemetery in Tunis, North Africa. It was a reminder of the fragility of life and the sacrifices made in the pursuit of noble causes. They were not merely strangers from distant lands. For Manahi, most were *whānau* who had answered the call to serve. The notion of an unknown enemy blurred in the face of such shared sacrifice, for it was the loyalty to their respective catch-cry, 'for God, for King, and for Country,' that bound them together in a brotherhood of honour and duty.

The Battle for Takrouna transcended mere military prowess, as it delved into the realm of spiritual influence for Manahi. Compelling accounts from Bidois (personal communication, May 30, 2022), Kirby (personal communication, May 30, 2022), Manahi (as cited in Waka Huia, 2012), Morrison (personal communication, July 7, 2020), along with the research of Inia (October 22, 2021), collectively underscore the profound significance of Haane Manahi. Despite being the youngest in his *whānau*, he was singled out by esteemed *mātauranga Māori* experts, Tuoro Pango and Akapito Te Toa, who recognised his potential to embrace the teachings of *karakia* (recitation), traditional *mātauranga Māori* practices, and an indelible spiritual connection with Makawe, the revered *atua kahukahu* (guiding spirit) of Ngāti Whakaue.

## **Makawe**

Makawe is best described as a deity or spiritual *kaitiaki* of Ngāti Whakaue and often referred to as one of the most revered of tribal gods. According to Murray Bidois (2022),

Makawe was a still-born offspring to Wainui, a war-god belonging to Ngāti Maru who cohabited with a priestly woman Ngāhuahua, of Ngāti Whakaue. The still-born occurrence resulted in Makawe who ascended to the spiritual realm and in today's setting, she is often referred to in karakia, waiata and Māori oratory by Ngāti Whakaue (M. Bidois, personal communication, June 4, 2022).

Scotty Morrison (2020) concurs and outlines that,

Makawe did not reach adulthood, she became an atua kahukahu which we know that if children pass away, they tend to become atua kahukahu or guiding spirits to the tribe (S. Morrison, personal communication, July 7, 2020).

Raimona inia (2020) shares the following history of Makawe.

According to some elders of Ngāti Whakaue, Makawe is a sacred medium, the spirit of a stillborn child. The child of Wainui and the elder chieftainess, Ngāhuahua. Again, in some oral histories the child of Ngāhuahua and the god Marutewhareaitu.

What is certain is the father of Makawe was not a mortal, but a god that descended from the great body of water known as Te Pikopiko-i-Rangi.

Makawe was born with red hair signifying the child's sacredness. Makawe was buried at the sacred site known today still as Te Pono, a quiet area located upon the once strongly fortified mountain called Te Pukeroa.

Even though the child had since passed away, Ngāhuahua spoke often with the spirit of her child and before long Makawe came to be acknowledged as a guardian deity for all Ngāti Whakaue.

The last noted sighting of Makawe, was made during World War 2 by Lance Sergeant Haane Manahi (VC), during the Battle of Takrouna in Tunisia in April 1943.

Pinned down by mortar and bullets Haane Manahi was led through the minefields and up the 300m rocky cliff where he and his troops, captured more than 300 German and Italian troops.

Haane Manahi would later reveal that he was led by Makawe who appeared before him as a rainbow in the sky, and following the rainbow's path allowed him to navigate the dangerous terrain (R. Inia, personal communication, March 19, 2020).

Furthermore, Raimona Inia (2020), details insights from his own upbringing with grandparents Paki-o-Te-Rangi and Hilda Inia.

Whenever Koro Paki taught me 'ahai' or on-guard movements in weaponry, I was to always acknowledge atua first and Nanny Hilda would always instruct, 'kia kaha ki a koe te karakia ki te atua' (make sure you are always giving things to atua). When I asked if Tūmataunga (god of war), was the atua to pray to, her reply was no. We're very lucky to have a personal atua of Ngāti Whakaue – Makawe (R. Inia, personal communication, March 19, 2020)

Scotty Morrison (2020) shares,

Tuoro Pango, who sort of favoured Haane a bit, and ... whether it be tangible potential evidence or intangible potential evidence ... he saw something in Haane that made him want to foster him and teach him a few things, and talk to him about tohungatanga and Maoritanga, and I think him having that experience helped him through the war and helped him to connect with Makawe, and it helped him to deal with the trauma after the war (S. Morrison, personal communication, July 7, 2020).

According to Murray Bidois (2022), the presence of *ariā* is often an indication of spiritual guidance from *atua* (deity or god). In relation to Makawe, Bidois mentioned that certain *ariā* associated with this deity includes rainbows, lightning, mist, comets, and shooting stars (M. Bidois, personal communication, May 30, 2022).

Paul Tapsell (1997) refers to Makawe,

If seen in the skies over Te Arawa during peaceful times, it symbolises the impending arrival of a crisis. The presence during times of adversity however is interpreted as a divine sign for Ngāti Whakaue, and a bad omen by their adversaries (p.324).

Remi Morrison, a highly respected elder of Ngāti Whakaue, shared an account of Makawe during an interview conducted by June Grant (2010).

I remember seeing quite a group gathered at the lakefront, all pointing to the sky and uttering 'Makawe'. Up above I saw a huge cloud formation, a comet form, over Lake Rotorua with the tail trailing off towards Maketū (J. Grant, personal communication, August 19, 2010, no page number).

As per Grant's (2010) account, Remi Morrison provided an insightful explanation passed down to him by his own *koroua* Rangī Houpapā, regarding the *atua* Makawe, and her important role as a *kaitiaki* of Ngāti Whakaue. He said,

Makawe appears when there are souls of great significance ascending to the heavens, important chiefs from Ngāti Whakaue, and rangatira from other tribes of Te Arawa who have been honoured by the presence of Makawe with their passing (J. Grant, personal communication, August 19, 2010, no page number).

In Grant's (2010) account, it is mentioned that Morrison, despite being unaware of the specific individual who had passed, recognised the significance of Makawe *ariā*. He understood that its presence signalled the news of a highly significant passing within the tribe.

Remi said they had no idea who had passed, but everyone who witnessed this extraordinary phenomenon knew that it heralded the news of the passing of great importance for the tribe. He said the tribe were excited and wiriwiri (scared) as they did not know what the *tohu* (omen) was prophesising. Remi said, they went to bed later that night still apprehensive and unsettled, but all was revealed when they woke up the next day to the news that the end of the Second World War was announced by Sir

Winston Churchill, Victory in Europe was declared on May 8, 1945. For the Iwi of Te Arawa, it meant that the 28th Maori Battalion soldiers of the local tribes were to return home, bringing their Kawe Mate (those who had passed in battle and were buried in Europe). Makawe was honouring the lives of Te Hokowhitu a Tu. He said the memory stayed with him all his life as it was such a significant incident in the usually sleepy village of Ohinemutu, where life breezed by (J. Grant, personal communication, August 19, 2010, no page number).

This research resonates as it takes the oral account shared by Remi Morrison into the realms of plausibility. Lee (2009) addresses the lack of verified evidence by saying, “pūrākau offers a kaupapa Māori approach to qualitative narrative inquiry” (p.5). She also asserts that,

A pūrākau approach does not exclude autobiographical, testimony, oral history, case study type research methods, nor does it assume these methods have nothing to offer. Pūrākau as methodology has undoubtedly been influenced by narrative-based inquiry research, a broad research spectrum that provides a multiplicity of research methods (Lee, 2009, p.8).

As we transport our thoughts back to the monumental significance of the Te Arawa *waka* teetering on the brink of destruction within 'Te Korokoro o Te Parata', we can again draw parallels to the perilous theatre of combat that Manahi faced at Takrouna in Tunisia. In this challenging battleground, Manahi and his comrades courageously confronted overwhelming odds, both in terms of enemy forces and superior weaponry. Yet, they valiantly fought and seized a pivotal stronghold.

Manahi found himself in a leadership position where safe passage through the quagmire of heavy mortar and machine gun fire required him to draw from his teachings to vanquish an unknown foe. Tuoro Pango and Akapita Te Toa provided a young Manahi traditional *mātauranga Māori* knowledge to articulate with Makawe, and he was battle hardened with 3-years military service leading into the North African campaign.

Son, Geoffrey Manahi (2012), said that *ariā* of Makawe appeared and the actions of his father acknowledged the guiding spirit of Makawe during the epic battle of Takrouna.

According to the account given by my father, Makawe appeared. When my father saw that spirit guide in the heavens, the *ariā* was in the form of a rainbow and it led my father and others through heavy mortar fire to safety (as cited in Waka Huia, 2012).

When the 28th Māori Battalion were welcomed home after the war, son Geoffrey shares,

Dad ascended Pukeroa Hill and went to Te Pono where the home of his mother Ngāhuhua used to stand. It is here that he paid his acknowledgements because he knew that Makawe got him through the tough times. It is because of Makawe that my father survived the Second World War (as cited in Waka Huia, 2012).

Scotty Morrison (2020) provides more insight,

It has been written about the connection and reliance upon Makawe to guide him through the minefields to show the pathway at Takrouna, and it's also documented about how he came back. Whilst the other soldiers were being welcomed onto Te Papaīōuru Marae, the first thing he did was to go to where Te Pono used to stand and where the monument to Makawe is, to pay his acknowledgement there, because he knew that Makawe had got him through the tough times and basically had helped him to survive (S. Morrison, personal communication, July 7, 2020).

Key moments on the assault to Takrouna gives us pause to consider the spiritual connection between Manahi and Makawe. Scotty Morrison (2020) gives context to that relationship,

Makawe as we know has always been a spiritual guardian of Ngāti Whakaue, so it just makes sense that if you can connect to Makawe, if you have the ability and someone has opened the portals for you to be able to connect in a spiritual sense with Makawe. You would be able to receive the messages and she will be able to guide you. Haane was fortunate because he was taught things when he was younger that enabled him to connect with Makawe and receive the guardianship and the guidance of Makawe while he was in that situation, that precarious situation (S. Morrison, personal communication, July 7, 2020).

Sergeant Aaron Morrison (2020),

When in war, you need the fire in your belly, you also need the cunning, you also need the discipline, and after the battle you need to be able to come to a calmer state more in line with the atua Rongo. That happens through karakia. In terms of Makawe, Haane must have had a bond to support him before going into harmful or unknown situations such as the realm of Te Kore, the nothingness, the unknown (A. Morrison, personal communication, October 30, 2020).

Captain Maxwell Rolston (2019) shared his perspective of the connectedness Manahi had with the *kaitiaki* Makawe,

My understanding is that, whenever somebody goes to fight a war, they go to their place of Makawe, which in Haane's instance I understand was Hospital Hill, and then he goes overseas. When he comes back, theoretically his first point of call should be back to that point that he left from, once again, on Hospital Hill. With discussions with various people, I understand that is exactly what Haane did when he came home, and that he did not go onto the marae with the rest of them, but he went away into his own sanctuary if you like, and restored his mana I guess (M. Rolston, personal communication, September 2, 2019).

Raimona Inia (2020) shares his personal admiration for Manahi,

Koro Haane Manahi - he was an atua in our eyes, especially for young Māori men. We were discovering kapa haka, we were trying to be young toa, and we were looking for role models, for people of exceptional calibre that just really shone, and we gravitated to men like that (R. Inia, personal communication, 17 March 2020).

Back on home turf, the following recollection from Rangipai Pei (2019), *whāngai* of Manahi, refers to the connection to Makawe reminding us of how matters were compartmentalised. That is, what was experienced in far off lands, was never voiced with *whānau* at home.

I know that Makawe is up the hospital hill, and she was like a guardian for the soldiers who went to war, and that's about all I know. Uncle Haane never spoke about Makawe, or what he did when he went away. He was a very private man. Nobody knew anything until these people decided to go for the Victoria Cross (R. Pei, personal communication, August 8, 2019).

Uenuku Fairhall (2019) recognises the *mana* (prestige, authority) of Manahi in the following way,

You know, people like Haane show that a hero is actually more than a superhero, and as soon as you try to put something like 'super' on it, you steal the integrity of the word. This is a world where 'hero' isn't enough ... but there's too few of them. The sooner we take away those flashy trappings and get back to the heart and soul of what it is to be a hero, then we're talking about Haane (U. Fairhall, personal communication, July 14, 2019).

### **Conclusion**

This chapter delves into the central research question that explores the profound impact, influences, and insights derived from the life of Manahi and his relationship with Māori, within the framework of *mātauranga Māori* using a *kaupapa Māori* approach.

The research and achievements surrounding Manahi not only represent the interconnectedness of *whānau*, *hapū*, and *iwi* relationships but also align with Smith's observation cited in Pihama, et al. (2015), emphasising that,

*kaupapa Māori* research is rooted in a wide range of ingrained practices, values, beliefs, and attitudes towards knowledge and our place in the world. It emanates from *tangata whenua*, from *whānau*, *hapū*, and *iwi*. It is conducted by Māori, for Māori, and with Māori (p. 50).

This underscores the significance of the presented historiography and the intersection between the life and accomplishments of Manahi within the New Zealand army during World War II.

While Manahi possessed a modest and unassuming demeanor, his true warrior qualities were showcased in the Battle for Takrouna.

In terms of conventional learnings, we understand that he married shortly before heading to war, ensuring that his 4-year-old son Rauawa would have legal access to *whānau* land and assets. It is

evident that he possessed a balanced nature and self-sufficiency as a skilled hunter and fisherman. He excelled in swimming, and his tall and commanding stature was in prime condition when it mattered most.

The connection between the life and deeds of Manahi and his spiritual guardian, Makawe, adds another layer of complexity. However, it is important to acknowledge that discussions regarding the significance of Makawe and spirituality, were absent in submissions to the Waitangi Tribunal or informal submissions to Her Majesty The Queen. The lack of corroborating evidence has led to skepticism surrounding those esoteric discussions surrounding the significance of Makawe. Without a thorough understanding of tradition *mātauranga Māori* knowledge, explaining the innate connection between Manahi and Makawe becomes challenging.

During a conversation with Scotty Morrison, a significant shift in understanding occurred, shedding light on a previously overlooked aspect. It became apparent that there was a gap in knowledge when it came to comprehending the spiritual insights within a colonised mindset. This realisation evoked a sense of shame for not delving deeper into the understanding of this spiritual deity. The decision by Ngāti Whakaue to erect a commemorative stone for Makawe, despite limited shared knowledge among the elders, raising further inquiries and uncertainties.

We are aware that Manahi was chosen and guided by *tōhunga* Tuoro Pango and Akapita Te Toa, to connect with Makawe, the *kaitiaki* of Ngāti Whakaue. He engaged in *mātauranga Māori* practices, values, and beliefs, inheriting ancestral strengths such as the resourcefulness of Tamatekapua, the warrior prowess of Tūnohopū, and the ability to pacify unrest passed down from his grandfather Haane Te Rauawa.

The extraordinary accomplishments of Manahi at Takrouna reverberate even today, echoed through the personal testimonies shared within this chapter. The deep impact and valuable insights derived from his life reflect the cultural practices and teachings instilled in him during his formative years, which ultimately shaped his character and actions in adulthood.

## Chapter 3: Victoria Crossed

### ***Introduction***

The battle to reclaim the Victoria Cross is a saga almost as grand as the Battle for Takrouna itself. It has put to the test the longstanding loyalty of Te Arawa to the Crown, forging unexpected alliances along the way. The outcome, while a triumph for the collective and the tribe, may have come at the expense of the individual and an ideal.

Within this chapter, we embark on a quest to uncover the reasons behind the downgrading of the Victoria Cross to a Distinguished Conduct Medal. It presents compelling firsthand accounts and delves into the extensive processes undertaken by *whānau*, *hapū*, *iwi*, the Waitangi Tribunal, government Ministers, and even a review by Buckingham Palace. These endeavours revolve around honouring the valorous actions of Manahi and explore subsequent legacy events that have unfolded in his honour.

### ***Medal Recognition***

The *rangahau* of Pererika Makiha (1998) outlines the *mana* associated with the Victoria Cross,

The Victoria Cross is the highest and most prestigious award of the British honours system. It was introduced on 29 January 1856 by Queen Victoria to honour acts of valour during the Crimean War involving Great Britain and its allies Ireland and France against Russia. With a view to placing everyone on a perfectly equal footing in relation to eligibility for the VC, it was ordained that neither rank nor long service nor wounds nor any other circumstances whatever, save the merit of marked bravery, should be held to establish a sufficient claim to the honour. Only subjects of the British and Commonwealth armed services are eligible for the VC (p.7).

Again, Rolston (2019) shares,

The Victoria Cross awarded for gallantry is the highest order of its kind and is worn before all other decorations. It consists of a Malteliryse Cross in bronze, one and half inches across with the Crown surmounted by a Lion in the centre and beneath it the simple inscription 'For Valour' (M. Rolston, personal communication, September 2, 2019).

Norman Bennett inherited the Victoria Cross campaign from Sir Charles Bennett of Te Arawa, and he asserts that,

a giant injustice had been done to Haane Manahi and I felt that injustice needed to be rectified. All my spare time was taken up in researching and investigating the Manahi VC case to see where it could be rectified, where it went wrong, and what could be done... as there has been no sound reason as to why the Victoria Cross should not be given to Manahi (Te Māngai Paho, 2010, no page number).

Donna Hall (2022) recalls, “that Te Arawa sought recognition for the exploits of Manahi, and what was felt was that the crown has failed in its obligations, to make that recognition, when it was plainly due” (D.Hall, personal communication, November 28, 2022).

As Moon (2010) elucidates,

the starting point for the award of the VC is the citation and such was the case for Haane Manahi... It was signed by Lieutenant-Colonel Keiha – who had recently been appointed as Commander of the 28 Māori Battalion – and then moved its way up the ranks by: Brigadier Ralph Walden Harding Commander of the 5th New Zealand Infantry Brigade (signed)  
Major General Kippenberger Commander of the 2nd New Zealand Division (signed)  
Lieutenant General Fryberg General Officer Commanding of 10 Corps and the New Zealand Expeditionary Force (signed)  
General Montgomery General Officer Commanding of the 8th Army (signed)  
General Harold Alexander Commander of the 8th Army Group (stamped not signed) (p.115).

Geoffrey Manahi (as cited in Waka Huia, 2012) recalls,

I remember when my father was alive, I asked him about what he really thought about the VC. In response, he said, “oh who cares about the VC, forget it. There were many men in the 28th Māori Battalion who could have easily won that Pākehā medal. Many of them died in the fire of battle.”  
That was his real thought, “Who cares about the VC, forget it.” But, he was an extremely humble character. The most important thing to him was his family, fishing, his wife – those were the important things in life to my father. The VC was not a major issue at all.

Rauawa Manahi shared his father’s reaction to the DCM medal downgrade with Paul Moon, a researcher and author of the Haane Manahi Story,

The whole thing for the VC started straight after he died, because he didn’t want to have anything to do with it. He wasn’t even interested. Whenever we spoke to him about the war, he would change the subject (Moon, 2010, p.135).

Sonny Sewell (as cited in Te Māngai Pāho, 2010), a mate and Māori Battalion B Company veteran shared, “knowing Haane as I did, I think he’d want to put it all behind him and say, well look, don’t worry about it”.

### ***Haane Manahi Victoria Cross Committee***

One-year following the fatal car accident that took the life of Manahi in 1986, the quest to posthumously award the Victoria Cross commenced. The former Commanding Officer of the 28<sup>th</sup> Māori Battalion, Colonel Sir Charles Moihi Te Arawawaka Bennett D.S.O PMN, formed the Haane Manahi VC Committee to pursue re-instatement of the Victoria Cross award (Waitangi Tribunal, 2005).

So why was Manahi denied the Victoria Cross? One theory was that on Takrouna, Manahi went too far. That enemy soldiers were bayoneted and thrown from the cliff in the heat of battle in retaliation for Italian soldiers who had thrown grenades into a shelter holding wounded Māori Battalion comrades.

Maiki Parkinson (as cited in Te Māngai Pāho, 2010), a 28th Māori Battalion C Company soldier, who fought in the battle for Takrouna said, “the boys went berserk after that, and they showed no mercy”.

The question of whether Māori threw the enemy over the cliff has been hotly debated. Norman Bennett’s own research uncovered an Italian report of their soldiers throwing our men off the cliffs of Takrouna. The report states,

Moving with vigour characteristic of our best shock troops, Folgore Battalion dislodged the enemy from house to house, pushed them back from rock to rock, hurled them down the precipice on the eastern side of the mountain and retook all the lost positions (Te Māngai Paho, 2010).

Chris Pugsley, one of New Zealand’s foremost military historians followed this case from his posting at the prestigious Royal Military Academy in Sandhurst, England. His view was that,

It’s what frightened men, with the adrenaline pumped up, face to face, with fixed bayonets, in battle, fighting, on a ledge or a pinnacle or the village of Takrouna, where between me and you a decision must be made and if you are in doubt you kill. I’m sure that there was a whole group of Italians herded into the side there and they were killed, whether they were pushed or shot, I suspect they were shot and fell off, doesn’t matter, it happened but that doesn’t make them any less heroic. It just is the reality of war (Te Māngai Paho, 2010).

The sworn testimony of Lieutenant (retired) Ronald Alfred Shaw (1993) follows. He actively participated in the battle for Takrouna, and was entrusted by Major General Sir Howard Kippenberger to lead a platoon comprising seventeen men. Their mission was to provide assistance and relief to members of the 28th Māori Battalion who valiantly defended the strategic ledge on Takrouna. In an extract from his statement declared to Justice of the Peace, John P. McNeil, at Mount Maunganui, January 20, 1993, he asserts,

25368 Lt. (Retired) SHAW, Ronald Alfred of 2<sup>nd</sup> NZ Division be on oath states:  
It was some time before all the men in my platoon were able to scale the feature, but once accomplished, we assisted the Maori soldiers containing the enemy. The enemy were shot at, bayoneted, and there were several instances where the enemy themselves elected to jump over the cliff-face rather than be shot or bayoneted.  
Under no circumstances were there any instances where the Maori soldiers were physically throwing the enemy over the cliff-face as has been suggested in the official

history of the battle. The Māori soldiers fought within the bounds of military practice and training and there were no untoward instances of military misconduct whatsoever.  
(Sgt) Lieutenant (retired) R.A. Shaw  
Sworn before me at Mount Maunganui, this 20th day of January 1993. (Sgt) John P. McNeil, Justice of the Peace.

Norman Bennett had his own theories as to why the Victoria Cross was never granted,

I think that the Victoria Cross was not entirely meant for Colonial Troops, it was a British award, and they weren't very comfortable giving it to Colonial Troops like the Australians, Canadians, and New Zealanders. And the other thing is that I suspect the awarding of a Victoria Cross to Moananui a Kiwa Ngarimu just three weeks before may have influenced the final decision by the Victoria Cross committee at the war office. Only the Queen could have changed the past and posthumously awarded the Victoria Cross to Manahi but perhaps the biggest hindrance of all was an edict from Her Majesty's father King George VI stating that no new awards or medals be awarded for WWII after 1949. In fact, we were not asking for a new award, we were not asking for a new medal, what we were asking for was to exchange the DCM award for the VC that was originally recommended for Manahi in 1943 (Te Māngai Paho, 2010).

The late Sir James Henare unsuccessfully pleaded the Victoria Cross case for Manahi at the opening of the 28<sup>th</sup> Māori Battalion Exhibition at the QEII Army Memorial Museum in Waiouru on 15 October 1978. (G. Manahi, personal communication, March 17, 2007).

With Sir Charles Bennett at the helm of the Haane Manahi VC Committee, informal approaches to the Queen had her considering two unsuccessful applications for re-instatement of the Victoria Cross from Sir Paul Reeves and Dame Catherine Tizard during their respective terms of office as a Governor General of New Zealand .

In 1987, Captain Maxwell Rolston (2019) was the Secretary of the Returned Servicemen Association (RSA). He shared that Sir Charles passed the mantle onto Major (retired) John Marsh shortly before he died,

When the new committee was formed, I was automatically placed on the committee due to my position within the RSA. I would like to make it quite plain at this stage that at that time, I did not believe that we would be successful at all, given the time and the history, but that had no bearing on the committee. Our job was to try and do the best we could for Haane, and any personal thoughts were out the window. Haane was a veteran, and it was our role to support him and the local tribe in whatever we could do to right this injustice (M. Rolston, personal communication, September 2, 2019).

Norman Bennett (2010) shares,

There were three of us. Ernie Dix, Brigadier Ian Thorpe, and myself. All of us Pākehā who approached Te Arawa Māori Trust Board to put a submission in to the Waitangi

Tribunal regarding the way the case had been handled by the government up to that point of time (Te Māngai Paho, 2010, no page number).

Ernie Dix was a former SAS soldier and a subject expert on Victoria Cross awardees and Brigadier Ian Thorpe, described in his obituary as an ‘officer and a gentleman’ who had amassed impressive credentials of,

A career that spanned 50 years - serving two monarchs in New Zealand and Fiji. It earned him 14 honours and decorations, including CBE, OF (Officer of the Order of Fiji), MSD (Meritorious Service Decoration) and MID, (Mentioned in Dispatches) (Makiha, 2019)

How these three Pākehā men got the Te Arawa Māori Trust Board to listen and advance the Haane Manahi VC claim is a mystery. However, Donna Hall (2022) says that,

Ngāti Whakaue leader Pihopa Kingi would have had a lot of influence. He was a member of the Trust Board, he was well informed, and he shared the tribal disquiet for Haane not receiving a VC. I am confident he supported the plea to submit a Waitangi Tribunal claim (D. Hall, personal communication, November 28, 2022).

As events transpired, the Waitangi Tribunal heard the ‘Haane Manahi Victoria Cross’ Wai 893 claim, filed by Te Arawa Māori Trust Board Chair, Arapeta Tahana, at Te Papaōuru Marae, on 11 May 2005,

The claimants allege that the New Zealand Government has breached the principles of the Treaty of Waitangi by not consulting them or taking sufficient action to reinstate the original recommendation and obtain a posthumous VC for Lance-Sergeant Manahi. This is not a claim about an individual so much as a claim about the relationship between Te Arawa and the Crown, which has been built on the Treaty and the unstinting military service which Te Arawa has given the Crown over the past 160 years. (Waitangi Tribunal, 2005, p.7)

Donna Hall (2022) asserts, that “the Wai 893 claim challenged the Crown to support the case on the grounds that the denial of the Victoria Cross for Manahi was an insult to all Te Arawa” (D. Hall, personal communication, November 28, 2022).

In terms of proceedings, it was my honour to open the formal Waitangi Tribunal (Wai 893 claim) presentation on behalf of the Manahi VC Committee by translating the Haane *haka* performed by Ngāti Rangiwewehi. Ensuing presentations flowed with compelling historical evidence from Norman Bennett and Ernie Dix, firsthand accounts from veterans who witnessed the battle for Takrouna, vivid battle descriptions from Rauawa Manahi, eldest son of Haane, and a heartfelt eulogy delivered by Tony Horton, the president of the Rotorua Returned Services Association (RSA) that read,

We as the foremost organisation for Returned Servicemen within New Zealand, fully support the call for a full inquiry into the circumstances surrounding the downgrading

of the highly recommended citation for the Victoria Cross and feel that this matter needs to be given the highest priority given the frailness of those around us who served with this gallant hero (Waitangi Tribunal, 2005, p. 23).

Donna Hall (as cited in Te Māngai Pāho, 2010) asserts,

We say that Te Arawa did not sign the treaty but has taken the position that it confirmed the treaty by blood. It gave the best of its youth to support the crown. It went to war, for God, for King and for Country and that this was Te Arawa's affirmation of the Treaty of Waitangi. Te Arawa's case today is that it lost many of its young men in that war and that this loss becomes meaningless and of no purpose if the exploits are not recognised. ANZAC day after ANZAC day on this marae, this issue has been raised and nothing has ever been done, and that slight effects the whole of Te Arawa and it needs to be addressed.

Sworn statements by others who witnessed the action are necessary to support a Victoria Cross recommendation and two such statements from Private Hinga Grant and Lieutenant Ian Hirst verified the valour of Manahi in the theatre of battle.

60184 Pte. GRANT, Hinga of 28 NZ (MAORI) be on oath states:-

On the night 19/20 April 43, I was a member of the Section led by L/Sgt MANAHI. During the advance upon TAKROUNA our platoon sustained heavy casualties and at first light there were only ten of us left. We were then pinned to the ground by mortar fire and heavy MG fire coming from the slopes of the feature and the pinnacle.

I was one of a party of four led by L/Sgt. MANAHI up the slopes. We were trying to reach the pinnacle. On the way up we were fired on by enemy from posts below and on the pinnacle. L/Sgt MANAHI was always in front of us and personally attacked and captured MG posts. To get on to the pinnacle itself we had to climb up almost sheer rock face and hand over hand. After brief fighting there, the enemy surrendered, and we took approximately 80 prisoners. We were there joined by the remainder of the platoon.

After capturing the pinnacle, we came under heavy mortar and shell fire and also fire from MGs sited in and about TAKROUNA below us. Towards the end of the morning our party holding the pinnacle had been reduced to three. L/Sgt MANAHI returned to the Coy and brought back supplies and a few reinforcements. In going down and up the hill he was under fire the whole time.

In the afternoon further reinforcements arrived, this time from 21 NZ Bn. The enemy counter-attacked and some of them gained a foothold on the feature. L/Sgt MANAHI led an attack against them. There was fierce hand-to-hand fighting but eventually the enemy withdrew.

All the remainder that day we were subjected to steady fire. After dark I returned to my unit with L/Sgt MANAHI.

Of the original party from my platoon who attached the pinnacle on 20 April 43, L/Sgt MANAHI and myself are the only ones not casualties.

(Sgt) Pte H GRANT

Sworn before me in the Field this 3rd day of May 1943. (Sgt) Kingi A KEIHA, Lt Col. Commander 28 NZ (Maori) Bn.

2978 Lieut Ian Henry HIRST of 21 NZ Bn on oath states: -

On night 20/21 Apr 43 I was one of a party of two Officers and forty-five other ranks who relieved a section of Maoris who had been holding the pinnacle feature above TAKROUNA village. I was NOT there at the actual relief and the Maoris had returned to

their Unit when I arrived. The pinnacle was a flat ledge of rock barely a quarter of an acre in size and covered by native houses with small winding alleyways in between. About one hundred feet directly below was the village of TAKROUNA. While I was on the feature, the village and the western slopes were strongly held by the enemy.

At about 2200 hrs enemy troops fired on us from some of the houses on the pinnacle. It was later found that they had gained a foothold by using a secret and covered approach. Fierce fighting ensued and the position was desperate. Reinforcements were asked for and at about 0800 hrs 21 April, L/Sgt MANAHI in charge of fifteen Maoris arrived. I discussed a plan of attack with him. This included bringing our own Arty to bear on the feature. After a concentration during which we took cover, L/Sgt MANAHI personally led four men in an attack on some of the houses. They came under the heaviest Mortar fire we experienced there and also considerable MG fire, but the attack was a complete success. The enemy withdrew by the same means as they had used earlier to gain a footing and the entire pinnacle feature was once again in our hands. Following this we were heavily shelled and mortared and fired on by MGs from in and about TAKROUNA. Later in the afternoon of 21 Apr L/Sgt MANAHI and one or two of his men, on their own initiative, moved out from cover on the pinnacle and I saw them stalking enemy section posts on the North-Western slopes of the TAKROUNA feature. They stalked post after post capturing them in turn. When I saw the number of enemy surrendering I realised they were cracking and took a party down to the village which was captured. But for the action of L/Sgt MANAHI and his men, the capture of the whole feature would have been delayed considerably. During these operations L/Sgt MANAHI and his men were continually under shell and small arms fire.

The number of enemy who finally surrendered exceeded three hundred, including eighteen officers. Two 25 – Prs, several mortars and seventy-two MGs were captured.

(Sgt) I.H Hirst, Lt.

Sworn before me in the Field this 3rd day of May 1943. (Sgt) Kingi A KEIHA, Lt Col. Commander 28 NZ (Maori) Bn.

Ernie Dix (as cited in Te Māngai Pāho, 2010) submission to the Waitangi Tribunal incorporated research of a former case where the Queen's father King George VI cancelled a DCM and awarded a VC instead.

My reading of the warrant is that the Queen is all powerful. She can do what she likes. If she decides that a real wrong had been done, on the advice of the New Zealand government of course, then I can see no reason, as the Queen of New Zealand why she shouldn't do what we ask her to do. Is she our servant or are we, her servant? I don't know.

There is no reason, why this Government can not go back to the Queen and make a firm recommendation for Sgt Manahi's Victoria Cross. We know that this travesty can be corrected, we know that it should be corrected, and that it should proceed by the government to correct it with the:

Reinstatement of the original recommendation for the V.C.

Cancellation of the D.C.M.

Presentation of the V.C. award to Manahi (posthumously)

We respectfully request, that the Prime Minister be approached once again to raise this matter with Her Majesty Queen Elizabeth II.

Paul Moon's (2010) appraisal of his recommendation in his book, 'Victoria Cross at Takrouna: The Haane Manahi Story' conveys,

It would be difficult to imagine that men of the calibre of Horrocks, Kippenberger, or Blundell would have initiated and strongly supported a VC recommendation for Manahi

if there were any doubts in their minds about the moral fitness of Manahi for a Victoria Cross (p.101).

After the submission of the 'Haane Manahi Victoria Cross' Wai 893 to the Waitangi Tribunal, six months elapsed before the committee members of the Haane Manahi VC received the following feedback:

We were impressed that the claim represented the strongly held views of the Te Arawa people, in which they have the support of the wider community, as represented by the New Zealand RSA (Waitangi Tribunal, 2005, p.3).

Judge Carol Wickliffe, the presiding Judge of the Wai 893 claim at Te Papaōuru Marae in Ōhinemutu, reviewed claimant contributions and followed through with a letter to the Honourable Parekura Horomia on December 16, 2005. One key statement from this correspondence reads,

The claimants and the Crown agreed that the citation is the best evidence of Manahi's gallantry. The commanding officers who made the recommendation did so in the full and best knowledge of all the circumstances of the time, including the conditions required for recommending a VC. It was in that knowledge that they made their original recommendation for a VC for Manahi. Given this agreement, the Tribunal respectfully suggests that the Crown and the committee work together on a joint submission to provide a basis for a formal approach to the Palace, following an informal approach if convention requires it (Waitangi Tribunal, 2005, p. 7).

This marked a pivotal moment demonstrating an opportunity to pool resource and effort. Captain Maxwell Rolston (2019) recalled that, "in the spirit of co-operation and partnership, a joint submission of the Manahi case was developed by the government, the Manahi VC Committee and Te Arawa tribal members" (M. Rolston, personal communication, September, 2, 2019).

As a dedicated member of the Haane Manahi Victoria Cross Committee, I have vivid memories of the numerous *hui* (meetings or gatherings) we held, both in person and through email. During these gatherings, we tirelessly collaborated with government officials, working together to meticulously prepare our joint submission. The primary objective of our submission was to advocate for the reinstatement of the Victoria Cross to Manahi, as well as to bring to the attention of Her Majesty The Queen the original Victoria Cross recommendation for Manahi. It deeply troubled us that this commendation had inexplicably been downgraded to a Distinguished Conduct Medal at the British War Office, and we sought to shed light on the unknown reasons behind this decision.

Finally, in May 2006, Donna Hall and Norman Bennett accompanied the Minister of Defence, Rt. Hon. Phil Goff to London, England. Minister Goff presented the joint submission at Buckingham Palace to Lieutenant Sir Robin Janvrin, Queen Elizabeth II's private secretary.

The outcome of the presentation is relayed by the Rt. Honourable Helen Clark, who shared,

The response to that submission reiterated Her Majesty's great admiration for the great bravery of Lance Sergeant Manahi but explained that the Queen places great importance on the decision of her father, King George VI, in 1949, that no further awards for World War II should be considered.

The Queen, however, wished careful thought to be given to further recognition of the gallantry of Lance Sergeant Manahi (Kruger, 2007, p.8).

Minister Goff shared the news of 'no further recognition of the gallantry of Manahi' with the Haane Manahi Victoria Cross Committee upon returning from London, England. It brought a mix of emotions, however, he did request upon the urging of Her Majesty The Queen that the Committee consider another form of acknowledgment. In light of this, our Committee urged Minister Goff to approach Her Majesty once again, suggesting some form of recognition for Haane Manahi that may incorporate the renowned refrain of the 28th Māori Battalion anthem: "For God! For King! And for Country!"

M. Rolston (2019) shares,

Minister Goff followed through and brought about a settlement in recognition of the Manahi VC claim that was achieved in late 2006 and the three elements of the settlement acknowledged the 28th Māori Battalion and reflected the long and distinguished history of Te Arawa in battle alongside the Crown. (M. Rolston, personal communication, September 2, 2019)

### ***Recognition Ceremony***

One year following the submission to Her Majesty the Queen, a special ceremony was held in Rotorua on March 17, 2007.

New Zealand Government's (2017) official programme for HRH The Duke of York, KG, KCVO Prince Andrew outlined the times for each component of the ceremony to 'Honour the Gallantry of Lance Sergeant Haane Manahi'.

MC (Emcee) for the Presentation of Gifts Ceremony on Te Papaōuru Marae was Trevor Horowaewae Maxwell, MNZM, who was also the Deputy Mayor of Rotorua and Chairman of the Haane Manahi Committee. MC for the ceremony at 'Muruika Cemetery' was Captain (Retired) Maxwell Rolston, QSM (New Zealand Government, 2017).

Donna Hall (2022) shared that,

His Royal Highness The Duke of York arrived and in a brief ceremony, a feathered cloak was placed on the shoulders of The Duke of York to wear for the pōwhiri. The official party included, HRH The Duke of York, KG, KCVO, Prime Minister, the Rt. Hon. Helen Clark and her husband Dr Peter Davis, Major (Retired) John Marsh, MBE, myself (the researcher), Chief of Defence Lieutenant General Jerry Mateparae, Governor General of New Zealand Hon. Sir Anand Satyanand, Minister of Defence, the Hon. Phil Goff,

Minister of Māori Affairs, the Hon. Parekura Horomia, the Hon. Mita Ririnui, Katarina Daniels, official kaikaranga for The Duke of York, Tamati Paraone, official kaikōrero for The Duke of York, Defence Force personnel and officials, and RSA President John Campbell (D. Hall, personal communication, November 28, 2022).

Within the context of this *pōwhiri*, it was incumbent on *haukāinga* (home, true home, local people of a marae, home people) within the visiting *ope* (group of people moving together), to guide and inform *manuhiri* throughout the sacrosanct experience of formal welcome. Whilst they may have been thoroughly briefed on *pōwhiri* protocol requirements and expectations, when you see a sea of people, the experience can become totally daunting.

**Figure 12**

**Hau Kāinga Welcome Group on Te Papaōuru Marae**



*Note.* Copyright Marg Rolleston Collection. Reprinted with permission.

The *wero* (challenge at a *pōwhiri*), the *karanga* (a ceremonial call of welcome to visitors onto a marae or equivalent venue at the start of a *pōwhiri*), *whaikōrero* (oratory, oration, formal speech-making, address, speech - formal speeches usually made by men during the *pōwhiri*.), and *kaitahi* (sharing sustenance), are all inter-connected roles of the Marae. It is my position that this is an organic and evolved Indigenous experience where the collective of ancestral lineage both past and present, unite for any and all *kaupapa*.

**Figure 13**

**Wero (Challenge) – Kaiwero for 2007 Ceremony**



*Note.* Copyright Geoffrey Manahi Family Collection. Reprinted with permission.

Traditionally, *wero* was done to ascertain visitor intentions and in 2007, the *wero* followed traditional protocols. *Kaiwero* (esteemed warriors) - Temuera Morrison, Warwick Morehu, and Richard Wharerahi, were chosen by *te paepae tapu o Ngāti Whakaue* (elders of the tribe) due to their prowess as warriors and for their dexterity in weaponry.

Before the *kaikaranga*, the ceremonial call to welcome visitors onto Te Papaōuru Marae, there is a significant ceremonial challenge known as the *wero*. This ceremonial sequence sets the stage for the *manuhiri* to proceed onto the Marae, adhering to *pōwhiri* protocols and precedures. During the *wero*, the *kaiwero* places a *taki* (symbolic dart) that symbolises a potential threat, to be uplifted by the most esteemed member of the visiting group. In this particular instance, Chief of Defence Jerry Mateparae uplifted the *taki*, symbolising peaceful intentions.

**Figure 14**

**Official Party – HRH Duke of York, Prime Minister Helen Clark, and myself**



*Note.* Copyright Geoffrey Manahi Family collection. Reprinted with permission.

Donna Hall (2022) outlines the next flow of protocols with,

The karanga from tangata whenua (local people) was performed by Amiria Morrison, and Katarina Daniels responded to the karanga on behalf of HRH The Duke of York and

accompanying party. Ensuing formalities of the tribe welcoming HRH The Duke of York incorporated Te Arawa tribal members welcome with the haka pōwhiri (symbolic of pulling visitors inwards into the fold), speeches, hongi (traditional greeting, pressing of noses in unity). Once done, the Presentation of Gifts commenced (D. Hall, personal communication, November 28, 2022).

### **Speeches**

I have chosen to include a selection of the speeches delivered on this auspicious occasion, as they provide valuable insights into the remarkable qualities and immense contributions of Manahi, showcasing his extraordinary bravery and dedication to the War effort.

The speeches underscore the enormous admiration that Manahi commanded, not only from the Crown, including the Monarchy to government representatives, but also from The New Zealand Defence Force, the Returned and Services Association, and, of course, his own *whānau*.

Trevor Horowaewae Maxwell (2022) outlined,

The pōwhiri was emotional and I remember taking a huge gulp of pride to be a part of such a significant occasion for your uncle Haane. When the formalities of the pōwhiri had concluded and the seating rearranged, it was my turn to step up to the mark and MC the 'Gifts Ceremony' part of the day. A daunting task, however it was a role I readily agreed accepted because I had walked the journey alongside us all on the Committee. My first task was to introduce the Rt. Hon Helen Clark, Prime Minister (T. Maxwell, personal communication, December 31, 2022).

**Figure 15**

**Set-up for the Presentation of Gifts**



*Note.* Copyright Geoffrey Manahi Collection. Reprinted with permission.

**Rt. Hon. Helen Clark (2007)**

E ngā mana, e ngā reo, e ngā karangatanga maha, tēnā koutou katoa.

E ngā iwi o te Arawa, kei te mihi atu ki a koutou i tēnei rā whakahirahira. Kei te mihi ahau ki te whenua, te tūranga o Te Arawa, me te marae-atea.

Ka haere tonu ngā mihi ki te whare tupuna ko Tamatekapua.

Tēnā koutou i o tātou tini mate.

Haere koutou ki te karanga o Hinenuitepō, haere ki te pō roa.

Kua tangi atu ki a rātou. Tātou te kanohi ora tēnā tātou.

We are here today to honour the courage and leadership of Haane Manahi, one of Te Arawa's greatest sons.

Shortly after the outbreak of the Second World War, Haane Manahi joined the 28 Māori Battalion. He travelled far from Ohinemutu, the village of his birth, to fight in lands far from New Zealand.

Lance Sergeant Manahi fought in Greece, Crete and North Africa. He played a pivotal role in the 1943 attack on Takrouna in Tunisia.

All accounts of that battle - and we will hear some of those today - praise his outstanding courage, tenacity and leadership.

The battle at Takrouna was a time of great sacrifice for New Zealand troops. It was also an important victory in the campaign, and was followed, a few weeks later, by the surrender of the Italian and German forces in North Africa.

Lance Sergeant Manahi's courageous actions during the battle of Takrouna moved the military chain of command to recommend him for the award of a Victoria Cross. For reasons that are now unknown, that recommendation was changed to a Distinguished Conduct Medal - the second highest military decoration for non-commissioned personnel.

Since that time, the descendants of Lance Sergeant Manahi, the Manahi VC Committee, Ngāti Whakaue, and the Te Arawa Confederation of Tribes have been on a long journey of their own, to secure due recognition for the extraordinary bravery and devotion to duty of Haane Manahi.

I pay particular tribute to Sir Charles Bennett, the commanding officer of the 28th (Māori) Battalion during the battle for Takrouna. Working with Norman Bennett, Ernie Dix and others, Sir Charles led the Manahi VC Committee's campaign until his death in 1998.

After his death, the Committee continued his legacy, working closely with the Manahi family and with Te Arawa.

For many years, successive governments looked at the issue in the context of the formal requirements of the Honours system, which is necessarily based on strict rules and precedents. For Te Arawa, however, there was a much broader principle at stake.

Te Arawa sought recognition for Haane Manahi, not just in his own right, but as a representative of Te Arawa, and of Māori generally. Te Arawa expected that in return for contributing so many of its finest young men to the war effort, recognition would be given for their heroism.

The failure to recognise Haane Manahi's heroism adequately caused ongoing hurt to Te Arawa. When Te Arawa brought a claim about Haane Manahi to the Waitangi Tribunal, the Tribunal could see that the parties were talking past each other.

The Waitangi Tribunal responded sensitively and constructively, encouraging the government and Te Arawa to work together to resolve the matter. That was the point at which the real listening, the real conversation, began.

A joint submission on the Manahi case was developed, by the government and Te Arawa, in a spirit of co-operation and partnership.

There was another journey, this time to London, where Hon Phil Goff, representing the government; Donna Hall, representing Te Arawa; and Norman Bennett, representing the Manahi VC Committee, delivered the joint submission to the Queen's private secretary in person.

As you know, the response to that submission reiterated Her Majesty's great admiration for the great bravery of Lance Sergeant Manahi but explained that the Queen places great importance on the decision of her father, King George VI, in 1949, that no further awards for World War II should be considered.

The Queen, however, wished careful thought to be given to further recognition of the gallantry of Lance Sergeant Manahi.

The process of working together helped us all to understand Her Majesty's position, and to accept her decision in the spirit in which it was offered.

The offer of alternative recognition, with which the Queen asked to be personally associated, showed that Te Arawa's wish, that Haane Manahi's heroism be recognised, had been heard and understood.

It is indeed a sign of the Queen's great admiration for Te Arawa and its sons and daughters that Her Majesty has sent her son, His Royal Highness The Duke of York, to represent her in honouring the gallantry of Lance Sergeant Manahi today.

His Royal Highness has brought with him gifts to Te Arawa from the Queen. These gifts have been carefully chosen to honour the courage of Haane Manahi, the man, and Te Arawa, his people.

The altar frontal, the letter from Her Majesty the Queen, and the sword echo the famous refrain of the Māori Battalion's marching song: "For God! For King! And for Country!"

I believe that Haane Manahi - by all accounts a very humble man - would have been pleased that the Queen's recognition of his gallantry, by this reference, honours all of the soldiers of the 28th (Māori) Battalion.

In honouring the courage of Haane Manahi today, we honour the courage of his comrades, both those still living and those who fell in North Africa. We honour the contribution of Te Arawa in fighting for our country.

We honour the iwi throughout New Zealand whose young men and women have served their country selflessly and with distinction.

And we honour the spirit of duty and loyalty imbuing all those serving in the New Zealand Defence Force, now and in the past. The people of New Zealand take pride in their service.

E ai ki te kōrero: he toka tū moana, arā, he toa rongonui. E ngā iwi tēnā koutou, tēnā koutou, tēnā tātou katoa (T. Kruger, 2007, pp.8-10).

The speech by Prime Minister Helen Clark laid down the chronology of events leading to the day's events honouring Manahi, and as tradition demands, her *waiata tautoko* was performed by George Bennett, nephew of Sir Charles Bennett.

Trevor Maxwell (2022) shared, "It was with a great deal of pride that I was able to thank our Prime Minister for her wonderful speech and an even great honour to then invite His Royal Highness, The Duke of York, to speak on behalf of his mother, The Queen" (T. Maxwell, personal communication, December 31, 2022).

### ***HRH The Duke of York, KG, KCVO (2007)***

Prime Minister, distinguished guests, people of Te Arawa, rau rangatira, tēnā koutou.

Ngā uri o Te Arawa, tēnā koutou. Ngā mihi anō o ōku mātua ki a koutou.

It is my great pleasure to stand today on the ground walked upon by two earlier Dukes of York.

My great-grandfather, later King George V, spent two days here in 1901. He too was welcomed to Ōhinemutu with a wonderful pōwhiri. He opened the magnificent bathhouse, now the Rotorua Museum, which I will be visiting later today to see the 28

Māori Battalion exhibit. My great-grandfather also awarded some campaign medals during his visit to New Zealand, and I understand that, later today, I will see one of those medals pinned proudly to the shirt of Jacob Werohia, one of Te Arawa's smallest mokopuna.

My grandfather, later King George VI, visited Rotorua in 1927, in fact I understand almost exactly 80 years ago to the day. He unveiled the Arawa War Memorial. He also attended Sunday evening service at St Faith's Anglican Church here at Ōhinemutu, a church that I am very much looking forward to visiting because of its beautiful carvings and unique history.

Today, walking in the footsteps of my forebears, it is my honour to represent Her Majesty The Queen; and, as a veteran of a more recent campaign, to join with the family of the late Lance Sergeant Haane Manahi, the people of Te Arawa, the New Zealand Government, veterans, and others gathered here, to honour the gallantry of Lance Sergeant Manahi at Takrouna in 1943.

Haane Manahi's exploits at Takrouna are now legendary. The story of that battle is well known - a battle that was desperate but ultimately victorious.

As we commemorate and celebrate the deeds of Haane Manahi, the brave son of Te Arawa, it is right that this story is retold.

In April 1943 the Allied forces were engaged in an offensive against the remaining Italian and German defensive lines in Tunisia. A key defensive point was the sheer limestone escarpment of Takrouna.

The attack on Takrouna was undertaken by the 5th Infantry Brigade of the 2nd New Zealand Expeditionary Force, consisting of units from the 21st, 23rd and 28th Battalions.

At this stage, HRH The Duke of York spoke verbatim from the eye-witness statements of Private Grant and Lieutenant Hirst outlined earlier in this submission. Once done, he continued by saying,

When one listens to the words of those that were there, the extraordinary nature of the actions of Lance Sergeant Manahi become abundantly clear. His leadership, devotion to duty and outstanding courage are beyond question. His gallantry brings great honour to his descendants, to the 28th Māori Battalion and to the Te Arawa people.

Her Majesty the Queen has personally asked, nay commanded, me to convey her personal admiration for Lance Sergeant Manahi's bravery. She also wished to express her appreciation of the long history of service of the Te Arawa people. Today on her behalf, I acknowledge your unswerving loyalty and lament the sacrifice of your young men over many wars. I celebrate with you the strength and courage of your warriors, and the victories to which they contributed.

The 28th Māori Battalion, in which Haane Manahi served, epitomised the spirit of loyalty and courage that we are here to honour today. The Battalion's marching song includes the famous refrain "For God! For King! And for Country!" Today I am honoured to present, on behalf of Her Majesty the Queen, gifts to Te Arawa that reflect those words: For God: an embroidered altar frontal, designed for St Faith's Anglican Church, Ōhinemutu.

For King: a letter from Her Majesty The Queen, expressing her personal admiration for the bravery shown by Lance Sergeant Haane Manahi in the course of his service with the 28th (Māori) Battalion during the Second World War.

For Country: a sword, to be held on permanent loan from the royal collection, and to be known as the Te Arawa Sword of Gallantry for Haane Manahi.

To the Manahi family, to the 28th (Māori) Battalion, to the people of Te Arawa, and to the people of New Zealand, I pay tribute to Haane Manahi - the man, the soldier, the warrior - and I would like to re-affirm Her Majesty's continual personal admiration for the bravery of not only Lance Sergeant Manahi but also all Māori serving in the Armed Forces and their continuing vital contribution to peace and stability throughout the world.

No reira, ka piti hono tātai hono

Hunga mate ki te hunga mate  
Hunga ora ki te hunga ora  
No reira, tēnā koutou, tēnā koutou, kia ora tātou katoa (Kruger, 2007, pp.12–14).

It was amazing to be present and hear the words of HRH, Prince Andrew, The Duke of York. His mother's request to convey her personal admiration for the bravery of Manahi was warmly received by the throngs in attendance.

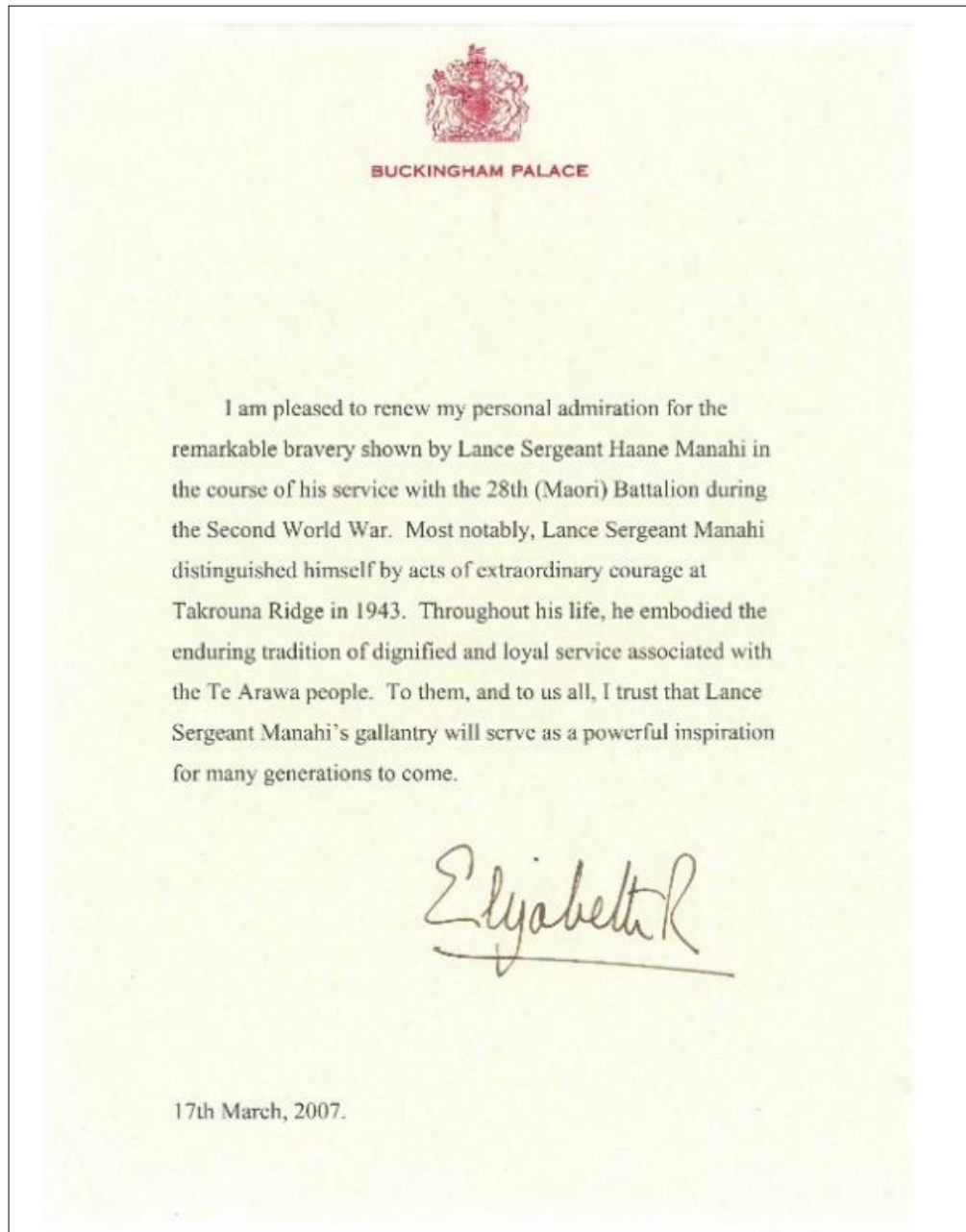
My aunty Judy Tapsell came forward and shared her melodious voice in song, for a 'fitting' *waiata tautoko* for the speech by HRH, Prince Andrew, The Duke of York.

Donna Hall (2022) outlines that,

The Letter of Recognition was accepted by Geoffrey Manahi, son of Haane Manahi, accompanied by Arthur Midwood, veteran of the battle of Takrouna; Tamati Kruger, then President of the 28th [Māori] Battalion; and Tony Horton, President of the Rotorua RSA. The waiata for HRH The Duke of York was performed by Judy Tapsell (D. Hall, personal communication, November 28, 2022).

Figure 16

**“For King!” – The Letter of Recognition**



*Note.* Copyright Rotorua Museum. Reprinted with permission.

***For God: The Gift of the Altar Frontal to St Faith's Church***

The altar frontal was not available for the Recognition Ceremony and instead, a framed design was presented. Donna Hall (2022) provides further context, when she shares that, “the intricate embroidery work required to produce the altar frontal means that it will take more than a year to complete” (D. Hall, personal communication, November 28, 2022).

HRH The Duke of York presented the framed altar frontal design and said,

To mark the words “for God”, in the marching song. Her Majesty is pleased to present the design for an altar frontal for Saint Faith’s Anglican Church, Ohinemutu. The design incorporates three elements: God – represented by the Cross; King – represented by The Queen’s personal emblem; and Country – represented by a wreath of fern leaves. It also incorporates the rafter pattern known as “poutama” or the “stairway to heaven”. (New Zealand Government 2017, no page number).

**Figure 17**

**“For God!” Altar Frontal Cloth**



*Note.* Copyright Morrison Family Collection. Reprinted with permission.

Donna Hall (2022) conveys that,

the gift of the framed design of the altar frontal was accepted on behalf of Te Arawa by the Retired Anglican Archbishop of New Zealand, the late, Most Reverend Whakahuihui Vercoe, MBE PCNZM, assisted by Geoffrey Manahi. Howie Morrison Jnr., nephew of Haane Manahi provided the waiata, ‘How Great Thou Art’ to accompany the presentation (D. Hall, personal communication, November 28, 2022).

Fast forward to over a year later in 2008, Reverend Thomas Poata gave the following comprehensive explanation of the completed altar frontal at St Faith’s church on Sunday 12 October 2008 to more than 200 guests including members of the Haane Manahi VC Committee.

The St Faith's altar frontal cloth was embroidered by Jo Dixey, who was trained at the Royal School of Needlework in the early 1990's and incorporates symbolic references to the 28 Māori Battalion marching song refrain: "For God! For King! And for Country!" The design of the altar frontal cloth features a cross (representing God), the Queen's personal emblem (representing King) and a wreath of fern leaves (representing Country). It incorporates the tukutuku panel pattern used within St Faith's Church known as Poutama or the stairway to heaven. The design of the altar frontal cloth was developed by Phillip O'Shea, New Zealand Herald of Arms Extraordinary to the Queen, in consultation with Betty Aruchau, the Manahi VC Committee, the vestry committee of St Faith's Anglican Church and the Association of New Zealand Embroiderers' Guild.

This is only the second time a Queen has commissioned and gifted an altar frontal cloth to a church in New Zealand. The first was to Rangiātea Church in Otaki and that was the Rangiātea altar frontal cloth gifted by Queen Victoria. The altar frontal was designed to reflect dignity, ability and courage (T. Poata, personal communication, October 12, 2008)

### ***For Country: The Gift of the Te Arawa Sword of Gallantry***

**Figure 18**

#### **'Te Arawa Sword of Gallantry' Presentation**



*Note.* Left to Right – Geoffrey Manahi, Anaru Rangihueua, Monty Morrison, Rauawa Manahi, Arthur Midwood, HRH. Copyright Geoffrey Manahi Collection. Reprinted with permission.

Donna Hall (2022) shared that the gift of the Te Arawa Sword of Gallantry was given on permanent loan to Te Arawa, and accepted by Takrouna Veteran Arthur Midwood and Anaru Rangihueua, Chairman of the Te Arawa Māori Trust Board, supported by Geoffrey and Rauawa Manahi (D. Hall, personal communication, November 28, 2022).

The Duke of York shared the following information about the Te Arawa Sword of Gallantry for Manahi,

The 'Te Arawa Sword of Gallantry for Haane Manahi' is an 1892 pattern blade, bearing Edward VII's cypher. The scabbard bears The Queen's own cypher. The inscription on the blade reads, "Presented by Her Majesty The Queen to the Te Arawa people in respectful remembrance of the gallantry of Lance Sergeant Haane Manahi, 17th March 2007" (New Zealand Government 2017, no page number).

The first recipient of the 'Te Arawa Sword of Gallantry for Haane Manahi' was Chief of Defence Jerry Mateparae who received the sword from Arthur Midwood, a veteran who had fought alongside Manahi at Takrouna. Chief of Defence Jerry Mateparae said at the time,

It is a great honour to accept this sword, on behalf of the Defence Force, so that we can be reminded always of the gallantry of Haane Manahi, the contribution of 28 Battalion to our collective memories, the tangible link we have with Māori and Te Arawa, and the

values that were conspicuously demonstrated by Haane Manahi in April 1943 that are so important to our future success (Kruger, 2007, p.20).

**Figure 19**

**“For Country!’ Te Arawa Sword of Gallantry**



*Note.* Gift from Her Majesty Queen Elizabeth II to the Te Arawa people in respectful remembrance of the gallantry of Lance Sergeant Haane Manahi. Copyright Geoffrey Manahi collection. Reprinted with permission.

MC Trevor Horowaewae Maxwell, then invited Geoffrey Manahi to speak on behalf of Te Arawa and the Manahi family.

***Geoffrey Manahi (2007)***

On behalf of my father, Haane Manahi; my older brother, Rauawa Manahi; and all of the Manahi family, I would like to extend our most sincere thanks to Her Majesty Queen Elizabeth II and His Royal Highness The Duke of York, Prince Andrew, for the honour and the gifts extended to Te Arawa iwi whānui tonu and the honour shown our father and our family this day. It has been many, many years since Haane, along with others, performed his deeds on the battleground at Takrouna. It was not just my father who showed bravery in that action, but he is today being recognised for his efforts upon the slopes of a faraway hill. Another fight has been fought since Takrouna, and that has been the fight for recognition for deeds committed in the heat of battle. Finally, I am proud and relieved to say that battle has finally been won. I do not believe words can eloquently express the depth of feelings that lie within the heart of the Manahi family for the tireless efforts made by the Manahi VC Committee on behalf of my father, nor for the honour of the gifts that have been presented this day.

So to Her Majesty Queen Elizabeth II and to His Royal Highness The Duke of York, Prince Andrew, we, the Manahi family, thank you with utmost humility for the gifts, representing God, King and Country, that have been received with honour by the Te Arawa people this day. We thank you for the Letter of Recognition. We thank you for the gift of the signed photograph of Her Majesty Queen Elizabeth II. We thank you for the gift of the altar cloth.

And we thank you for the gift of the Te Arawa Sword of Gallantry. All of these gifts to Te Arawa on behalf of Haane Manahi will be treasured and honoured by the generations present today, and the future generations to come. No reira, tēnā kōrua, tēnā kōrua, tēnā tātou katoa (G. Manahi, personal communication, March 17, 2007).

**Figure 20**

**Brothers Rauawa & Geoffrey Manahi with HRH The Duke of York**



*Note.* Copyright Morrison Family collection. Reprinted with permission.

### ***For New Zealand Defence force: Heirloom Patu***

Trevor Horowaewae Maxwell then asked Neil Manahi to present an heirloom *patu* (short club weapon) to the Chief of Defence Force. M. Rolston (2019) explained,

In line with Te Arawa military custom, this patu was ordered and gifted to the Defence Force for the Chief of Defence. The patu is to be worn on appropriate occasions as part of the dress of the Chief of Defence Force and is to be included in the formal dress regulations of the Defence Force. The patu is the work of Albert Te Pou, a Tohunga Whakairo - Master Carver and is made of maire wood with a totara box. The patu has been specifically designed to be worn by either a male or female Chief of Defence Force. (M. Rolston, personal communication, September 2, 2019)

Upon receipt of the *patu*, Chief of Defence said this in his speech at Muruika cemetery,

This taonga, this patu, is also valued. It will have a special place in the Defence Force, and it will be worn by me and my successors on appropriate ceremonial occasions. These two taonga, together, will be part of the office of the Chief of Defence Force and will represent the link between New Zealand's Defence Force and the communities we have sworn to protect in times of conflict and strife. Te Arawa can be justly proud that their contribution to the defence and security of all the peoples of New Zealand will be evident in words, deeds and objects. (Kruger 2007, p.20)

Once military presentations of the sword and *patu* were completed, a rousing *haka* was performed by tribal members.

**Figure 21**

**Patu for the Chief of Defence**



*Note.* Copyright Geoffrey Manahi Collection. Reprinted with permission.

The conclusion of the gift ceremony segued into an invitation from Trevor Horowaewae Maxwell for HRH The Duke of York and the official party to take a remembrance walk to St Faith's Anglican Church.

Trevor Maxwell (2022) shares,

My duties as MC had ended and may I say that it was an absolute honour to hold this role. The recognition ceremony allowed me to fully appreciate the new relationship Te Arawa has with the Chief of Defence moving forward. I couldn't help but be moved by your uncles Rau and Geoffrey, Arthur Midwood, Anaru Rangiheuea and the parts they played in the whole ceremony too.

Just quietly, I was very happy that the Queen's gifts were very fitting, and you could tell that the Te Arawa Sword gave our young ones a link to Haane should they look for a role model if they want to have a career with the Defence Force in the future (T. Maxwell, personal communication, December 31, 2022).

The official party walked a short distance from Te Papaīōuru Marae to St Faith's Church. Their escort was renowned Rotorua historian Don Stafford, who provided commentary on the history of the church and Ōhinemutu village. (New Zealand Government, 2007, no page number).

Most notably, and as previously shared by Tom Poata (2008), the Queen's gift of the altar frontal was designed for use with relevant ceremonies at St Faith's Church. (T. Poata, personal communication, October 12, 2008).

Figure 22

St Faith's Church



*Note.* Tamatekapua rooftop in the foreground, and St Faiths church and Muruika cemetery by the lake. Copyright Morrison Family Collection. Reprinted with permission.

HRH The Duke of York and official party were then escorted to the carpark outside Muruika cemetery where Captain (retired) Maxwell Rolston QSM introduced himself and led everyone through the *waharoa* (gateway) of Muruika cemetery and proceeded to the tomb of Lance Sergeant Haane Manahi. He is buried near the shores of Lake Rotorua, near St Faiths church, and 50 metres from the entrance to Te Papaīouru Marae.

Manahi lies near historic warriors, such as Captain Gilbert Mair of the Te Arawa Flying Colours. It is a Soldiers' cemetery and every year on April 25th, Muruika cemetery hosts the annual ANZAC dawn commemorative service where veterans amass in formation at the steps of Tamatekapua *whareniui*. Then, silently, solemnly, and in darkness, these military men lead *whānau* and hundreds from a cross section of the Rotorua community into Muruika cemetery. It is an eerie atmosphere where the only sound heard are footsteps.

When HRH, Prince Andrew, visited on behalf of Her Royal Highness, Queen Elizabeth II, it was not done at dawn. However, the solemnness of the occasion was a sight to behold with soldiers from the New Zealand Army had formed a guard of honour around the tombs of Haane and other fallen warriors.

## ***Service at Muruika Cemetery***

**Figure 23**

**HRH The Duke of York at the Tomb of Lance Sergeant Haane Manahi**



*Note.* Copyright Morrison Family collection. Reprinted with permission.

Captain (retired) Maxwell Rolston QSM (2019) shares,

The service commenced with speeches from the Honourable Phil Goff - Minister of Defence, Lieutenant-General Jerry Mateparae - Chief of Defence Force, and Major (Retired) John Marsh – Haane Manahi VC member. At the conclusion of these speeches, Archbishop (Retired), the late Most Reverend Whakahuihui Vercoe, led the gathering in a prayer, followed by the hymn ‘Au, e Ihu’ around the grave of Lance Sergeant Haane Manahi (M. Rolston, personal communication, September 2, 2019).

### ***Hon. Phil Goff (2007)***

Your Royal Highness, Prime Minister, distinguished guests, people of Te Arawa, and all who are gathered here.

Today we have honoured the memory of Haane Manahi and paid tribute to his courage and his exploits on Takrouna Ridge.

Those who knew Haane would say he was a man modest about his great achievements who would not have sought the attention we have rightly given him today.

But I believe that the actions of Her Majesty the Queen in acknowledging her admiration for the remarkable bravery of Haane Manahi have addressed the sense of wrong felt since the recommendation for a VC made 63 years ago was not taken up.

The Queen also referred in her letter that Haane embodied a tradition of dignified and loyal service associated with the Te Arawa people.

The Te Arawa people have indeed shown steadfast support for more than a century and a half to the Crown in war and in the defence of New Zealand.

From the Land Wars to the Boer War, during the First and Second World War, and in the conflicts and peacekeeping deployments through to today, men and women of Te Arawa have served with distinction in the New Zealand Defence Force.

Today they continue to serve, drawing on the best traditions of their warrior heritage and their readiness to respect and work closely with the people of the countries in which they carry out peacekeeping and security operations.

I would also like to pay tribute to the 28th (Māori) Battalion, of which the Te Arawa people made up one of four companies, and to the representatives of the 28th Battalion here today.

Those men through their baptism by fire in Greece and Crete to their exploits in North Africa and Italy forged a reputation second to none.

In places far away whose names are now legendary such as Minquar Qaim, El Alamein, Tebaga Gap and Takrouna Ridge, the Battalion and its soldiers distinguished themselves through their tenacity, determination, and courage.

Of the 3600 who saw service in the 28th, 649 were killed and 1712 were wounded.

General Freyberg later wrote that no infantry battalion in his force, "had a more distinguished record, or saw more fighting, or alas had such heavy casualties as the Māori Battalion".

Today I, and all of us here, pay tribute to Haane Manahi but also honour the Te Arawa people and the 28th Battalion, from which Haane drew strength and inspiration.

No reira, ki ngā pumanawa e waru o Te Arawa, he mihi atu ki a koutou.

No reira e ngā rau rangatira e huihui mai nei, tēnā koutou, tēnā koutou, tēnā koutou kātōa (Kruger, 2007. pp.16-17).

### ***Lieutenant-General Jerry Mateparae (2007)***

Ko te mauri o runga

Ko te mauri o raro

Ko te mauri o tēnei tipua

Ko te mauri o tēnei Ariki

Ko te mauri o Ranginui e tū nei

Ko te mauri o Papatūānuku e takoto nei

Kia rarau te tapuwae o Tūmatauenga

Tēnei te pō, nau mai te ao,

Tihei mauri ora.

Ka hoki ngā mahara ki a rātou kua hinga atu, kua hinga mai. Rātou ma kua riro ki te mura o te ahi i roto i te pakanga tuatahi me te pakanga tuarua, a i roto i ngā pakanga o ēnei rā. A te tomairanga o te rā, kore, kore kua kore rawa mātou e warewaretia. Nō reira ngā mate; haere, haere, haere! Haere ki Hawaikinui, Hawaikiroa, Hawaikipamamao. Ki reira okioki ai.

Haane! E koro e! He uri toa nō Tūmatauenga, ngā mihi nui ki a koe.

Ka apiti hono, tātai hono, ngā mate ki ngā mate.

Ka apiti hono, tātai hono te hunga ora ki te hunga ora.

Your Royal Highness, Prime Minister, Minister of Defence, Te Arawa, and Manahi whānau, distinguished guests, ladies and gentlemen; the reason we are here today is to honour 39099 Lance Sergeant Haane Manahi, DCM. We have come together to celebrate his conduct, his spirit, and his bravery on the battlefield, and to reflect on the values he demonstrated all those years ago.

The New Zealand Defence Force remembers Haane Manahi because his actions personify the ethos and values of our Defence Force. In reading the details of the battle for Takrouna Ridge and the gallantry of Haane Manahi, one is humbled in acknowledging one of our great warriors. Personally, I am privileged to be a part of this ceremony that celebrates his life and his feats.

"For God! For King! And for Country! Au-e! Ake, ake, kia kaha e!" Recognising Haane Manahi in this way is tribute to Te Arawa and the men of 28 Battalion. The presentation of a sword to Te Arawa signifies the esteem and mana of Haane Manahi. And so, it is a great honour to accept this sword, on behalf of the Defence Force, so that we can be reminded always of the gallantry of Haane Manahi, the contribution of 28 Battalion to our collective memories, the tangible link we have with Māori and Te Arawa, and the values that were conspicuously demonstrated by Haane Manahi in April 1943 that are so important for our future success.

A very important aspect in the recognition of the gallant deeds of Haane Manahi is that the ethos and values he demonstrated some 64 years ago remain consistent with those

of a disciplined military organisation today. Our raison d'être remains to fight our country's wars, to "Guard Pacific's triple star". We hold service to the Crown, Honour, Sacrifice, Tradition and Discipline, and a values regime based on Integrity, Courage, Comradeship and Commitment as important.

In celebrating the gallantry of Haane Manahi, we honour the integrity demonstrated in April 1943; we honour his gallantry and the courage of his mates, both the living and those who fell for God, King, and Country; we honour the comradeship shown by the men of 28 Battalion; and we honour their commitment to their task in those difficult days of the Second World War. We acknowledge the partnership, goodwill, and trust of those who achieved this outcome today. We also honour the values of all those who have served and are serving today; and expound the values for future generations who will replace us in the Defence Force.

Nō reira, tēnā tātou katoa e huihui mai nei e te kaupapa o tēnei rā.

Haane! E Koro e! Tangata wehi kore, tangata maia!

Titoko o te Tangi, whakawhiti o te rā.

Ka haruru te whenua i Takarauna.

No reira, tēnā koutou, tēnā koutou kia ora koutou katoa (Kruger, 2007. pp.19-20).

### **Tony Horton (2007)**

Tony Horton, President of the Rotorua Returned and Services' Association (RSA), presented this address to the Waitangi Tribunal to support Waitangi Tribunal claim number Wai 893.

The Rotorua Returned and Services' Association supports the submission by Ngāti Whakaeu to the Waitangi Tribunal for the restoration of the medallic recognition to Haane Manahi of the Victoria Cross.

Haane Manahi, Distinguished Conduct Medal, on his return home from the Second World War joined our association as a returned serviceman. He continued his membership up until his untimely death in 1986 because of a motor vehicle accident.

One of the aims of our longstanding association is that we are responsible for the welfare of the ex-services community in the greater Rotorua area. To this end we have taken it upon ourselves to support the call for justice to be restored and Haane Manahi given the due recognition for his feats in the battle of Takrouna.

We stand here today at Muriuika Services Cemetery surrounded by the mana of many a warrior who served their king and country. A number of those that we mourn today were not so fortunate and lie in battlefields far away in foreign countries. As I stand at the foot of the tomb of Haane Manahi I am inspired by his bravery and his absolute courage in the face of a fearsome enemy.

We, as the foremost organisation for returned serviceman within New Zealand, fully support the call for a full inquiry into the circumstances surrounding the downgrading of the highly recommended citation for the Victoria Cross and feel that this matter needs to be given the highest priority given the frailness of those around us who served with this gallant hero.

We respectfully request that the Prime Minister be approached once again to raise this matter with Her Majesty Queen Elizabeth the Second (T. Horton, personal communication, March 17, 2007)

The key points highlighted in the speeches undeniably bear witness to the exceptional bravery and courage displayed by Manahi. It was an act of great courage on the part of Tony Horton, the Rotorua president of the RSA, to make his parting plea for Prime Minister Helen Clark to raise the matter of the Victoria Cross with Her Majesty The Queen.

### ***For Tribe: Recognition from Te Arawa Tribal Elders***

The tribal leaders of Te Arawa presented a special gift to Lance Sergeant Haane Manahi in the form of a commemorative carved tekoteko. On the morning of March 17, 2007, I had the privilege of attending the dedication ceremony for this "For Tribe" gift, held inside Tamatekapua meeting house at Te Papaīōuru Marae in Ōhinemutu, Rotorua.

During the dedication opening, Geoffrey Manahi (2007) provided insights into the carved *tekoteko*. He revealed that it was crafted from an 800-year-old totara log sourced from the Mamaku Forest. Additionally, he explained that the overall design drew inspiration from a traditional style similar to that of the *tekoteko* called Te Houtaiki, which typically adorns the base of the *poutokomanawa* (centre ridge pole of a meeting house) where the *tekoteko* was placed (G. Manahi, personal communication, March 17, 2007).

**Figure 24**

**Tekoteko – Lance Sergeant Haane Te Rauawa Manahi**



*Note.* Copyright Richard Morrison. Reprinted with permission.

The *tohunga whakairo* (master carver) of the *tekoteko* was Rakei Kingi and he explained the details of the *tekoteko* design as follows,

Te Upoko: The basic shape of the head is characteristic of a traditional figure with its prominent forehead and nose. It does not have facial moko because the figure represents a person of today, unlike other carved poupou inside the meeting house. A genuine WW II helmet has been fitted to depict Haane Manahi at the time of the battle of Takrouna in Tunisia, North Africa.

Te Tinana: Haane Manahi is depicted carrying a rifle, a standard WWII issue, carved in realistic form. Seven campaign and military medals are arrayed across the breast. On the stomach is a traditional pattern which has been replicated from the tekoteko called Te Houtaiki: Pakati haehae designs adorn both shoulders, to represent muscle tone, blood flow and joint movement. The left shoulder is a typical Te Arawa style called Korurangi. The right shoulder is composed in an older Ngāti Raukawa style of carving. Together they represent the main iwi for Haane Te Rauawa Manahi.

Puhoro: This pattern is similar in form to that found throughout Tamatekapua meeting house. It is used to assimilate the new with the old.

Raperape: This pattern denotes tā moko lines worn by a warrior.

Waewae: The pakati haehae pattern is repeated on the lower portions of both legs. On the lateral side of the lower right leg the pattern depicts the pathway followed by Haane Manahi and his companions to the Takrouna pinnacle. Again, the pattern is that of the older Raukawa style. The lower left leg is composed in Ngāti Whakaue style and the upward pointing pakati represents those who scaled Takrouna with Haane Manahi.

Te Pū: On the rifle is a replica VC which has been rebated into the butt of the rifle. It signifies that because of the Takrouna action five generals recommended Lance Sergeant Manahi for a VC. It also symbolises the struggle over more than 20 years to have the VC awarded to him (R. King, personal communication, March 17, 2007).

The dedication for this *tekoteko* recognising Manahi, was the first time tribal elders had permitted a modern ancestor to be placed inside its walls. Most *tupuna whare* (ancestral house) comprise ancient ancestors dating back to the 1300s. This dedication to Manahi reflects the very highest honour Ngāti Whakaue bestowed upon an individual in recent times (G. Manahi, personal communication, March 17, 2007).

### ***For Valour: Recognition from the New Zealand Defence Forces***

It is important to highlight the recognition of Manahi by the New Zealand Defence Force, which took place in 1995, long before any official acknowledgment of his valour was established.

One significant manifestation of this recognition is the commemorative carved *pou* (post) of Manahi, displayed among five others in the New Zealand Army's *whareniui* called 'Te Whare Tū Taua a Tumatauenga' in Waiouru. The *whareniui* was opened on October 21, 1995.

I had the privilege of accompanying members of the *whānau* on a journey to Waiouru for the unveiling of the Manahi *pou*. It filled me with immense pride to witness the presence of three other *pou* honouring Sir Charles Upham and Te Moananui a Kiwa Ngarimu, both recipients of the Victoria Cross, alongside our beloved uncle Haane, recognised for his Distinguished Conduct Medal.

The presence of the *pou* for Manahi resonates deeply, symbolising the respect and admiration bestowed by the New Zealand Army for his incredible bravery.

Figure 25

Ngā Pou o Te Whareniui o Tūmatauenga



Note. Copyright New Zealand Defence Force. Reprinted with permission.

**Name of Pou (left to right)**

**Whakamārama (explanation)**

Maumahara  
Sir Apirana Ngata

dedicated to all servicemen who have passed unto the veil  
dedicated for his war efforts and being a driving force Māori participation in the war as the 'price of citizenship'.

Sir Charles Upham

dedicated for the gallantry of this two-time recipient of the Victoria Cross.

Chief of Defence

Lieutenant Tony Birks – recognised for being the highest ranked commissioned officer in the armed forces at the time the whareniui (meeting house) Tūmatauenga was opened.

Hine-nui-te-pō

dedicated to the goddess of death and whose arms embrace for those that perish in the theatre of battle.

Te Moana-nui-a-Kiwa Ngarimu

dedicated to the posthumous Victoria Cross awardee recognised for his valour at Tebago Gap, Tunisia.

Taha Rākau

dedicated to the unknown soldier.

Lance Sergeant Haane Manahi

dedicated for his bravery in the battle of Takrouna. Recommended for the Victoria Cross but downgraded to a DCM by persons unknown at the British War Office.

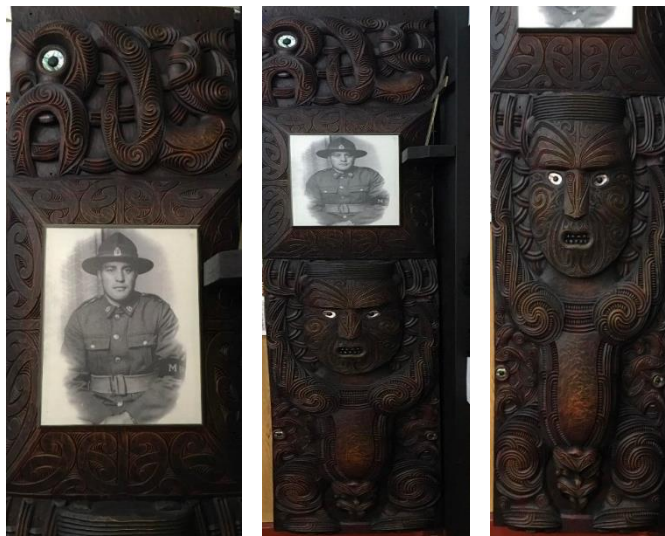
Note. A. Morrison, personal communication, November 28, 2022).

Master carver Clive Fugill (2022) - New Zealand Māori Arts and Crafts Institute, describes the imagery of the Manahi pou in the following ways,

- Atop the photo of Manahi is 'Whiro' representing the spectre of evil which hangs over mankind ever ready to create another war or conflict;
- Lance Sergeant Haane Manahi photo represents the MAN who demonstrated the most conspicuous bravery and pre-eminent act of valour, self-sacrifice, and extreme devotion to duty in the presence of the enemy;
- Koru designs on either side of the photo represent former military Commanders, soldiers, civilians and generations of families and tribes engaged in seeking full and proper recognition for the awarding of a Posthumous Victoria Cross to Lance Sergeant Haane Te Rauawa Manahi;
- Under the photo of Manahi and in the event of Haane receiving a Posthumous Victoria Cross, the carving will be completed with the inclusion of a Victoria Cross;
- Tūmatauenga is represented under the photo of Manahi. Tūmatauenga the powerful deity known for being strong and unflinching. Two integrated stories are captured in the Tūmatauenga carving. The first highlighting the strength of Tūmatauenga imbued in Manahi during the theatre of battle at Takrouna. The second representing the esteem held by Tūmatauenga for Manahi proclaiming his bravery, his rangatira whakapapa, and angst (teeth exposed), for Manahi not receiving the Victoria Cross award recommended by his field Commanders Keiha, Kippenberger, Fryberg, and Montgomery (C. Fugill, personal communication, November 28, 2022).

**Figure 26**

**Pou o Haane Manahi**



*Note.* Copyright Tui Ranapiri-Ransfield Collection. Reprinted with permission.

***Trip to Takrouna, Tunisia***

Shortly after the memorable 'Recognition Ceremony' attended by HRH Prince Andrew at Te Papaīōuru Marae in Rotorua, a group embarked on a significant journey to Tunis, North Africa. This special trip held great purpose as it aimed to pay homage and honour the memory of the fallen heroes who lay in state at Enfidaville Cemetery, as well as a visit to the site of the Battle for Takrouna.

Among those who embarked on this expedition were John Marsh, Tony Horton, Maxwell Rolston, Tai Eru, Lady Rangiwhata (Kuia) Morrison, Donna Hall, Trevor Maxwell, Norman Bennett (not present in the photo), and myself (researcher).

**Figure 27**

**Haane Manahi VC Trip to Takrouna**



*Note.* Copyright Trevor Maxwell Collection. Reprinted with permission.

The journey to Takrouna held profound significance as it allowed us to connect with the historical context of the battlefield and walk in the footsteps of those who courageously fought there. Stepping foot on the sacred ground of Takrouna evoked a sense of solemnity, reminding us of the sacrifices made by countless brave souls.

The visit to the Enfidaville Cemetery, with its serene and tranquil atmosphere, provided a poignant moment for reflection and remembrance. Surrounded by the final resting places of those who had given their lives, we paid our respects and honoured their memory. It was a humbling experience that served as a stark reminder of the immeasurable loss of life during wartime.

Rotorua RSA President - Tony Horton's feedback about the trip was formally noted in his 2007 Rotorua Returned Services Annual Report where he states,

I was privileged to be a part of a group that travelled to Tunisia. The group consisted of members of the Haane Manahi VC Committee and family personnel. In a moving ceremony, we paid tribute to Haane Manahi at the site in Takrouna where he fought so long ago. For me, this was the culmination of nearly three years' work to bring the matter to closure (T. Horton, personal communication, September 27, 2019).

Rotorua RSA Secretary – Maxwell Rolston's reflections of the time acknowledges the magnitude of Takrouna, the landscape, and the courage it took in arduous conditions to achieve what Manahi attained,

As part of a group, we arrived in Tunisia to pay our respects to the deeds of Haane Manahi, DCM at Takrouna. As we stood at the base of the feature known as Takrouna by all those that fought in World War II it was with wonderment that we realised that Haane, so many years ago, had scaled the feature not once but three times. The cactus was so large and the barbs so sharp that we shuddered at the thought of just touching it let alone moving through it in the dark. Such bravery and selflessness made the deeds seem so surreal. (M. Rolston, personal communication, September 2, 2019)

Haane Manahi VC Committee Chair – Trevor Maxwell’s (2019) reflections incorporated his Chair’s role well as his position as an elected Rotorua Lakes Councillor,

A short ceremony with the Mayor of Takrouna was moving and poignant and ended with the presentation to the village of a New Zealand flag for them to keep in perpetuity so that the link between their country and ours would never be forgotten (T. Maxwell, personal communication, September 2, 2019).

### **Conclusion**

This chapter has dealt with the overarching research question regarding the impact, influences, and learnings can be drawn from the life of Manahi and his relationship with Māori within the context of *mātauranga Māori*. Within this background, the chapter examined the culmination of effort by key people to re-instate the Victoria Cross (VC) award originally recommended following the WWII Battle of Takrouna in April 1943.

Sworn eye-witness testimony by Private Hinga Grant (1943) refers to, L/Sgt MANAHI as always in front and personally attacking and capturing MG posts.

Lieutenant Ian Henry Hirst (1943) of 21 NZ Battalion’s sworn eye-witness testimony highlighted the actions of L/Sgt MANAHI and his men who were continually under shell and small arms fire.

The remarkable endeavor undertaken by a dedicated group of individuals to reinstate the prestigious Victoria Cross (VC) award, originally recommended in the aftermath of the Battle of Takrouna during World War II in April 1943, was meticulously detailed. This involved a collaborative effort that spanned multiple levels of engagement, incorporating compelling firsthand testimonies and a series of proactive measures enacted by *whānau*, *hapū*, *iwi*, the Waitangi Tribunal, government Ministers, and even Buckingham Palace itself. Their collective objective was to comprehensively review and duly recognise the extraordinary valour displayed by Manahi, as well as to orchestrate a sequence of legacy events in his honour.

The arduous process involved in the campaign for the reinstatement of the Victoria Cross revealed a deep commitment to unveiling the truth and honouring the indomitable spirit of Manahi. Eye witness accounts, rich with vivid recollections of his courageous actions on the battlefield, provided compelling evidence of his heroism. These testimonies became instrumental in shedding light on the true nature of the exceptional bravery of Manahi and reinforcing the case for the Victoria Cross reinstatement.

Throughout this journey, *whānau*, *hapū*, and *iwi* demonstrated unwavering determination, drawing upon their ancestral strength and cultural traditions to navigate the intricate channels of advocacy and reconciliation. Collaborative efforts were also made with esteemed institutions such as the Waitangi Tribunal, government Ministers, and even the esteemed Buckingham Palace, collectively working towards a shared goal of recognising and the valour of Manahi.

The culmination of these tireless endeavours manifested in a series of significant legacy events that were organised to commemorate the exceptional legacy of Manahi. These events, carefully designed and executed, served as a testament to his enduring impact and ensured that his heroic contributions would forever be etched in the annals of history.

The intricate tapestry of collaboration, dedication, and unwavering commitment woven throughout this process encapsulates the profound respect and reverence held for Manahi and his exemplary acts of courage. It stands as a testament to the power of collective action and the enduring legacy of a remarkable individual whose valour will forever be remembered and celebrated.

The impact of courage and bravery demonstrated by Manahi at Takrouna in 1943 was unquestionably recognised by Her Majesty the Queen. However, she used other means rather than posthumously awarding the Victoria Cross to honour him. The *mana* of her late father, King George VI was maintained and she “wished careful thought to be given to further recognition of the gallantry of Lance Sergeant Manahi” (Kruger, 2007, p.10)

M. Rolston (2019) shares,

Minister Goff followed through and brought about a settlement in recognition of the Manahi VC claim that was achieved in late 2006 and the three elements of the settlement acknowledged the 28th Māori Battalion, and reflected the long and distinguished history of Te Arawa in battle alongside the Crown (M. Rolston, personal communication, September 2, 2019)

While I have referred to Her Majesty the late Queen's influence, this chapter also touches on others that influenced change as well. The former Commanding Officer of the 28<sup>th</sup> Māori Battalion - Colonel Sir Charles Moihi Te Arawawaka Bennett D.S.O PMN is a case-in-point. He waited until Manahi had passed in 1986 before using his influence and putting his *mana* on the line, to seek a posthumous Victoria Cross. Although unsuccessful whilst alive, he initiated renewed endeavours that brought about Her Majesty The Queen's response.

Speeches given at the 2007 Recognition event reveal the impact and influence of the heroic deeds of Manahi.

The Rt. Hon. Helen Clark addressed Te Arawa tribal expectations,

For Te Arawa, however, there was a much broader principle at stake.

Te Arawa sought recognition for Haane Manahi, not just in his own right, but as a representative of Te Arawa, and of Māori generally. Te Arawa expected that in return for contributing so many of its finest young men to the war effort, recognition would be given for their heroism (Kruger, 2007. p.9).

Lieutenant General Jerry Mateparae gave a soldier's tribute celebrating,

the gallantry of Haane Manahi, we honour the integrity demonstrated in April 1943; we honour his gallantry and the courage of his mates, both the living and those who fell for God, King and Country; we honour the comradeship shown by the men of 28 Battalion; and we honour their commitment to their task in those difficult days of the Second World War (Kruger, 2007. p.20).

Geoffrey Manahi provided the *whānau* voice,

I do not believe words can eloquently express the depth of feelings that lie within the heart of the Manahi family for the tireless efforts made by the Manahi VC Committee on behalf of my father, nor for the honour of the gifts that have been presented this day.

So, to Her Majesty Queen Elizabeth II and to His Royal Highness The Duke of York, Prince Andrew, we, the Manahi family, thank you with utmost humility for the gifts, representing God, King and Country, that have been received with honour by the Te Arawa people this day (Te Māngai Paho, 2010, no page number).

Salutations aside, it is important to restate the position asserted by Tony Horton – president of the Rotorua RSA speech when he challenged, “that this matter needs to be given the highest priority given the frailness of those around us who served with this gallant hero” (T. Horton, personal communication, March 17, 2007).

In exploring the life of Manahi in this chapter, we gain valuable insights into the realm of *te ao Māori*. Within this context, two significant instances related to the presentation of *taonga* (treasure) highlight

the profound influence and lasting impact of this esteemed ancestor. These instances serve as poignant reminders of the enduring legacy of Manahi.

The first instance took place during a ceremony held at Te Papaīōuru, the paramount marae of the Te Arawa people, where the *whareniui* known as Tamatekapua stands. It was within these walls of Tamatekapua that a significant acknowledgement of Manahi occurred. The *tekoteko* positioned within the *whareniui* symbolically recognised the unique tribal response dedicated solely to Manahi, who is the only ancestor within living memory to receive such recognition.

The second occurrence predates the formation and progress of the Haane Manahi Victoria Cross committee. However, it stands as a powerful testament to the New Zealand Army's deep respect and tribute to Manahi. A *pou* erected in his honour serves as a tangible representation of his indomitable spirit and heroic character. This *pou* stands as a testament to his significant contributions and is a clear manifestation of the army's recognition of his extraordinary valour.

These instances of *taonga* presentations, both within the sacred confines of Te Papaīōuru Marae and through the New Zealand Army's commemorative *pou*, vividly illustrate the profound impact and enduring legacy of Manahi, the Man! They signify the deep reverence and respect accorded to him, solidifying his position as a revered and celebrated figure within Māori culture and the wider New Zealand community.

## Chapter 4: Haane: the Man, the Moment!

### Introduction

In this chapter, a meticulous analysis is conducted to explore the intricate connection between the exhibitions paying tribute to Manahi, the compositions showcased during the *pōwhiri* at Te Papaīōuru Marae, and the captivating *whakaaturanga toi whakaari* that encompasses narrative elements for the exhibition's opening.

### *Haane Te Rauawa Manahi*

When we reflect upon the quintessential characteristics and traits of Manahi, we find that much has already been eloquently expressed throughout this submission, highlighting his ancestral lineage of leadership, ingenuity, fearlessness, and the remarkable ability to bring harmony to any situation.

Scotty Morrison (2020) aptly noted that Manahi "drew upon ancestral strength to reconnect and embody his whakapapa... values that had always been ingrained within him... and these are the qualities he demonstrated" (personal communication, July 5, 2020).

The late tribal elder Pihopa Kingi (as cited in Waka Huia, 2012) shared that, "despite his stature and demeanor, Haane was incredibly humble and at peace with himself".

Norman Bennett, a tireless advocate in the campaign for Manahi to receive the Victoria Cross, is truly remarkable. Despite never having met Manahi in person, Bennett fought vigorously for recognition. In his own words, he expressed that "a great injustice had been done to Haane Manahi, and I believed it was crucial to rectify that injustice" (Te Māngai Paho, 2010, no page number).

William Manahi (personal communication, August 5, 2019) described his uncle Haane Manahi as a "fine and upstanding man," while his son Geoffrey Manahi (as cited in Waka Huia, 2012) shared that "everyone held him in the highest regard due to his character... he was a modest and humble man. Just his mere presence commanded awe and respect".

With this groundwork laid, we now turn our attention to the acknowledgments that was woven into the fabric of the 80th Commemoration of the Battle for Takrouna, as we honoured Manahi.

### ***The Challenge***

The 80th Commemoration of the Battle for Takrouna in April 19-21, 1943, which aimed to honour Manahi, presented a significant challenge. However, this endeavour went beyond being an academic exercise. It became a personal commitment deeply rooted in my involvement with the Haane Manahi VC Committee since 1996. The quest for the posthumous reinstatement of the Victoria Cross fuelling the quest throughout the years.

Furthermore, the challenge also encompassed a personal *whānau* commitment, especially after the 2007 Recognition Ceremony. As the torchbearer, it has been my responsibility to uphold the integrity of Manahi by facilitating each ceremonial handover of the esteemed 'Te Arawa Sword of Valour' to successive Chief of Defence recipients.

The *whakaaturanga toi whakaari* became an opportunity to embrace and accommodate the diverse needs and expectations of *whānau*, *hapū*, *iwi*, and the academic community. Te Wānanga Aronui o Tāmaki Makau Rau (AUT) recognised the groundbreaking opportunity to integrate expectations of a PhD *whakaaturanga toi whakaari* within protocols and practices of the *pōwhiri* at Te Papaōuru Marae. This sanction allowed for alignment of indigenous knowledge and research practices, further enhancing the significance and depth of the event.

### ***Research contribution to the whakaaturanga toi whakaari***

In my role, I had the overall responsibility to curate and deliver a comprehensive *whakaaturanga toi whakaari*. This encompassed a deep commitment to create a meaningful and impactful experience that would resonate with all in attendance. My original contribution in this midst of this presentation was the presentation of the *poi* (a light ball on a string twirled or beaten rhythmically), which showcased original rhythmical beats, intricate patterns, and captivating *poi* movements. The choreography incorporated different types of *poi*, including single long, double long, and quadruple long *poi*, adding variety and depth to the performance.

It is essential to provide contextual understanding of the Makawe *poi* performance. At this stage, I draw from an extensive experience in Māori performing arts when emphasising that in ancient times, the *poi* was crafted from *raupō* (flax leaves) and wielded by men to enhance their dexterity for hand to hand combat. Subsequently, women ingeniously transformed the *poi* into an artistic extension of their bodies, using it to captivate, mesmerise and express their femininity through intricate patterns, rhythmical beats, fluid movement, and an aura of elegance and grace.

During the Te Arawa regional competition held at the Rotorua Events Centre in 2018, Te Kapa Haka o Ngāti Whakaue cultural group delivered a captivating *poi* performance. Through their skilled movements with the poi, they artistically portrayed the revered and otherworldly essence of Makawe, the spiritual *kaitiaki* of Ngāti Whakaue. The imagery conveyed in their performance vividly depicted *ariā* associated with Makawe, symbolising its sacred presence and influence (Te Kapa Haka o Ngāti Whakaue, personal observation, March 3, 2018).

E ara e taku poi, taku poi-aweawe,  
Whakahuahua mai he kōrerohanga nui,  
Mō wai? Mō Makawe!  
Te atua-kahukahu, nā i.

Arise o poi of mine; my influential poi,  
Soliloquise unto me the great narrative,  
Of whom? Of Makawe!  
That supernatural still-born god!

(M. Bidois, 2018, no page number)

**Figure 28**

**Muka poi**



*Note.* Copyright Morrison Family Collection. Reprinted with permission.

The design of the poi was a collaborative effort with esteemed weaver Donna Waiāriki, who shared her extensive knowledge in working with traditional materials like *muka* (prepared flax fibre). Incorporating *muka* into the *poi* design not only added a touch of authenticity but also paid homage to the cultural significance of our ancestors' practices. My niece Lahaina Kiel, played a pivotal role by crafting 120 *poi* and meticulously adding the *muka* fringe as the final touch to each one. This allowed us to fulfil the requirements of single, double, and quadruple long poi, ensuring that 30 *wāhine* (women) received four *poi* each to partake in the performance.

In order to make the performance even more meaningful, I sought permission from composer Murray Bidois and the leaders of Te Kapa Haka o Ngāti Whakaue to change the original tune of the Makawe *poi*. Once approved, a new melody was done in collaboration with my niece, Leah Moko Ratana. This

allowed the performance to be infused with a unique and personalised touch, making it a truly special and memorable experience for all those in attendance.

### **An overview**

Planning preparations for the *whakaaturanga toi whakaari* incorporated **compliance, connections, and creativity** ensuring that the right people are at the right place, at the right time, with the right resources.

- Compliance to ensure everyone is safely accommodated.
  - Infrastructure set-up and associated people-power and permissions to have ‘go-ready’ status for Muruika cemetery, St Faiths church, and Te Papaōuru Marae.
  - Plan B contingencies to forward plan and address health and safety hosting expectations.
  - Sound system set-up to enhance audial reception.
  - Tamatekapua *wharenuī* set up to accommodate artefacts and memorabilia requirements.
  
- Connections to engage with the right people.
  - Manuhiri are thoroughly informed of proceedings, and in receipt of the day’s logistics relevant to their needs.
  - *Haukāinga* roles and responsibilities are discussed, sorted, and appropriately resourced with regards to: *te paepae tapu o Ngāti Whakaue*; *wharekai* (dining hall) aesthetics and gastronomy; timelines; and planning to accommodate a seamless transition from one event component to the next.
  - Videography resources and production schedule to capture the flow of events associated with the *whakaaturanga toi whakaari*.
  - *Wānanga* (to meet, discuss), both in-person and online, to prepare *kaihaka* for traditional and performance protocols and practices for the day’s events.
  - Museum visitations and artefact permissions and protocols for artefacts on-loan, display dynamics, and security expectations.
  
- Creativity to ‘sell the sizzle’ for traditional protocols in performance.
  - *Wānanga*, both on-line and in-person, to fulfil *whakaaturanga toi whakaari* expectations.

### ***Capturing Memories***

The final element of the '*whakaaturanga toi whakaari*' was the videography of the *pōwhiri* component of the event. The coordination of pre-production expectations captured by cousin, Moana Miller, and the skilled videography team was led by nephew, Alex Miller, at Gecko Productions.

Please note that the "Haane Te Rauawa Manahi: the Man, the Moment, the Legacy" **below** is a 'You Tube' link. This will allow others to experience and appreciate the essence of the event, its significance, and the legacy of Manahi.

<https://youtu.be/Vd0Rf1IVvds>

To provide an insightful perspective on event management, a detailed breakdown of both visible and behind-the-scenes logistics is now conveyed. This comprehensive overview aims to offer a thorough understanding of the extensive efforts involved in organising and presenting each component of the event.

### ***Commemoration Keepsake***

The 80th Commemoration of the battle for Takrouna, which took place from April 19-21, 1943, showcased the exceptional bravery and courage demonstrated by Manahi in the heat of battle. Horrocks (1960) describes it as, "the most gallant feat of arms he witnessed in the course of the war" (p.10), highlighting the significance of the heroics of Manahi.

As both a grandniece and a researcher, my purpose for organising the *whakaaturanga toi whakaari* at Te Papaīōuru Marae on April 21, 2023, was to provide attendees with an all encompassing experience within *pōwhiri* protocols.

In addition, a take-away commemorative keepsake incorporated a commissioned badge, a poppy, and a dedicated booklet honouring the life and valour of Manahi.

During the selection process for the commemorative badge, Lee Faatoia (2010) presented three options, and I opted for the Māori design. In our conversations, Lee shared his personal connection to the military as a former member of the Australian army. He revealed how his own experiences of racism, influenced by his Samoan/Chinese heritage, brought a therapeutic and cathartic aspect to the

design process for the Manahi commemorative badge (L. Faatoia, personal communication, March 10, 2023).

**Figure 29**

**Design options for the commemorative badge**



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Commemorative items were encased into plastic bags and placed on the seats for *tangata whenua* and *manuhiri* to uplift before seating at the *pōwhiri*.

**Figure 30**

**Commemorative Pack and Booklet Information**



<b>Pages</b>	<b>The 8-page, B5 size, Commemoration Booklet contents incorporated:</b>
Cover page	Haane Te Rauawa Manahi: The Man, the Moment, the Legacy! 80th Commemoration of the Battle for Takrouna 19-21 April 1943 Whakaaturanga, Te Papaōūru Marae, Ōhinemutu, Rotorua 21 April 2023
Page 2	Photo of Manahi

Order of Proceedings

- **Muruika Cemetery:** pay respects to Manahi and fellow comrades.
- **St Faith's Church:** blessing a briefing.
- **Pōwhiri:** wero, karanga, whaikōrero, hongi/hariru.

Featured items: He Mana Tuku Iho (Ngeri), Haka Haane, Haka Tamatekapua, and poi - Makawe.

- **Presentations: MC Warrant Officer Aaron Morrison.**
  - o Kereama Rogers to play the last post (grandson of Private Hinga Grant).
  - o Susan Dargie to read witness testimony of Private Hings Grant.
  - o Minister of Veteran Affairs, Hon. Meka Whatiri, to convey her thoughts before reading Lieutenant Hirst witness testimony.
  - o Warrant Officer Aaron Morrison to read VC recommended citation. Donna Morrison to respond throughout the citation reading.

- **Tamatekapua (wharenuī):** commermorative exhibition

- **Whakaturia (wharekai):** Hakari

The VC recommended citation

Photo of the Haane Manahi tekoteko

Photos of Takrouna 1943 of the Ledge and the Pinnacle

Haane Te Rauawa Manahi: The Man, the Moment, the Legacy!

80th Commemoration of the Battle for Takrouna

19-21 April 1943

Note. Copyright Morrison Family collection. Reprinted with permission.

**Ambient 'Behind the Scenes' Components**

I am incredibly grateful to have had such supportive *whānau* who voluntarily gave their utmost for the success of the *whakaaturanga toi whakaari*. Despite the immense effort and with limited resources, cousin Jenny Te Puhi Brell, designed an elegant and refined atmosphere within the Whakaturia *wharekai*.

**Figure 31**

**Table settings**



Note. Copyright Morrison Family Collection. Reprinted with permission.

The creation of the soldier centrepiece settings involved the invaluable support of Warrant Officer Aaron Morrison (yes, a cousin), who played a crucial role in working with Jenny, to select an accurate template depicting a New Zealand soldier. The finalised design was sent to be cut and the transformation of 20 perspex silhouettes was placed atop tall vases filled with sand. To enhance the visual appeal, handcrafted poppies and delicate handmade paper petals were carefully added to the tables, adding a heartfelt and personal touch to the overall presentation.

Visual aesthetics of the space also included, 'borrowed' tablecloths, seat covers, and red sashes, to create a visually appealing setting. Additionally, we were fortunate to have the sand used for decoration generously provided by a local primary school on a temporary basis. The timing couldn't have been better as the event coincided with the school holidays.

Celia Solomon (2023), an experienced corporate event planner and styling expert, has left her mark on numerous marae and corporate settings with her impeccable decor. She praised the ambience created inside Whakaturia *wharekai*, stating, "The room looked absolutely beautiful and was themed to perfection" (C. Solomon, personal communication, April 21, 2023).

### **White Crosses**

**Figure 32**

#### **Crosses of Remembrance**



*Note.* Copyright Morrison Family Collection. Reprinted with permission.

Nicky Brell (2023) shared that,

In 2017, the Ministry of Education distributed white crosses to primary schools as part of a nationwide initiative to commemorate the soldiers who lost their lives during World War I. This initiative was in recognition of the centenary of the First World War (1914-1918) and aimed to raise awareness among students about the sacrifices made by soldiers during the war. The white crosses symbolised remembrance and provided an opportunity for schools to engage students in activities and discussions related to the significance of Anzac Day and the importance of honouring those who served their country (N.Brell, personal communication, March 18, 2023).

I made contact with Nicky Brell, principal of Malfroy Primary, to support the Manahi *kaupapa* by loaning his school's white crosses for the event. He did this, and took it one step further by asking other Rotorua school principals to loan white crosses from their respective *kura* (schools). The result was amazing, especially when you consider that the requests had to be completed within a space of two-weeks, before school holidays commenced.

### ***Kaitunu Kai 'Dream Team'***

The esteemed team of *kaitunu kai* (chefs), known as the 'Dream Team,' comprised of Te Waimiere Morrison, Waipurukamu Morrison, and Karena Bird, assumed responsibility for the meticulous preparation of the *hāngī* (traditional steamed cooked) meals for the highly anticipated event day, which was set for Friday. Te Waimiere graciously contributed a *koha* (gift), presenting *kūmara* (sweet potatoe) and pumpkin harvested from her own garden, thus infusing a personal touch into the grand feast. Waipurukamu, on the other hand, took charge of *kai* (food) packaging, streamlining the entire preparation process with 300 foil container packs. This remarkable foresight meant that our focus shifted solely towards acquiring additional *kai* items, such as pork strips, chicken thighs, potatoes, stuffing, gravy, and dairy ingredients, on the day prior to the momentous event.

**Figure 33**

**Kaitunu Kai Dream Team**



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To further enhance culinary offerings, Te Waimiere gifted a batch of her homemade shortbread, while another cousin, Tireni Douglas, baked and gifted ANZAC biscuits and steam puddings, before departing for a wedding in Perth. With everything ready, we eagerly awaited the Friday morning start at 9.00am to load the steam *hangi* cookers at Whakaturia.

Figure 34

Marquee Shelter



Note. Marquee shelter during formalities. Copyright Morrison Family Collection.

With the investment of the 15x30 metre marquee, the April 21, 2023 event was carefully planned to ensure resilience against unfavourable weather conditions. While specific segments of the day required the official party to briefly endure the elements, the marquee provided essential shelter during the *pōwhiri* formalities, shielding all attendees from inclement weather.

The foundational elements of the event's preparation in place, is demonstrated with the "Run Sheet for Thursday, 20th, 2023". This detailed schedule encompasses precise timings for the installation of the marquee, the preparation of *kai*, the creation of an inviting atmosphere in the *wharekai*, the setup of the exhibition inside the *wharenuī*, and dedicated practice sessions for presentations.



## Haane Te Rauawa Manahi: the Man, the Moment, the Legacy!

### Run Sheet for Thursday 20<sup>th</sup> April, 2023

8am	<p><b>Andy's Hire</b> install <i>marquee</i> at <i>Te Papaīōuru Marae</i>.  <b>Aunty Buncie or Riki Mitchell</b> will open St Faith's gate for entry onto the marae grounds.</p>
10am	<p><b>KAITUNU KAI</b> (Te Waimiere Morrison, Karena Bird, and Waipurukamu Morrison) <i>prepare</i> hangi packs (pork strip, chicken thigh, potatoes, kumara, pumpkin, stuffing, gravy).          Jenny Brell &amp; Tireni Douglas <i>prepare</i> steam puddings and <i>store</i> in chillers.</p>
10am	<p><b>WERA staff</b> <i>transport</i> and <i>install</i> inside Tamatekapua. Furniture (6 x swivel tables, decorative screens, and clear lectern).  <i>Store</i> white Andy's Hire Chairs inside wharekai.</p>
1pm	<p><b>Whakaturia Wharekai</b>  <b>WERA staff</b> <i>work</i> with Jenny Te Puhī Brell to <i>arrange</i> table settings. That is:</p> <ul style="list-style-type: none"> <li>• TOP TABLE on stage (20 pax).</li> <li>• 18 square pods (10 pax per pod).</li> <li>• Tea/coffee/dessert station (marae side of wharekai).</li> <li>• Black cloth covers &amp; red sashes fitted to each chair.</li> <li>• Black tablecloths to dress each pod and top table.</li> <li>• Black tablecloth to cover tea/coffee/dessert station.</li> <li>• Arrange cutlery and crockery for all tables.</li> </ul> <p><b>WERA staff</b> <i>prepare</i> Haane Manahi "Commemorative-Bags" (Badge, Commemoration Booklet, &amp; Poppy). <i>Store</i> for distribution on Friday.</p>
3pm	<p><b>Tamatekapua Wharenuī - Exhibition</b>          Donna &amp; Mercia-Dawn Yates to <i>arrange</i>:</p> <ul style="list-style-type: none"> <li>• exhibition furniture, photos, memorabilia, &amp; museum artefacts.</li> <li>• <i>prepare</i> receipt chits to manage any memorabilia brought in by whānau.</li> </ul>
5pm	<p><b>Eye-witness presentation practice session</b></p> <ul style="list-style-type: none"> <li>• Kereama Rogers – practise last post.</li> <li>• Susan Dargie – practise reading the eye witness testimony of her father, Hinga Grant.</li> </ul>

### Proceedings Breakdown

Let me begin by saying that I wanted the official party to experience everything that HRH The Duke of York in 2007 and subsequent Chief of Defence officers encountered with the Te Arawa Sword of Honour presentations at Te Papaīōuru Marae. The *whakaaturanga toi whakaari* marked an auspicious time and space to *whakanui* (celebrations) Manahi, *kaitiaki* Makawe, and commemorate the 80<sup>th</sup> Anniversary of Takrouna (19–21 April 1943).

The "Run Sheet – Friday 21st April, 2023" details precise timings for the preparation or installation of white crosses, *kaihaka* practice, WERA Aotearoa Charitable Trust staff movements, *haukāinga* participation, *kai* preparation and service.



### Haane Te Rauawa Manahi: the Man, the Moment, the Legacy!

#### Run Sheet - Friday 21<sup>st</sup> April, 2023

7am	<b>White Crosses</b> (Nicky & Jenny Te Puhī Brell) set into place on the mound in front of St Faith's church.
9am	<b>KAIHAKA</b> practise items and choreography inside Tamatekapua.
	<b>WERA STAFF</b> collect white chairs from inside Whakaturia dining room, arrange inside marquee for pae and dignitaries for formal <i>whaikōrero</i> protocols, move carved and clear lecterns inside Tamatekapua <i>wharenuī</i> near the entrance, in preparation for eyewitness presentations.
9.30am	<b>KAITUNU KAI</b> prepare steam cookers, insert pre-packed <i>hāngī</i> onto allocated bread trays, and steam for two and a half hours.
10am	<b>WERA, KAIHAKA, &amp; Haukāinga</b> participate in <i>pōwhiri</i> protocols. <ul style="list-style-type: none"> <li>• <b>WERO</b> – Whakaue Savage</li> <li>• <b>KARANGA</b> – Norma Rapana-Sturley</li> <li>• <b>KAIKŌRERO</b> (speaker, narrator) – led by Monty Morrison</li> <li>• <b>KAIHAKA</b> – performances Haane Haka, Makawe, and Pūkākāi</li> </ul>
11.30am	<b>PERFORMERS</b> move <i>pae</i> (orators' bench) and dignitaries seats for eyewitness presentations. <ul style="list-style-type: none"> <li>• Tamatekapua and see-through lecterns to be set in place prior to presentation.</li> <li>• Kereama Rogers and Susan Dargie to wait inside Tamatekapua <i>wharenuī</i> until escorted to <i>mahau</i> (porch, verandah) seats for eyewitness presentations.</li> <li>• Warrant Officer Aaron Morrison escort Hon. Meka Whaitiri following <i>hariru</i> (to shake hands) to the <i>mahau</i> seats for eyewitness presentations.</li> </ul>
12pm	<b>WERA staff</b> support with <i>Wharekai</i> duties. <ul style="list-style-type: none"> <li>• Place hot <i>hāngī</i> onto each table setting. Important that <i>kai</i> is hot for all <i>manuhiri</i>. Return and replace any <i>hāngī</i> that are not hot.</li> <li>• Collect discarded foil wrappers once <i>manuhiri</i> sit down to eat.</li> <li>• Steer <i>manuhiri</i> to dessert and cuppa tables, Clear tables as <i>manuhiri</i> finish <i>kai</i>.</li> <li>• Set-up WERA staff table. Eat while <i>whānau</i> support with dishes and clean of <i>wharekai</i>.</li> </ul>

#### **Muruika Cemetery**

The day unfolded in its customary manner, following the established protocol observed during every visit by Chief of Defence handover ceremonies. These formalities have taken on the character of a tradition since the 2007 ceremony, when His Royal Highness (HRH) The Duke of York represented Her Majesty, The Queen, conveying her personal admiration for the bravery displayed by Manahi and the 28th Māori Battalion, in which he served (Kruger, 2007, no page number).

However, this day will also add a seal of difference. Dignitaries and *manuhiri* first amass at Muriika *urupā* (cemetery). The official entourage observed military salutations as well as reflective repose by the tomb of Manahi and surrounding comrades whom have passed unto the veil.

In this context, *te ao wairua* practices evoke relevant *karakia* that speak directly to past deeds of lives led on earth. The present in terms of the *kaupapa* honouring one of their own, and by association themselves acknowledging future impacts and influences for their descendants. Each soldier resting in peace alongside Manahi, are acknowledged in memory and prayer.

Te Kahautu Maxwell (2023) outlined that,

According to Māori customs and the deep reverence Te Arawa holds for the deceased, it was fitting that the creative component, Toi Whakaari began with Warrant Officer Aaron Morrison welcomed guests into Muriika, a cemetery designated by Ngāti Whakaue for their fallen soldiers.

Leith Comer, Chair of the Board for the Returned Veterans Society, responded to the welcome for and on behalf of Hon. Meka Whaitiri, Minister of Veteran Affairs, members of the Examination Panel, Supervisory Panel, iwi representatives, friends, and community members in the official party.

The purpose of the visit to Muriika was to pay homage at the tomb of Lance Sergeant Haane Manahi, DCM - serial number 39099. It gave closure just as Te Hokowhitu a Tūmatauenga carried out tikanga of the Harimate on Te Papaōuru Marae fulfilling tikanga protocols for those fallen in battle. Manahi did the same when he went straight to Pukeroa Hill to pay his respects to Makawe – ‘Te Wehi o Ngāti Whakaue’, whom he attributed his survival on Takrouna.

Moe mai e te Riri Tūmatauenga, e te Whakaiti a Rongo-Taketake, moe mai, moe mai rā (T. Maxwell, personal communication, April 21, 2023).

**Figure 35**

**Muriika Cemetery**



*Note.* Copyright Donna Morrison Collection.

### **St Faiths Church**

Since the 2007 'Recognition Ceremony' when HRH The Duke of York visited, Father Tom Poata has assumed the responsibility of welcoming *manuhiri* into St Faiths church, offering them a deeper understanding of the war memorabilia housed within its walls and highlighting the church's significant role and connection with the soldiers of the 28th Māori Battalion. Father Tom Poata also serves as the authoritative voice on behalf of Her Majesty the Queen's 'For God' gift, specifically the altar frontal, and can provide insights into its ceremonial significance and purpose.

The official entourage moved into St Faith's who were welcomed by Warrant Officer Aaron Morrison. Father Tom Poata conducted the short service and gave a *karakia* before the entourage moved to the *waharoa* for the *pōwhiri*. T. Maxwell (personal communication, April 21, 2023) aligned the service "with the gifting of the embroidered alter frontal by Her Majesty The Queen, in response to the quest by Te Arawa and government to reinstate the Victoria Cross to Haane Te Rauawa Manahi.

**Figure 36**

**St Faith's Church**



*Note.* Copyright Donna Morrison Collection.

### **Pōwhiri background**

The next stage in proceedings is the *pōwhiri* on to Te Papaīōuru Marae. The traditional welcome ceremony hosting a moving showcase intersecting *te ao haka* and *mātauranga Māori* relating to quintessential characteristics and traits demonstrated by Manahi: the Man! The Moment! The Legacy!

Ka tahi ka titiro atu au  
ki Pukeroa Ōruawhata  
ki taku mana tangata  
e noho mai rā i Muruika  
i Pukeroa e tū mai ana!

I cast my gaze toward  
Pukeroa Ōruawhata  
To the prestigious ancestor  
Situated at Muruika  
Where Pukeroa stands!

*Kupu* imagery (above) eloquently posited events for the *whakaaturanga toi whakaari* on the terrains of Muruika nestled beneath the *maunga* (mountain), Pukeroa where Makawe is immortalised with a commemeration stone.

**Figure 37**

**Commemorative Stone to Makawe**



*Note.* Copyright Raimona Peni. Reprinted with permission.

***Pōwhiri* components**

*Pōwhiri* protocols accommodating components of the *whakaaturanga toi whakaari* within this formal construct required evaluative review from *te paepae tapu o Ngāti Whakaue*. In particular, the performance of key items to *whakanui* Haane the Man with He Manu Tuku Iho and Haane *haka*, Haane the Moment with *Poi* Makawe, and Haane the Legacy with *waiata-ā-ringa* (action song) Pūkākī.

On Monday 5 December, 2022, I respectfully presented my *tono* (request) to *te paepae tapu o Ngāti Whakaue*, seeking their approval for scripted *te ao haka* performances as part of the *pōwhiri* structure. Additionally, the *kaupapa* was outlined in respect of the 80th Commemoration of the Battle for Takrouna honouring the valour of Manahi. This providing context for *whaikōrero* as well highlighting specific performances in support. A deviation from usual protocols however, a demonstrated alignment with the 2007 ‘recognition ceremony’ which featured soloist performances from George Bennett, Judy Tapsell, Howie Morrison Jnr., and a *haka* performance from the Manahi *whānau* .

The esteemed elders of *te paepae tapu o Ngāti Whakaue* carefully considered and favourably responded to my *tono*, allowing for a smooth integration of the *whakaaturanga toi whakaari* within *pōwhiri* protocols on Te Papaīōuru Marae.

It is important to acknowledge that making such a *tono* requires following a proper process and approaching it with utmost respect. In my experience, it is necessary to demonstrate key relationships with *te paepae tapu o Ngāti Whakaue* representatives before presenting an unplanned and non-agenda *tono* to esteemed elders.

Each performance item holds a specific place and genre within the *pōwhiri* on the *marae ātea* (marae courtyard) . The preparation of *te ao haka* performances involves engaging in *wānanga* with *kaihaka* for the *whakaaturanga toi whakaari* event. The intention behind these performances is to offer a tangible, immersive, and emotionally evocative ‘lived experience’, embodying the quintessential characteristics associated with Makawe - the guardian of Ngāti Whakaue - and Manahi.

The formal *pōwhiri* is enriched with a harmonious blend of compositions, including: "**Te Arawa E**" (haka *pōwhiri*) composed by Tamatekapua, "**Haane**" (haka) composed by Uenuku Fairhall, "**He Mana Tuku Iho**" (*mōteatea ngeri*) crafted by Scotty Morrison, "**Makawe**" (*poi*) created by Murray Bidois, and "**Pūkākī**" (*waiata ā-ringa*) composed by Uenuku Fairhall. With these compositions as the backdrop, each stage of the *pōwhiri* unfolds.

**Figure 38**

**Kaihaka in performance**



*Note.* Copyright Donna Morrison Collection.

Key fundamentals in learning any Māori performing arts item follows:

- Kupu (words) first and foremost and correct phrasing in keeping with the chant or tune
- Enunciating and pronouncing words correctly and with clarity
- Learning actions and movement are the last pieces of the puzzle

Rachael Ka'ai-Mahuta (2010) shares interview findings with Te Kāhautu Maxwell who elucidates,

The most important part of composition is that the language is correct. This is important because the intent is for the waiata and haka to survive and inform future generations. Therefore it must be as accurate as possible both in content and delivery ... actions come second to the lyrics of any waiata or haka. (p.88).

If you are worth your salt as a tutor, then the above steps provide a formula to successfully teach any one of the items listed above. But that is not the final step! You move to exceptional ranks when you can mould performers into artisans who capture the viewing gaze.

In this instance, a performer exudes:

- Posture, animation and emotional connection. Those elements of personality that ignite once *kupu* and actions become a physical memory.
- The ability to exude the soul embedded in an item, interweaving an experience base or teaching instruction to enhance delivery of what many refer to, as the 'wow' factor.
- An ability to utilise genetic triggers to enliven your heart as a performer and emotionally communicate whilst reflecting the *kaupapa* sung or chanted.
- Knowing how to use your body, big or small, to deliver your best style of excellence. Some have a great *wiri* (to tremble, shiver, shudder, shake, quiver), others an awesome *pūkana* (dilate the eyes), some can sing, whilst some cannot. Nurturing your special singular talent contributes to the collective sizzle of group delivery.

Now, one cannot disaggregate each of the parts to make a whole because the tried and true basics of learning the words first and actions last is a mantra worth considering.

Barlow (1991) and Rewi (2010) both share insights and a comprehensive understanding of the significance of *tapu* (sacredness) in the *pōwhiri* process. The rituals of encounter associated with the *pōwhiri* are rooted in *tapu*. When the *karanga* is heard, the *manuhiri* begin to advance on to the *marae*, it is at this juncture, the *manuhiri* become *tapu*. According to Barlow (1991), "visitors are welcomed along with the spirits of those who have passed on, who are being brought there by the visitors" (p.99). Following the formal *whaikōrero*, *waiata* and *haka* are all a part of the ceremony which joins the spiritual world and the human world together at that moment with an exchange of archaic sayings, proverbs, *pepeha* (a way of introducing yourself by sharing connections with people and places), and *whakapapa* which are all components of *tapu* (Rewi, 2010).

In support of the *whakaaturanga toi whakaari* honouring Haane Te Rauawa Manahi, a meticulous selection of *haka*, *poi*, and *waiata ā-ringa* performances had been curated to complement and resonate with the *whaikōrero* and the overarching theme of the day.

During the *haka pōwhiri*, it is expected you will exude pride and passion as a representative of your people and place. Actions are in unity, you deliver to expectation, and as a complementary blend in the throng. The crescendo of voice and the synergy of actions and movement will be as one, where everyone knows their job and where they need to be. In Te Arawa, BLACK is the fashionable colour of choice that you are expected to know. Should you think otherwise, it is highly likely you'll endure a character building 'growling' from one of the aunties.

The Haane *haka ngeri* (fast-paced haka with no set actions) is a one-man job selected for a warrior who is able to singularly say all the words, do the actions, gesticulate with power, might, and the necessary dose of *riri* (to scold, tell off, be angry), to depict the transformative state of a man turned warrior. The ensuing Haane *haka taparahi* (haka with set actions and no weapons) requires great leadership. The men are fired-up and jumping at the bit to shine however experienced leadership will command the segue from *haka ngeri* into *haka taparahi* in an authoritative manner. The *haka taparahi* is not a jumping *haka*, and there are no weapons to manipulate. The *haka taparahi* requires you to use your body, demonstrate correct actions, and chant your words with consistency of strength, sound, and commitment to reflect the injustice of Haane Manahi not receiving the VC.

Hindle (2002) reveals the importance of learning through *kapa haka*,

Through art traditions, Māori give expression to all forces within the total environment. Their art, whether it be dance, drama, the visual arts or music, invokes the aesthetic dimensions of *wairua* (spirit), *mauri* (life-force), *mana* (respect), *ihi* (power), *wehi* (fear) and *wana* (authority)...they draw their inspiration from their connection and relatedness to their environment. For example, the trembling of the air as seen on hot days of summer is demonstrated in the *wiri* (quivering of the hands). *Kōkirikiri* (a type of foot movement) comes from the movements of a *pukeko* (swamp bird) testing the ground as it transfers its weight from one leg to the other. The violent shaking of the earth and lightening flashing across the sky, are expressed by the chanting and performing in traditional *haka* (dance... as Māori prepare and present art forms, they are ever-mindful of the *wairua* (spirit) and respectful of their part in the cycle of life. They represent their *tūpuna* (ancestors), they are their faces, and they have been gifted with the many traditions passed down from them. *Kapa Haka* is a more conducive, relevant and enjoyable way to integrate the curriculum while learning about being Māori (p.5).

The Makawe *poi* is reflective of those esoteric and mystic *ariā* associated with a comet, rainbow, lightning, cloud, or thunder in movement. The collective movement of long *poi* depicting the spiritual flavour of the composition. Full arm movement and soft hands are the top tips when manipulating *poi*. Holding the *poi* tightly does not allow *poi* patterns to fly smoothly and utilising the arm as an extension of the *poi*, creates clarity of movement. If you can *takahi* (lift of the foot in rhythm to the beat), then the *poi* transforms to an extension of your body.

It is important to acknowledge that the preceding explanation of *poi* artistry stems from a profound ‘lived experience’ of tutelage. I humbly recognise Atareta Maxwell as my esteemed aunt and mentor, who graciously imparted familial nurture, love, time, dedication, and unwavering commitment in shaping my skills as a *kaihaka*.

The Pūkākī *waiata ā-ringa* holds a special place in the hearts of *kaihaka* in Te Arawa, often regarded as a ‘national anthem’ item. The gentle strumming of the guitar entree to the action song, prompts everyone to gather at the steps of Tamatekapua, ready to chant in unison, “Ko Pūkākī, Ko Pūkākī!” This item centres around the power of singing, knowing your role, mastering the *wiri*, and synergy of actions. The pace is deliberate, so any missteps or mistimed movements are noticed. With this performance, you honour the eponymous ancestor Pūkākī, requiring expressions that convey deep respect, admiration, and acknowledgement through song.

Paul Whitinui (2008) shares,

Kapa Haka provides the environment where students feel proud of being Māori, it is also a place that focuses on ‘indigeneity’ (ways of preserving Indigenous ways of doing things) success, promotes positive outcomes through a sense of disciplined performance, reflects Māori cultural practices, supports learning with family, and helps Māori students to appreciate their own sense of cultural connectedness (p.11).

### ***Wero and Karanga***

There are no changes to *wero* and *karanga* roles associated with the normal ebb and flow of Te Papaīōuru Marae protocols. *Kaiwero* are approved by the *paepae* and *kaikaranga* utilise esteemed *wāhine* who are luminaries affiliated to the *marae*.

**Figure 39**

**Official party awaiting the commencement of the pōwhiri**



*Note.* Copyright Donna Morrison Collection.

Figure 40

Wero to Colonel Karl Cummins – Chief of Army representing the Chief of Defence



Note. Kaiwero - Whakaue Savage challenges Colonel Karl Cummins Chief of Army. Kaikaranga –Norma Rapana-Sturley calls in welcome to manuhiri and Dawn Hill replies on behalf of manuhiri. Copyright Donna Morrison Collection.

Te Arawa E is commonly seen in the majority of *pōwhiri* on to Te Papaōuru Marae. An item composed by those on board Te Arawa *waka* as it,

Drew near its final resting place – a river mouth (at Maketū) leading into a generous estuary. The weary but joyful crew composed a haka still performed today to remember and honour Houmaitawhiti, the father of Tamatekapua, and Whakatūria, his fallen brother (Tapsell, 2017, p.1).

The use of 'Te Arawa E' *haka* and ensuing *haka* 'Utaina' and 'Toia Mai' proclaims *mana whenua* (pride for home people of the land) highlighting tribal voices of Te Arawa welcoming and beckoning *manuhiri tūārangi* (esteemed visitors). The *haka* uses the imagery of a *waka* to figuratively pull *manuhiri* safely onto the *marae*.

**Te Arawa E**

Te Arawa E  
Te Arawa E  
Ko te whakāriki  
Ko te whakāriki  
Tukua mai ki a piri  
Tukua mai ki a tata  
Kia eke mai i runga ki te  
Paepae poto a Houmaitāwhiti!

Te Arawa  
Te Arawa  
It's an invading army  
It's an invading army  
Let it stick  
Let it be near  
Let it come up  
To the threshold of Houmaitāwhiti

(Tapsell, 2017, p.1).

**Utaina**

Utaina – hi! Utaina – hi! (x2)  
Utaina mai ngā iwi o te motu  
Ki runga Te Arawa e tau nei  
Hiki nuku e  
Hiki rangi e (x2)  
Hiki nuku e – i a ha ha  
Ka hikitia tana iwi  
Ka hapainga tana waka  
Au, au, au, ha hi!

Man the canoe – hi!  
Embark all the tribes of the land  
To land here at Te Arawa  
Thrust your paddles downwards  
Lift them skywards  
Thrust them downwards  
The canoe uplifts us  
We uplift the canoe  
Au, au, au, ha hi!

(McLean, M. & Orbell, M. 1979, no page number).

## Toia Mai

Toia mai	Drag it here
Te waka	The voyaging canoe
Ki te urunga	To the entry
Te waka	The voyaging canoe
Ki te moenga	To the resting place
Te waka	The voyaging canoe
Ki te takotorunga i	Up to the resting place
Takoto ai	Set it down
Te waka	The canoe

(McLean, M., & Orbell, M. 1979, no page number).

Figure 41

Pōwhiri compilation of the images.



Note. Copyright Donna Morrison Collection.

### **Formal speeches**

Rather than go through expectations and allocation of orators, it is clear that this component of a *pōwhiri* is a moving landscape and *manuhiri* organise themselves before the proceedings begin. This submission focuses on Manahi and of course, by association, Makawe - *te wehi o Whakaue* (Makawe the spiritual guardian of Whakaue) and the quintessential characteristics and traits imbued in each of the featured items.

Figure 42

Whaikōrero images from the formal pōwhiri at the 'whakaaturanga toi whakaari'



Note. Copyright Donna Morrison Collection.

## Kupu and Characteristics of Items

In the *haka ngeri* 'He Mana Tuku Iho' composed by Scotty Morrison, Haane is personified as being endowed with fearless and fearsome characteristics akin to his ancestor Tūnohopū. In doing so, the composition imagery transforms Manahi from his normal mind-mannered persona. He seeks support from his *tohunga* mentor Tuoro Pango and then morphs to a warrior unafraid to challenge, a warrior accustomed to unleashing ancestral strength, and a warrior adept at receiving devine intervention in the form of *ariā* associated with Makawe.

### He Mana Tuku Iho (Haka Ngeri)

E tū Tūoro	Arise my great mentor Tuoro (Pango)
Kī mai, me pēhea te hūpiki, hūkake	Tell me how to ascend this summit
ki maunga auahi ki runga o Takarauna	Of fire and brimstone they call Takrouna
Hara mai he atua, hara mai he karakia	Send me our gods, send me our incantations
Hara mai te taketake	Send me devine intervention
Hara mai i runga, hara mai i raro	Send energy from the sky above, and earth below
Hara mai Makawe	Send me the power of Makawe
Te wehi o Whakaue	Spiritual guardian of Ngāti Whakaue
Te ihi o taku tupuna o Tamatekapua	And the courage of my ancestor Tamatekapua
Manawa kai tūtāe whanako ki te aha	The fearless one who would attempt any feat
No hea e whanako i te tapu nui o te tuawahine o te pō e!	Who descends from a line of ancestors who Challenged death itself!
Ko koe tēnā Māui Tikitiki a Taranga	I speak of you Māui Tikitiki a Taranga
I mate nei i te kāhui atua	I mate nei i te kāhui atua
Anei te rangi e tango ai au	This is the day
I te tapu o Takarauna	that I take the sanctity of Takrouna
He tapu i whiwhia	The sanctity of ancient origin
He tapu i rawea	The sanctity to be respected
He rāuru nō Uenukukōpako kaiawe whare	I will channel my Uenukukōpako ancestry known for showing no mercy
Nō te toa horopū i puta mai rā i te pēhitanga o te puku o Papawharanui	To the warrior chief (Tūhourangi), born when Papawharanui pressed her belly on stone near Pakotore
i Pakotore	
E rere rā taku manu Korotau i te waha o te Pūhao o te rangi	Korotau, my sacred bird, fly from the mouth of Pūhao o te rangi
Kia kite ai au i te ara ki runga	Show me the pathway to the summit of the War god Tūmatauenga
Ki te pehu o te riri o Tūmatauenga	Will I fail, will I perish in my mission?
E piko rānei, e mate rānei?	I accept the challenge!
Kawea te mānuka!	I dodge, I move
Whēnuku, whēneke	Using the landscape to evade and elude
Tairutu whenua, taioma whenua	My eyes enlarge and tongue protrudes
Pūkana ngā whatu, whetero te arero	Mission accomplished!
I ahaha!	Tūmatauenga dwelt in the magic of darkness
Nā Tūmatauenga, ko te pō matarau	Descending from him Te Whakakā
Nā wai ko Te Whakakā	Who had Mahuika
Ko Mahuika	Who begat Muri, then Taranga, and on to Māui
Ko Muri, ko Taranga, Ko Maui	From Māui came Te Rangimatakohe
Ko Te Rangimatakohe	Who had Whatitiri, who had Tāwhaki, and the line
Whatitiri, Tāwhaki	Continues to me, standing here
E tū nei.	I descend from ancestors of devine origin
Ko te heketanga-ā-rangi	Their mana resides in me
He mana tuku iho	This is my validation!
E kō kō ia e ara e!	

(S. Morrison, 2021)

After the initial address by senior *kaumātua* (elder man or woman) Monty Morrison, Scotty Morrison stepped forward, delivering a powerful and spirited *ngeri* (short haka with no set movements and usually performed without weapons). In this captivating moment, Scotty embodied the very essence of Manahi, unleashing a performance that radiated his presence. The air was charged with magnetism, vitality, and an exhilarating energy that enveloped the entire space, leaving no doubt of the enduring impact of Manahi.

**Figure 43**

**Scotty Morrison performs 'He Manu Tuku Iho'.**



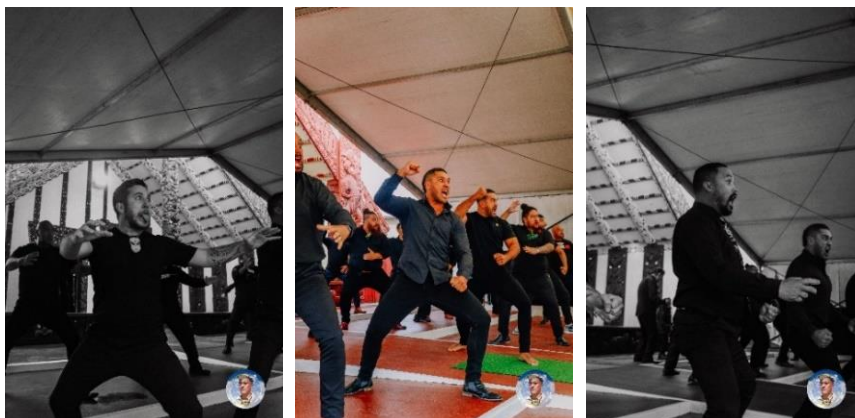
*Note.* Copyright Donna Morrison Collection.

At this point, I want to express my heartfelt gratitude to Mereana Ngatai, the creative mind behind the meticulously designed ensemble for this prominent piece within the *whakaaturanga toi whakaari*.

On the steps of Tamatekapua, the *haka* troupe gathered, their anticipation growing as they witness the transformation of the lone warrior into the formidable figure of Manahi. A rumble of recognition swept through the men, in acknowledgment to the bravery, reverence, and indomitable spirit that defines this sky-soaring warrior. Unyielding, the men launched into *haka* Haane, to pay homage to the sacrifices made by him in the battle for Takrouna. It is a tribute that stands strong, despite the unjust downgrading of his Victoria Cross citation.

Figure 44

Haka Troupe performs 'Haka Haane'



Note. Copyright Donna Morrison Collection.

**Haane (Haka Taparahi)**

Haane! E koro e!  
Ka rongo, ka rongo!  
"He Iwi Kotahi Tātou"  
He tangata! He tangata! He tangata!  
Koina, tā rātou i kī ai  
Ka horihori ngā ngutu tere!  
Nā, ka rarapa te mura o te ahi  
Kia hiwa rā! Kia hiwa rā!  
Ka rongo te Iwi Māori!  
Ka rongo! Ka rongo!  
Muia ngā tari hoia e te tini  
O ngā uri o Tūmatauenga  
He aha koa! He aha koa!  
Ko tā rātou i whakarite ai mō te pōkai tara?

He ngarahu Pākehā!  
Me te karoro ngā kaka e arataki?

Mahi kūware! Mahi tinihanga e!  
Engari Tā Aprirana mō te Nui Tīrenitanga  
He aha tā rātou i utu ai?  
Rātou i haere konihi mai i te maru o te Tiriti!

Ahakoā tō tātou kaha

E kore e ea! Kore kore rawa!  
He utu nekeneke! He utu nekeneke!  
Haane! E koro e!  
Tangata wehi kore, tangata māia!  
Titoko-o-te-rangi, whakawhiti-o-te-rā  
Ka haruru te whenua i Takarauna!

Haane! Oh Koro!  
We heard! We heard!  
"We are one people"  
We are people! We are people!  
Well, that is what they had said!  
But fast lips tell lies!  
Then the flames of hell burst forth  
Arise! Arise!  
The Māori people heard  
We heard! We heard!  
The recruitment offices were swamped  
with the many descendants of Tū.  
But what of it! But what of it!  
What did they arrange for these  
warriors?  
Pākehā commanders!  
Does the seagull lead the forest's  
parrots?  
How ignorant! How underhanded!  
What of Ngata's talk of citizenship?  
What price had they paid?  
They who snuck in under the shadow of  
the Treaty!  
No matter how strong, we can never  
pay enough!  
Never! Never!  
It is an ever-inflating price!  
Haane! Oh Koro!  
A fearless man, a brave man!  
Sky-propper, sun-raiser  
The land shook at Takarauna!

(U. Fairhall, 1997).

Figure 45

Te Arawa speaker Timi Peri responding to Te Kahautu Maxwell (Manuhiri Representative)



Note. Copyright Donna Morrison Collection.

The *waiata tautoko* for the second Te Arawa speaker, war veteran Timi Peri, was the *poi* Makawe. The performance incorporated single, double, and quadruple long *poi*, elevating and emphasising the importance of Makawe, our own venerated *atua kahukahu*. Soloist – Ashleigh Grant, did the introductory chant, Kahurangi Milne sang the melody, and I completed the item with the closing chant.

Figure 46

Artisans perform 'Poi Makawe'.



Note. Copyright Donna Morrison Collection.

### **Poi Raukura Makawe**

Introductory chant

E ara e taku poi, taku poi aweawe,  
Whakahuahua mai he kōrero hanga nui,  
Mō wai? Mō Makawe!  
Te atua kahukahu, nā i.  
Hikahikaia rā te kauati hikahika  
Ko Wainui he atua nō Maru  
Hai pou pou ake mō roto i te ipu whakairo  
O Ngāhuahua, e poi e!  
Melody  
Tērā te whare kahu tūtei ana rā

Arise o poi of mine; my influential poi. Soliloquize unto me the great narrative.

Of whom? of Makawe!

That supernatural stillborn god.

Rub profusely the fire-generating rod.

It is Wainui, the war-god of Marutūāhu; who would become a post within the carved receptacle of Ngāhuahua.

Behold! a nest-house standing sentry

I te tau o te Pono  
 Ki runga o Pukeroa.  
 Nō te kukunetanga mai,  
 Nō te whanaketanga mai,  
 Nō te whakatahēnga mai,  
 He ariki! He atua kahukahu!  
 Tau te pō, te rangi i wehe atu koe  
 I maro mahue atu rā.  
 Kai hea rā taku whetū arataki, e?  
 Kai tua o te pā e.  
 Auē, kimokimo rikiriki ana i te paerangi e,  
 Pūrehurehu ana i runga.  
 Ko Matariki pea? Ko Autahi pea?  
 Ko Kōpū purapura?  
 Ko te auahi tūroa, ko Makawe.  
 E rere rā taku poi kōtiri e,  
 Ki waho o Muriuka e.  
 Tauhōkai rā, he tohu i te atapō  
 Hai karere mō te Rotorua-nui-a-Kahu e.  
 Auē, kimokimo rikiriki ana i te paerangi e  
 Pūrehurehu ana i runga  
 Ko Matariki pea? Ko Autahi pea?  
 Ko Kōpū purapura?  
 Ko te auahi tūroa, ko taku poi e.  
 Closing chant  
 Nau mai e poi, ka hoki tāua  
 Ki te tūāhu tapu ki runga o Pukeroa e.  
 Kua mutu, e poi, te kōrerohanga nui,  
 E tau ki te moe, e poi e!

on the ridge called Te Pono,  
 up there on Pukeroa.  
 From the advancing pregnancy;  
 from the stage of gestational development,  
 and the eventual natural abortion  
 Came a noble! An uncanny stillborn god!  
 Darkness settled in the day you departed;  
 You were abandoned.  
 Where then is my guiding star?  
 It is beyond the fort.  
 Alas! Fragmented glimmerings appear upon the horizon.  
 Hazily glowing there above.  
 Perhaps it is Matariki? Or maybe Autahi?  
 Could it be the ever-bright Koopu?  
 Ah! It is the blazing comet! It is Makawe.  
 Fly! my comet-like poi!  
 Beyond the bounds of Muriuka.  
 Soar! Like an omen in the predawn sky; a messenger for all  
 of Rotorua.  
 Alas! Fragmented glimmerings appear upon the horizon.  
 Hazily glowing there above.  
 Perhaps it is Matariki? Or maybe Autahi? Could it be the  
 ever-bright Koopu?  
 It is the blazing comet! It is my poi!  
  
 Come now oh poi, let's you and I return to the sacred altar  
 up there on Pukeroa.  
 Finished for now is the epic saga.  
 Take rest and slumber, oh poi.

(M. Bidois, 2017)

**Figure 47**

**Presentations**



*Note.* Left to right – Kereama Rogers, Susan Dargie with brother Hinga and grandson Kereama, Minister of Veteran Affairs Hon. Meka Whaitiri, and Aaron and Donna Morrison. Copyright Donna Morrison Collection.

As emphasised earlier, *whakapapa* held immense significance with the presentations. Kereama Rogers, who is the grandson of Private Hinga Grant and shares *whakapapa* connections with Sergeant Johnny Rogers, both comrades-in-arms in the Battle for Takrouna, commenced the presentations with a poignant rendition of the 'Last Post' and 'Reveille'. It was not a perfect introduction, however everyone present appreciated that this young man deserved the honour of introducing the presentations because of connectivity to the *kaupapa* by virtue of his *whakapapa*.

Susan Dargie, accompanied by her brother Hinga and grandson Kereama, played a significant role by reading the eye-witness testimony of her father Private Hinga Grant, who bravely fought alongside Manahi in the Battle for Takrouna. This moment held great importance as Hinga wore his father's medals for the very first time, adding a profound personal connection to the event.

The presence of Hon. Meka Waitiri, Minister of Veteran Affairs, as a representative of the Crown, added further weight to the proceedings. She eloquently shared the courageous acts of Manahi and brought added depth by reading the testimony of Lieutenant Ian Hirst. This testimony, provided by both Hinga Grant and Lieutenant Hirst to Lt. Colonel Keiha on May 3rd, 1943, offered authentic firsthand accounts of the actions of Manahi in the Battle for Takrouna, underscoring his remarkable valour.

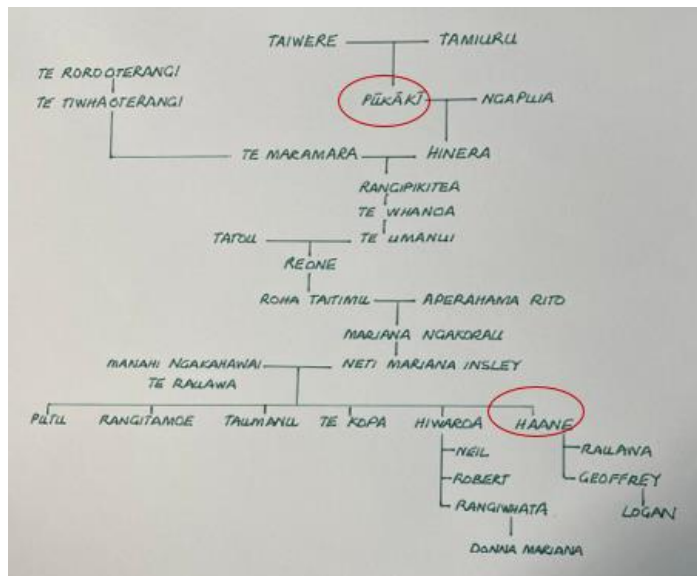
To conclude the presentations, Warrant Officer Aaron Morrison read the Victoria Cross citation, while I accompanied this reading with commentary reaffirming the unwavering bravery of Manahi.

The pivotal supporting item for these presentations was the *waiata ā-ringa*, Pūkākī, which served as a powerful acknowledgment of the ancestral connections between Manahi and the eponymous ancestor Pūkākī. This deeply significant waiata performed collectively by all Te Arawa participants and supporters present, further solidifying the profound *whakapapa* link between Manahi and his esteemed ancestor.

The *kapa haka* competitive world is not one that you would normally accord research status however there is a proliferation of compositions that re-awakens and re-imagines relationships in performance. The *waiata-a-ringa*, Pūkākī conveys a message of love by descendants of this Ngāti Whakaeue ancestor for the unconditional return of his carved image formerly lost to the tribe for over 100 years. The composition serves as a reminder of the struggle that took place to have the carving repatriated alongside a back story of history that informs the audience. Evocative research outputs of the metaphysical and physical conveyed in performance. Most importantly, Pūkākī is an eponymous ancestor of Manahi, and most *kaihaka* in attendance were descendants.

Figure 48

Whakapapa connection showing the link from Pūkākī to Manahi



Note. The whakapapa highlights the link between Pūkākī and Haane. From Victoria Cross at Takrouna: *The Haani Manahi* Story (p.5), by P. Moon. 2010. Huia Publishers.

Tui Ranapiri-Ransfield (2022) provides an awe-inspiring play on words, painting a perfect picture of creative expression, to explain the manifestation of *mauri* (life force) seen, heard, and felt when watching *kaihaka* in performance mode.

The significance of the transfer of *mauri*, of our vital essence, emanates throughout our entire body and connects us directly with an esoteric force emanating from land, water, sky, and spirit. The animated power of an awe-inspiring leader exudes those qualities born of whakapapa and environmental forces to stand strong, to ignite those qualities of *ihi*, *wehi*, *wana*, *kaha*, and *whakamataku*. To witness this experience on the stage, in fact anywhere, provokes, evokes, and invokes an emotive connection with *ngā tangata whaikaha* – these extraordinary, special, people (T. Ranapiri-Ransfield, personal communication, December 12, 2022).

**Waiata ā-ringa Pūkākī**

Ka hamumu te waha i te rautau  
 Hikohiko te here i te wao nui a Tāne  
 Kōhari atu ai te rākau  
 E huna iho ai te kahika!  
 Tāraia ki te toki, kōkoia ki te whao  
 Ka toto te tarawai, ka rehe te kākano  
 Pahuhu iho te porapora  
 Haupū ana te maramara  
 ki ngā waewae o te uretū!  
 O Pūkākī!  
 Rongo taku ringa i te mahana (i te mahana)  
 Māpuna ake nei.  
 Ehara nā ngā hīhī o te rā (ngā hīhī o te rā)  
 Ko te mauri kē e mau tonu nā.  
 Ko te ringa marehe o te tohunga

Mouths muttered over the century  
 Reciting the tie to the forest of Tāne  
 Where the tree was carefully selected  
 Within which the ancestor was concealed  
 Fashioned by axe, scalloped by chisel  
 The sap bled and the grain wrinkled  
 As each piece fell away  
 And the chips lay in a heap  
 At the feet of the eponymous ancestor  
 Pūkākī  
 My hand can feel the warmth (the warmth)  
 The wells up inside  
 It's not due to the rays of the sun (of the sun)  
 But rather the life essence held within.  
 Thanks to the deft hand of the expert carver

I uru atu ai tōu mana ... rangatira.  
 Ka mate rawa ahau i te hae  
 Ki ngā uri e piri atu nā - tūturu ē!  
 Whētuki tonu te manawa o ... te uretū (x2)  
 Nō hea rawa ēnei roimata (ko ngā roimata)  
 Wairutu noa nei?  
 Ehara i te hanga kūare (te hanga kūare)  
 Ko te aroha kē e mau tonu nei.  
 I te ringa ngā karu o te tohunga  
 I kite iho ai i te tupuna ...  
 I huna rā  
 He toto tarawai, he rehe kākano  
 i unu ake ai ko te heinga ... matakerepō  
 Whētuki tonu te manawa o ... te uretū (x2)  
 Pūkākī - Pūkākī – Pūkākī!

Your chiefly power was placed there  
 (and) I am brimming with jealousy  
 For the progeny that clings to you – forever!  
 It continues to beat, the heart of the ancestor  
 Just where do these tears spring from (the tears)  
 That I shed so copiously?  
 It's not simply for show (simply for show)  
 But from the love I hold here inside  
 The carver's eyes were in his hand  
 Enabling him to see the ancestor  
 concealed within  
 The sap bled and the grain wrinkled  
 Whereby the blind ancestor was brought forth  
 It continues to beat, the heart of the ancestor  
 Pūkākī - Pūkākī – Pūkākī!

(U. Fairhall, personal communication, November 11, 2022)

Figure 49

**Kaihaka performing Pūkākī**



Note. Copyright Donna Morrison Collection.

**Artefacts**

The curated exhibition of selected artefacts inside the *wharenuī*, Tamatekapua, featured the: Haane Manahi *tekoteko*; frontal altar cloth (gift of God); letter of recognition from Her Majesty, the Queen; the Te Arawa Sword of Gallantry; other Haane Manahi artefacts; and, a photo display capturing 28 Māori Battalion whānau contributions.

## Tamatekapua

Figure 50

### Haane Manahi Recognition Taonga



Note. Copyright Morrison Family Collection. Reprinted with permission.

Inside Tamatekapua *whareniui*, the collection of cherished *taonga* was showcased, accompanied by key *whānau* members who served as hosts. These *taonga* not only captivated those in attendance, but were also accompanied by personal narratives from loved ones. This narrative element aimed to enhance the exhibition's purpose of immersing oneself in the historical context and significance of each *taonga* as they came into the possession of Te Arawa.

I would like to express my sincere gratitude to Manaaki Pene, Mātauranga Māori Curator at the Rotorua Museum, for her invaluable assistance in facilitating multiple visits to view and engage in discussions regarding the Manahi artifacts and the logistical aspects of the exhibition. Her support was instrumental in ensuring the success of this endeavour.

Furthermore, I would like to extend my heartfelt thanks to cousin, Pippins Hamiora, for diligently fulfilling the *kaitiaki* role on behalf of the *whānau*. Your ongoing commitment to working with Rotorua museum staff when displaying Her Majesty The Queen gifts at relevant occasions is truly commendable. Your efforts have played a significant role in upholding the significance and honouring the legacy associated with this precious gift.

Figure 47

Crowd viewing artefacts within Tamatekapua whareniui

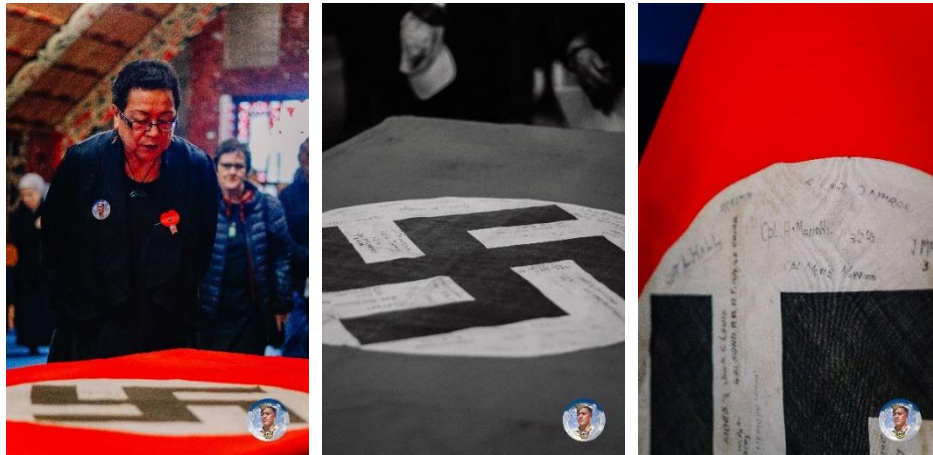


*Note.* Copyright Donna Morrison Collection.

A notable example involves a Nazi Swastika flag acquired by Lance Corporal Peter Hodge during the Battle of El Alamein in North Africa. An artefact subsequently passed on to Haane Manahi in tribute to his valour at Takrouna. What makes this flag even more poignant is that it bears the signatures of soldiers from the 28th Māori Battalion B Company, along with two soldiers from the Royal Australian Air Force. Tragically, among the signatures on the flag are those of five B Company soldiers who ultimately lost their lives in the line of duty. These brave individuals were Edward Tata Rogers, Charles James Hall, Joseph Hemopo, Lieutenant Sergeant Rangiwheua Eparaima, and George Hall.

Figure 48

Swastika Flag artefact



Note. Copyright Donna Morrison Collection.

**Whakatūria**

Everyone in attendance had the opportunity to indulge in the culinary delights within Whakatūria *wharekai* (dining room), fostering a sense of camaraderie and conviviality. The hangi feast, accompanied by ANZAC biscuits, steamed pudding, fruit salad, custard, saw everyone leaving with a satisfied smile on their face, fully contented with the day's events.

Figure 49

Whakatūria wharekai images



Note. Copyright Donna Morrison Collection.

**Evaluative Feedback**

The review of the *pōwhiri* from Associate Professor Te Kahautu Maxwell (2023) reads,

The *pōhiri* demonstrated the support of Ngāti Whakaue and Te Arawa towards Donna and her audacious decision to include the *pōhiri* as an integral part of the creative Ph.D process. It showcased her *mana* as she successfully brought together Te Arawa, despite the presence of a senior *kaumātua* lying in state on another Te Arawa *marae*. The

presence of esteemed Te Arawa icons at the event spoke volumes about its significance. The haka pōhiri party comprised around 100 strong members, while 30 wāhine performed the poi and 40 tāne engaged in the haka, with 150 participants joining in the waiata ā ringa. The pōhiri remained sacred and respectful, while the performance items added to its prestige and elevated Te Arawa mana (T. Maxwell, personal communication, April 21, 2023).

Emeritus Professor Poia Rewi (2023) summary of the *whakaaturanga toi whakaari* reads,

I would rank the overall performance high and the topic, as far as Haane Te Rauawa Manahi is concerned, is original. Oral presentations appeared to echo written components. The fact that whānau were now presenting, AND there is a real voice to the written components – this must be seen as an enhancement. There is the addition of emotion, in which the written word will forever be challenged to replicate (P. Rewi, personal communication, April 21, 2023).

Numerous messages of personal communication received on the day were overwhelmingly positive, expressing sentiments such as:

Wi Huata (2023), “Such a lovely day Donna. I got a lot out of today.”

Terry Morrison (2023), “What a successful and important day for the combined whānau. Congratulations on your achievement! Dad and mum will be smiling down today!”

Gini Tuhakaraina (2023), “Beautiful cousin! It’s so easy to be there in support when you love someone. It was an awesome day!”

Steve Chadwick (2023), “Well done you! You are so clever.”

Uenuku Fairhall (2023), “Ka nui te mihi, Mariana. What a great achievement!”

Father Tom Poata (2023), “Beautiful. Congratulations! Your folks would be very proud.”

Ruihana Kirk, “You did such an amazing job of organising this event for your uncle. It was outstanding and I was very proud of you. You deserve all the accolades that come with this celebration and to top it off attain your PhD (which I know was never your priority focus with this celebration). Heoi anō, kei runga noa atu koe!”

Russell Harrison (2023), it was all you wanted it to be and so much more. Emotive, stirring, mana enhancing, and memorable. Very proud of you!”

Huhana Smith (2023), “Congratulations, what a beautiful day. Thank you and love you!”

Warrant Officer Aaron Morrison (2023), “Thanks for an awesome day cuz. I was really honoured to be a part of the day! Ngā mihi nunui ki a koe!”

Dawn Hill (2023), “Thank you Donna, your whānau, Ngāti Whakaue, and Ngāti Tūnohopū for an amazing day and for inviting us to be part of your PhD thesis and research.”

Te Waimarie Kapea (2023), “Ihopūmanawa Mama D!”

Hinepukohurangi Te Ahoaho Williams (2023), “How amazing today was and I’m honoured to stand with such talented and humble kaihaka lifers. The day spoke for itself of the person you are Aunty, The doors you continue to open and let other walk through. It’s already yours!”

Wikitoria Tuhakaraina (2023), “My uncle shared that he was blown away and as per usual, Te Arawa always set the standard and that’s what you did aunt. So inspiring. Thank you for sharing your day with us. I feel so humble and filled with gratitude.”

Rikirae Hohepa (2023), “Aunty, thank you for the opportunity to bring your vision to life, in honour of Koro Haane. I’m sure you’ve done him proud.”

Hinematiuro Waaka (2023), “Thank you for today. I enjoyed every part of the day!”

Darrin Apanui (2023), “I loved today, being with your whānau and celebrating excellence in education and commemorating heroic deeds of extraordinary Māori leaders at a time when many would shy away. Ataahua. Your Haane Manahi story should be made into a movie. Just imagine that sheer cliff face as a scene. That’s a Peter Jackson type epic right there.”

Marama Royal (2023), “I wouldn’t have missed it. So proud of you and your amazing mahi. He wāhine toa, he wāhine rangatira, he wāhine purotu.”

Susan Dargie (2023), “Isa lei Donna Mariana. Kei te tuku toku aroha ki a koe me te hapu o Ngati Whakaue mo te ra hirahira. It will be forever etched in my heart.”

Ariana Taare (2023), “Always proud of you aunty. Grateful to have stood with you today and every other day. Congratulations!”

Norma Rapana-Sturley (2023), "It was a lovely relaxing day. Well done and I hope this leads to the completion of your thesis."

Monty Morrison (2023), "Beautiful day Donna. I thought the approach was stunning and the displays were great. Congratulations!"

### **Conclusion**

This chapter addresses the impact, influences, and learnings that can be drawn from the life of Lance Sergeant Haane Te Rauawa Manahi and his relationship with Māori within the context of *mātauranga Māori*.

It presents a critical examination of the relationship between the exhibitions in honour of Haane Te Rauawa Manahi, compositions to be featured for the *pōwhiri* onto Te Papaīōuru Marae, as well as performance and narrative elements for the opening of the exhibition. The *whakaaturanga toi whakaari* adopts a culturally responsive methodology adhering to *te paepae tapu o Ngāti Whakaue* protocol expectations. It is a respectful and humble way of accommodating cultural practices and academic requirements within a relationship of respectful reciprocity. Each component of the day accommodating a duality of need for academically reviewed content within *marae* infrastructure settings.

In this unique context, Te Papaīōuru Marae transcends from being a venue that can be booked, to becoming an integral part of the fabric of any *kaupapa* it hosts. Within the context of the *whakaaturanga toi whakaari* the environs of Te Papaīōuru Marae come alive, infused with vitality and intricately interwoven with a tapestry of cultural richness that encompasses *te paepae tapu o Ngāti Whakaue* protocols, *te ao haka*, *mātauranga Māori*, and the demands of the *whakaaturanga toi whakaari* itself. demands. Through this examination, the profound impact of Manahi and his teachings are revitalised, resonating powerfully in today's settings.

At this pivotal moment, it is essential to express gratitude to the Graduate Research School of Auckland University of Technology (AUT). The institution has diligently reviewed and approved the proposal to explore the components of the *whakaaturanga toi whakaari* within the context of *pōwhiri*, ensuring that the rigors of academia are duly acknowledged and embraced. As Rewi (2023) noted,

The requirements of academia should be included. This will show the flexibility of *te ao Māori* to accommodate and yet still fulfilling the *tapu o te whakaeke marae*. This is

something that te ao Pākehā and especially academia and universities have had trouble at accommodating 'things Māori' (P. Rewi, personal communication, April 20, 2023).

I have been ingrained with the belief that the fundamental duty of the *marae* is to extend a warm welcome to all *manuhiri*, regardless of the scale of the gathering or the nature of the occasion. It is the responsibility of the host to uphold this principle unwaveringly. As we delve into the intricacies of the day's events, my role revolved around ensuring that the appropriate individuals, equipped with the necessary resources were positioned correctly and punctually at Muruika *Urupā*, St Faiths Church, Te Papaōuru *marae ātea*, Tamatekapua, and Whakatūria. In each of these locations, it is the people who play a pivotal role in creating an atmosphere where *manuhiri* are warmly embraced, fostering a harmonious fusion of culturally responsive practices.

Manahi was fortunate to access a tribal world of traditional protocols and practices in his formative years. And, if you were to ask many of his age and time, they would ask, "What is *mātauranga Māori*?"

In response, Poia Rewi (2023) says,

Exactly I still ask myself what *mātauranga Māori* is. It is my being it is my world it is what I know however it is now grouped under this terminology which is necessary because the western world of research and universities have struggled or and have failed to acknowledge our ways of doing and our ways of being. So, we have had to create such terms that confuse us as Māori with such terms which gives Pākehā ammunition to question its validity because we Māori don't recognise the term or know what it means. However, we are flexible and accommodate such terms in our world to progress our cause for respect and acknowledge that we have sciences, and we have methods (P. Rewi, personal communication, April 14, 2023).

Therefore, the unique Māori worldview encompassed traditional practices and protocols that captured past, present and future states. Rooted in *whakapapa*, the present acknowledged the influences of the past, while actions taken today would shape future realities. As we sow, so shall we reap!

So, when we pose the the overarching question seeking an enlightened perspective on the impact, influences, and lessons to be gleaned from the life of Lance Sergeant Haane Te Rauawa Manahi and his connection with Māori within the context of *mātauranga Māori*, what does it truly mean?

When we delve into the impact of Manahi, we witness its manifestation through various avenues. His actions in Takrouna serve as a testament to his leadership at the forefront, deftly navigating treacherous cactus fields and fearlessly engaging in intense hand-to-hand combat. He single-handedly neutralised enemy machine gun posts, ensuring safe passage, and he braved the relentless barrages

of heavy mortar shells as he scaled the rocky terrain of Takrouna. The resounding echoes of his immense courage and bravery continue to reverberate in the present day.

The enduring influence of Manahi resurfaces through the actions and conduct of those who fought alongside him in battle, as well as through the endeavours of those who sought to rectify the injustices he faced. However, his influence in contemporary times is also exemplified through tangible expressions of recognition for his gallantry, such as the memorial *pou whakairo* (carved post) in Te Wharenui o Tūmataunga at Waiouru and *tekoteko* adorning the interior of Tamatekapua *wharenui* at Te Papaōuru Marae. These tributes serve as lasting testaments to his extraordinary achievements.

Likewise, it is through captivating performances that we immerse ourselves in a poignant appreciation of the passion and fervour associated with the ancestral conflicts and the acknowledgement of both Manahi and Makawe.

This pivotal chapter delves into a comprehensive examination of the day's proceedings, intricately exploring Muruika cemetery, St Faith's church, and the various activities hosted at Te Papaōuru Marae. These three fundamental pillars embody the original contribution of this research, delineating the overarching roles and responsibilities encompassed by compliance (ensuring the safety and well-being of all participants), connection (strategic placement and empowerment of key individuals), and creativity (the relentless pursuit of excellence in the *whakaaturanga toi whakaari*). What sets this study apart is the discerning gaze of tribal perspectives, delving into the unspoken nuances of marae obligations. Fortunately, the feedback received affirmed that the event was received with great approval.

## Chapter 5: Haane: the Legacy!

### ***Introduction***

Chapter 5 explores the enduring legacy of Haane Te Rauawa Manahi, which extends beyond traditional spheres and permeates the mainstream arena. One manifestation of this legacy is the ceremonial bestowal of the 'Te Arawa Sword of Valour' to Chief of Defence recipients, symbolising shared responsibilities between the Crown and Te Arawa. The 2007 Haane Manahi Recognition Ceremony carries tremendous importance as it cemented an unbreakable connection and long-lasting impact. The profound influence of Manahi is showcased through various avenues, particularly highlighted by *kaihaka* artisans who embody the very essence of his character and achievements in their captivating performances. Moreover, the integration of the *te ao Māori* worldview adds depth and authenticity, as animated words and expressive actions bring *pūrākau* about Manahi to life, offering insights into historical accounts, legendary *tūpuna*, sacred places, and the struggles of our *iwi*.

### ***Haane Te Rauawa Manahi: the Legacy***

The legacy of Manahi is demonstrated at the utmost level, as it is acknowledged and upheld by the Chief of Defence – the highest military position in New Zealand. The Chief of Defence serves as the principal military advisor to the government and assumes responsibility for overseeing Army, Navy and Airforce components of the Defence Forces (Ministry of Defence, 2022).

The inaugural recipient of the Te Arawa Sword of Gallantry, Lieutenant General Jerry Mateparae, pledged commitment that the,

presentation to successive Chiefs of Defence upon their appointment to office. As each Chief of Defence retires from office they must return the sword to Te Arawa, and each new Chief of Defence Force thereafter must come to Te Arawa to receive it (Kruger, 2007, p.20).

It is a legacy that remains in perpetuity as demonstrated with other Chief of Defence appointees - Lieutenant General Rhys Jones, Lieutenant General Tim Keating, and Air Marshall Kevin Short with protocols set in 2007. The incumbent Chief of Defence Air Marshall Kevin Short, was re-appointed for a second term in 2021 and demonstrated respect, returning to Te Papaīōuru Marae to officially notify *te paepae tapu o Ngāti Whakaue*.

What then of the overarching inquiry seeks to unravel the profound impact, enduring influences, and wisdom derived from the life journey of Manahi and his deep connection with Māori within the realm of *mātauranga Māori*?’

As I ponder upon the grand question, I am reminded of the enlightening *whakatauākī* (proverb, significant saying) by Kepa Ehau, which my father shared during his lecture for Waitangi Rau Tau: “Whāia ko te mātauranga hai whitiki mō te iwi, kia toa ai.” This wise saying emphasises the pursuit of knowledge as a pillar of strength for the people, ensuring their resilience and prosperity (Morrison, 2006, no page number).

This quote holds significance as Manahi bequeathed us a legacy that places paramount importance on the collective, on the people. Irrespective of the paths we tread, the work we undertake, or the sources that sustain us individually, let us always ensure that we reciprocate the benefits and advantages back to our communities.

The *whakatauākī* vividly exemplifies the heroic achievements and remarkable accomplishments of this unassuming warrior. He epitomised the ordinary citizen who, in the face of adversity, fulfilled his duties and faithfully followed orders. What sets him apart is his willingness to seize the opportunity presented to him by fate and time, positioning himself in the heart of the battle for Takrouna. He did not shy away from his responsibilities, and his extraordinary feats of bravery elevated him to legendary status, leaving an indelible legacy for us all.

Manahi possessed a profound understanding of tikanga protocols and practices, and he found solace in hunting, fishing, and the warmth of family. He was fortunate to receive mentorship from esteemed *tōhunga* Tuoro Pango and Akapita Te Toa. And, in today’s world, his significance is acknowledged within Māori settings, evidenced by his individual *pou whakairo* at the NZ Army Marae in Waiouru and the majestic *tekoteko* at Te Papaōuru Marae in Rotorua.

The bestowal of three gifts by HRH Prince Andrew, representing Her Majesty The Queen, serves as a great tribute to the remarkable courage displayed by Haane Te Rauawa Manahi. These gift, symbolising devotion to God, loyalty to the King, and unwavering commitment to Country, further accentuate the heightened impact and enduring influence attributed to this humble individual hailing from Te Koutū, Rotorua.

### ***Leadership contributions***

The attribute of leadership is often attributed to Manahi, and as we delve into the insights shared by the interviewed leaders in this research, it is crucial to recognise and appreciate their valuable contributions and collective wisdom. Their testimonies provide us with a potential blueprint for personal achievement, taken from the life, legacy, and leadership of Haane Te Rauawa Manahi.

Aaron Morrison (2020) spoke of an upbringing that equipped Haane Manahi with skills to cope with the rigours of war whilst also having the wisdom to nurture his *whānau* on his return home,

the deeds that were performed at Takrouna by Lance Sergeant Haane Manahi is a culmination of his upbringing here at the pā, his teenage years, those developmental years, then those early years of going into manhood ... and you don't send a boy to war. A man went to war and came back a wise warrior and he kept instilling those values in his family (A. Morrison, personal communication, October 30, 2020).

Captain (retired) Maxwell Rolston (2020) responds about the merits of being humble, about not lording yourself over others, and keeping any arrogance in check,

The main thing about Haane was his humbleness, and this is what our people need to be, they need to be humble. They need to be workers for their tribe or hapu, or in European cases – for their families. They can't be self-centred or arrogant. I have met other gentlemen like Haane who you could talk to without feeling you are a nobody, or someone not worth talking to ... I think that's the big thing. Being humble and keeping the arrogance out of your life (M. Rolston, personal communication, September 2, 2020).

The response from Raimona Inia (2020) is self-explanatory. In his reflection of Haane Te Rauawa Manahi he shared,

Haane had a lot of courage, he had the courage of conviction, and I think coupled with that, he was always being prepared to stand, and be counted (R. Inia, personal communication, March 19, 2020).

Scotty Morrison (2020) speaks of the ultimate recognition accorded to Haane Manahi that speaks volumes about his leadership,

The ultimate acknowledgement to me is not the VC, it's that tekoteko that's in our whare Tamatekapua. There is no bigger accolade than that. I don't know anybody else of his generation that's got a tekoteko in an ancestral house. Haane Manahi has got that as a higher accolade because he's a poupou in our whare (S. Morrison, personal communication, July 5, 2020).

Tony Horton (2019) reiterates the benefits of the solid background from whence Haane Manahi received nurture,

Yes, obviously he had a good upbringing, he had great teamwork, great ethics, and he was well-liked by his fellow army mates. I think, just by the way he led, people would think that's the way we should live (T. Horton, personal communication, September 27, 2019).

Uenuku Fairhall (2020) talks about not being carried away with all the glitz when he expressed,

Haane showed that a hero is more than a superhero, and as soon as you try to put something like 'super' on it, you steal the integrity of the word. This is a world where 'hero' isn't enough ... but there's too few of them. The sooner we take away those flashy trappings and get back to the heart and soul of what it is to be a hero, then we're talking about Haane. That's a big challenge – how to get the glitter out of the way and get to the metal (U. Fairhall, personal communication, July 14, 2020)

William Manahi (2019) exudes family pride when he shares that his uncle (Haane),

Was a very upstanding man. Everyone had the utmost respect for him in terms of the way he was – maybe because of what he achieved. Respect and determination. That all comes with your drive and everything to succeed. Well at the end of the day, it's all about you and the family of course, doing the right thing by whatever you need to do. (W. Manahi, personal communication, August 5, 2019)

### ***The Impact of Mātauranga Māori Through Performance***

O'Regan (2000) and Pere (1982) as cited in Sheehan (2017) shares *whakaaro* (to think, plan, consider) from luminaries saying that,

Māori cultural identity has been traditionally linked to the connection to whenua, links to whakapapa through common tūpuna, and the connection to iwi, hapū and whānau ... It is formulated within a complex set of interwoven cultural concepts, tikanga and understandings. For Māori, whenua is more than the physical manifestation of land; it relates directly to the concept of whakapapa as a symbol of Māori identity (p.209).

*Mātauranga Māori* encompasses a profound wisdom that transcends time, encapsulating the knowledge of the past, present, and future. Through studying the life of Manahi, we have witnessed the impact of a well-rounded upbringing. Our understanding of his true nature has deepened, revealing him as a humble and gentle individual, reminiscent of his grandfather Haane Te Rauawa, who was renowned as the peacemaker. However, there are numerous instances where Manahi displayed a keen awareness, strategic insight, preparedness, and a willingness to embody ancestral traits of of Tamatekapua, the strategic genius, as well as drawing upon the traits of Tūmataunga, the god of war. He channelled the ancestral attributes Tūnohopū, a formidable warrior of Ngāti Whakaue, who was feared and revered. These traits manifested powerfully at Takrouna, where Manahi showcased exceptional acts of valour to vanquish the foe.

Ngātoroirangi, the renowned navigator of the Te Arawa *waka*, holds a significant place in this narrative. Without his exceptional navigation skills, Tamatekapua would not have made land, and an entire *whakapapa* would not have come into existence. While the *kaitiaki* Makawe, played a crucial role in the success at Takrouna, it is important not to overlook those traits of Ngātoroirangi, which are inherently woven into the fabric of Haane Te Rauawa Manahi. These qualities must have played a significant part in the battlefield at TAKROUNA, as he navigated his way through the treacherous minefields and withstood relentless enemy fire.

This *whakaaturanga toi whakaari* served as an exemplar, showcasing event components that vividly express passion through the captivating performances of featured items. This presentation aims to engage the senses, allowing the audience to see, hear, and feel the intensity and fervour that radiates from each performance.

*Whakapapa* served as a validating force, affirming my role as an active participant, an insider in this research. It bestowed upon me the credential to establish connections between individuals, locations, and the continuum of time. Through *whakapapa*, a connection was established between myself and Manahi.

Profound insights were shared by Kingi Biddle (personal communication, March 31, 2022) as he contemplated the power of *whakapapa*, describing it as being newly born yet carrying the genetic imprint of a thousand years. Manu Noho (personal communication, April 2, 2022) emphasised the influence of the past on her present actions and the impact they will have on future generations, emphasising the importance of sowing seeds today for future bloodlines.

These instances exemplify the significance of *mātauranga Māori* in comprehending the interconnectedness of the past, present, and future within a *te ao Māori* worldview. They underscore the recognition of life, legacy, and leadership embodied by Manahi. It also prompts us to potentially reflect and personify those characteristics and traits inherent from our own ancestral lineages.

The *waiata ā-ringa* Pūkākī, a legacy piece within the *whakaaturanga toi whakaari* serves as a symbol of the *whakapapa* lineage of Manahi. It serves as a moment of rekindling for all who are present, paying homage to the ancestral figure Pūkākī and the collective bloodline each *kaihaka* represents and brings forth through their performance.

Lee (2009) provides context in sharing *pūrākau* for culturally responsive narrative approaches fuelled by, “the knowledge that our cultural narratives offer legitimate ways of talking, researching, and representing our stories” (p. 8).

The admiration Raimona Inia has for Haane Te Rauawa Manahi reflects a transformative journey he embarked upon during his time as a secondary school student.

Koro Haane Manahi - he was an atua in our eyes, especially for young Māori men. We were discovering kapa haka, we were trying to be young toa, and we were looking for role models, for people of exceptional calibre that just really shone, and we gravitated to men like that (R. Inia, personal communication, March 17, 2020).

Scotty Morrison (2000) gives voice to a performance persona to manifest Haane walking the audience through feelings he must have felt in the thick of battle when life and limb was at stake. The English translation of the Haane *ngeri* composed especially for this doctoral research, channels ‘super hero’ first-person status for Haane as he calls for warrior-infused strength (S. Morrison, personal communication, July 5, 2020).

Arise my great mentor Tuoro (Pango) and tell me how to ascend this summit of fire and brimstone they call Takrouna. Send me our gods, send me our incantations, send me devine intervention, send energy from the sky above, and earth below. Send me the power of Makawe - spiritual guardian of Ngāti Whakaue, and the courage of my ancestor Tamatekapua. The fearless one who would attempt any feat who descends from a line of ancestors who challenged death itself!

I speak of you Māui Tikitiki a Taranga. This is the day that I take the sanctity of Takrouna. The sanctity of ancient origin, the sanctity to be respected. I will channel my Uenukukōpako ancestry known for showing no mercy. To the warrior chief (Tūhourangi), born when Papawharanui pressed her belly on stone near Pakotore.

Korotau, my sacred bird, fly from the mouth of Pūhao o te rangi. Show me the pathway to the summit of the War god Tūmatauenga. Will I fail, will I perish in my mission? I accept the challenge! I dodge, I move, using the landscape to evade and elude.

My eyes enlarge and tongue protrudes. Mission accomplished!

Tūmatauenga dwelt in the magic of darkness. Descending from him Te Whakakā who had Mahuika. Who begat Muri, then Taranga, and on to Māui. From Māui came Te Rangimatakohe who had Whatitiri, who had Tāwhaki, and the line continues to me standing here. I descend from ancestors of devine origin. Their mana resides in me.

This is my validation!

(S. Morrison, personal communication, July, 7, 2020)

The remarkable duality of Haane Te Rauawa Manahi is evident in his skillful ability to navigate the delicate balance between *tapu* (sacred, prohibited) and *noa* (free from the extensions of *tapu*) throughout his lifetime.

When Manahi was asked if he had any warrior ancestors he replied that he didn’t have a clue. Mr Kepa Ehau was something of an expert on Rotorua family histories provided an answer. In Haane Manahi’s family, you will find sources for his normal quietness and

gentleness and for his once-in-a-lifetime terrible fury. His father's father was (Haane) Te Rauawa 'The Peacemaker', a saintly man remembered for his quelling of tribal strife. But another ancestor on the father's side was Tūnohopu, a warrior chief of Ngāti Whakaue, and a man to be feared (28 Māori Battalion, 1992, p. 52).

Public tributes at the 2007 ceremony to honour the gallantry of Lance Sergeant Haane Manahi espouse his leadership qualities. HRH The Duke of York (as cited in Kruger, 2007), shared that,

When one listens to the words of those that were actually there, the extraordinary nature of the actions of Lance Sergeant Manahi become abundantly clear. His leadership, devotion to duty and outstanding courage are beyond question. His gallantry brings great honour to his descendants, to the 28th Māori Battalion and to the Te Arawa people (p.14).

Rt. Hon. Helen Clark spoke about the impact and influence of the actions of Haane Manahi as demonstrated with tribal commitments to recognise their own,

Te Arawa sought recognition for Haane Manahi, not just in his own right, but as a representative of Te Arawa, and of Māori generally. Te Arawa expected that in return for contributing so many of its finest young men to the war effort, recognition would be given for their heroism (Kruger, 2007, p.9).

The President of the 28 Māori Battalion, Paora Kruger (2007) acknowledges,

His (Haane) Te Arawa and Ngāti Raukawa whakapapa. We salute the outstanding courage and bravery shown by those who supported Haane and above all we salute the man himself! By their courage we shall know them. By their humility we will remember them (p.3).

B Company soldiers of the 28th Māori Battalion can be seen gathered after their official *pōwhiri* at Te Papaōuru Marae upon their return from World War II. However, a notable absence is observed – the absence of Lance Sergeant Haane Te Rauawa Manahi.

Instead, and as relayed by his son Geoffrey (as cited in Waka Huia, 2012),

Dad ascended Pukeroa Hill, and went to Te Pono where the home of Ngāhuhua (mother of Makawe) used to stand. It is here that he paid his acknowledgements because he knew that Makawe got him through the tough times. It is because of Makawe that my father survived the Second World War

This extraordinary act exemplifies the essence of Haane as a man, the divine intervention and support he received amidst the chaos of battle, and the recognition bestowed upon his return. It serves as an illustration of balance – where *tapu* exists, there must also be *noa* (free from extensions of *tapu*), and where *noa* prevails, *tapu* must still be honoured.

The legacy of Haane Te Rauawa Manahi encompasses several aspects that have had a lasting impact:

**Bravery and Courage:** The legacy of Manahi is defined by his exceptional bravery and courage displayed during his service in the 28th Māori Battalion and the Battle for Takrouna. He exemplified the qualities of a true warrior and inspired others through his actions on the battlefield.

**Leadership and Strategic Thinking:** The role of Manahi as a *kaitiaki* and strategic thinker within the Māori community is another significant aspect of his legacy. He demonstrated strong leadership skills and a deep understanding of military tactics, guiding and protecting his fellow soldiers.

**Cultural Identity and Connection:** The commitment of Manahi to his Māori heritage and the preservation of cultural practices is a vital part of his legacy. He embraced *mātauranga Māori* and incorporated *te ao Māori* in his approach to life and service.

**Advocacy for Recognition:** The legacy of Manahi also includes his family's and supporters' efforts to seek posthumous recognition for his valorous actions. The campaign to reinstate the Victoria Cross, originally awarded during World War II, showcases his enduring legacy and the fight for justice on his behalf.

**Inspiration and Role Model:** The story of Manahi continues to inspire generations, both within the Māori community and beyond. He is remembered as a role model for his resilience, humility, and unwavering dedication to his comrades and his culture.

Overall, the legacy of Manahi encompasses bravery, leadership, cultural identity, advocacy, and inspiration, leaving a lasting impact on the Māori community, the military, and the nation as a whole.

### **Conclusion**

In conclusion, the legacy of Haane Te Rauawa Manahi is one of utmost significance and enduring impact. His achievements and contributions have been recognised and upheld at the highest level, as evidenced by the acknowledgment and respect he receives from the Chief of Defence in New Zealand. The Te Arawa Sword of Gallantry, bestowed upon each recipient, represents a legacy that continues in perpetuity, passed on to successive Chiefs of Defence.

Throughout the chapter, the importance of *mātauranga Māori*, or Māori knowledge, is emphasised. The deep connection of Manahi to his culture, his upbringing, and his mentorship from esteemed *tōhunga* Tuoro Pango and Akapita Te Toa, contributing to his remarkable achievements. The integration of *whakapapa* in ceremonial protocols enhances the richness of the experience and underscores the interconnectedness of past, present, and future within *te ao Māori*.

The deep connection of Manahi with Māori and his profound understanding of *tikanga* (correct procedure, custom) protocols and practices are evident in his upbringing, mentorship, and the cultural significance attributed to him within Māori settings. He embodies the values of humility, courage, conviction, and preparedness, as highlighted by various leaders who have reflected on his leadership qualities. The leadership of Manahi is a blueprint that serves as a potential guide for personal achievement and inspires others to lead with humility, respect, and dedication to their communities.

The impact of *mātauranga Māori*, the knowledge and wisdom derived from Māori culture, is showcased through the life journey of Manahi. It encompasses the understanding of *whakapapa*, connection to *whenua* (land), and the interwoven cultural concepts and *tikanga* that shape Māori identity. Through the exploration of the Manahi story, we witness the power of *mātauranga Māori* in comprehending the interconnections of the past, present, and future.

The *whakaaturanga toi whakaari* serves as an exemplar, expressing the passion and intensity of Manahi through captivating performances. It highlights the importance of *whakapapa* in establishing connections and validating the role of individuals in the narrative. The performances, including the *waiata ā-ringa* Pūkākī, pay homage to ancestral figures and the collective bloodline represented by each performer.

In understanding and embracing the characteristics and traits inherent in our ancestral lineages, we can reflect, remember, and embody the values and lessons imparted by figures like Manahi. His extraordinary acts of valour and his ability to channel ancestral attributes highlight the strength and resilience he possessed in the face of adversity.

In essence, the chapter reveals the profound wisdom derived from the life journey of Manahi and his deep connection with Māori culture. His legacy serves as a reminder of the importance of collective responsibility and reciprocity within communities. By embracing *mātauranga Māori* and embodying

the characteristics and traits of our ancestral lineages, we can continue to draw strength, resilience, and prosperity for ourselves and future generations.

### ***Whānau Manahi Vision for the Future***

The *whānau* is driven by a deep desire to honour the remarkable legacy of Lance Sergeant Haane Te Rauawa Manahi, and to that end, ambitious goals have been set. These objectives encompass various endeavours aimed at preserving his memory, disseminating his story, seeking posthumous recognition, and the steps we plan to take to achieve them.

#### **Goal 1: Organising a *Hui* (Meeting) to Share Research Findings**

The first goal of *whānau* is to organise a *hui*, bringing together our extended family to share the compiled research. By convening this gathering, we aim to ensure that all members of the *whānau* are well-informed about the research findings and can contribute their perspectives. This inclusive approach will enrich our understanding and enable a collective effort in preserving the legacy of a beloved uncle.

#### **Goal 2: Enhancing and Revitalising the headstone of Uncle Haane**

The *whānau* recognises the need to accurately reflect Uncle's *mana* as a heroic symbol for our *whānau*, *hapū*, and *iwi*. Consequently, we are committed to enhancing and revitalising his headstone to honour his extraordinary legacy appropriately. It is imperative that his final resting place stands as a testament to his courage and serves as a source of inspiration for future generations.

#### **Goal 3: Embarking on a Journey to Tunis, North Africa**

To deepen our connection to the historic events surrounding the Battle for Takrouna, the *whānau* plans to undertake a pilgrimage to Tunis, North Africa. This journey will take us to significant sites such as the citadel and Enfidanville Cemetery, enabling us to pay our respects and further strengthen our ties to the past. By immersing ourselves in this experience, we hope to gain a profound understanding of his sacrifice and bravery.

#### **Goal 4: Exploring the Feasibility of a New Book**

Recognising the widespread circulation of Paul Moon's 2010 book, "Victoria Cross at Takrouna: The Haane Manahi Story," the *whānau* aims to explore the possibility of collaborating with publishers for another book. By doing so, we seek to share our unique perspectives and contribute to the ongoing dialogue surrounding Uncle's legacy. Assessing

the feasibility of this endeavour will allow us to determine the best approach to reach a broader audience.

**Goal 5: Bringing the Haane Manahi Story to the Big Screen**

The *whānau* has set an audacious goal of immortalising Uncle's life on the big screen. By creating a movie that captures his essence, we hope to leave a lasting tribute to the Man, the Moment, and the Legacy he represents. This cinematic portrayal will serve as a powerful medium to inspire and educate audiences worldwide about the remarkable achievements of Lance Sergeant Haane Te Rauawa Manahi.

**Goal 6: Seeking Posthumous Recognition from His Majesty The King**

In a sincere effort to secure posthumous recognition and honour for Manahi, the *whānau* aims to engage in a meaningful dialogue with His Majesty King Charles. We humbly request an audience with His Majesty to present our case and advocate for the reinstatement of the original recommendation for the Victoria Cross to be awarded, while rescinding the previously awarded Distinguished Conduct Medal. We believe that posthumously bestowing the Victoria Cross upon Uncle would be a fitting tribute to his exceptional bravery and selflessness.

The aspirations of the Manahi *whānau* are rooted in the profound impact of Lance Sergeant Haane Te Rauawa Manahi and his legacy. We pay heed to the heartfelt words acknowledging the valour of Manahi from Her Majesty The Queen, and are driven to actively pursue opportunities that will amplify his significant legacy. This journey has been nothing short of extraordinary. What an odyssey!

## Glossary

### Notes on the Glossary

Where it is necessary to understand a concept or sentence at the time of reading, meanings of Māori words have also been provided in the text. Meanings of Māori words have been provided in parenthesis after their first use unless they appear in quotation. Other languages used in the text have had the meaning provided in parenthesis after a word or in a footnote.

The English meanings of Māori words in the following list are taken primarily from John Moorfield's *Te Aka Māori Dictionary* (<https://maoridictionary.co.nz>).

Aotearoa	New Zealand
Ako	learn, study, instruct, teach, advise
Amorangi	leader
Āpōpō	tomorrow, at some time in the future
Ariā	physical representation of an atua, visible material emblem of an atua
Atua	deity or god
Atua kahukahu	guiding spirit
Awa	river
Haane Haka	posture dance performed in honour of L/Sgt Haane Manahi
Hāngī	food cooked in 'thermal steam' oven
Haka	posture dance
Haka ngeri	fast-paced haka with no set actions
Haka pōwhiri	welcoming haka
Haka taparahi	haka performed with set actions and no weapons
Hariru	to shake hands
Hapū	subtribe
Haukāinga	home, true home, local people of a marae, home people
Heio / heoi anō	however
Hui	meeting, gathering
Iwi	tribe
Kai	food
Kaihaka	performers
Kaikaranga	caller – the woman (or women) who has the role of making the ceremonial call to visitors onto a marae, or equivalent venue, at the start of a pōwhiri
Kaikōrero	speaker, narrator
Kaitahi	sharing sustenance
Kaitiaki	spiritual guardian
Kaitiakitanga	guardianship
Kaitunu Kai	chefs
Kaiwero	esteemed warriors
Kapa haka	Māori cultural / performance group
Kapua	cloud formation
Karanga	a ceremonial call of welcome to visitors onto a marae or equivalent venue at the start of a <i>pōwhiri</i>
Karakia	recitation
Kaumātua	elder man or woman

Kaupapa	topic/initiative
Kaupapa Māori	Māori approach
Kawa	protocol, customs
Koha	gift
Kōpere	rainbow
Kōrero	talk, discussions
Koroua	eldery man
Kūmara	sweet potatoe
Kupu	word/s
Kura	schools
Mahau	porch, verandah
Mahi	work
Mana	prestige, authority, control, power, influence, status, spiritual power, charisma
Manaaki ki ngā manuhiri	show hospitality to the visitors
Manuhiri	visitors
Manuhiri tuarangi	esteemed visitors
Marae	tribal grounds with edifices recognising eponymous ancestors
Marae ātea	marae courtyard
Mātauranga Māori	all encompassing Māori knowledge
Maunga	mountain
Mauri	spirit or life essence
Mihi	greetings
Moana	sea
Mōteatea	traditional chant
Muka	prepared flax fibre
Ngā amorangi mō āpōpō	leaders of tomorrow
Ngāti Whakaue	sub-tribe of Te Arawa iwi
Ngeri	short haka with no set movements and usually performed without weapons
Noa	free from the extensions of tapu
Nunui	large, big – mainly used as the plural form of nui
Ope	group of people moving together
Pae	orators' bench
Papakāinga	traditional physical homelands
Patu	short club weapon
Pepeha	a way of introducing yourself by sharing connections with people and places
Poi	a light ball on string twirled rhythmically
Poutama	stairway to heaven Māori design
Poutokomanawa	centre ridge pole of a meeting house
Pou	carved post
Pou whakairo	carved post
Pōwhiri	welcome ceremony
Pūrākau	story / storytelling
Pūkana	to dilate the eyes
Rangahau	research
Rangatahi	youth
Rangatira	chief/s
Raupō	flax leaves
Ringawera	workers

Riri	to scold, tell off, be angry
Rōpū	group
Roto	lake
Takahi	lift of the foot in rhythm to the beat
Taki	symbolic dart
Taiaha	long wooden weapon (staff) - of hard wood with one end carved and often decorated with dogs' hair or feathers.
Tangata	man, chief, person. Meaning is dependent on context e.g. Ko Tamatekapua te tangata. Tamatekapua is the man!
Tangata whenua	local people
Tangihanga	weeping, crying, funeral, rites for the dead, obsequies - one of the most important institutions in Māori society, with strong cultural imperatives and protocols. Most tangihanga are held on marae. The body is brought onto the marae by the whānau pani (family of the deceased) and lies in state in an open coffin for about three days. During that time Manuhiri (groups of visitors) come onto the marae to farewell the deceased with whaikōrero (speech making) and kīnai (song)
Taonga	treasure
Tapu	sacredness
Te ao haka	world of Māori dance
Te ao Māori	Māori worldview
Te ao Pākehā	Western world and worldview
Te ao wairua	the spirit world
Te ao whānau	the world of family
Te Arawa E	Haka of welcome to manuhiri
Tekoteko	carved figure
Te paepae tapu o Ngāti Whakaue	esteemed elders of Ngāti Whakaue
Te reo Māori	Māori language
Tika	correct
Tikanga	correct procedure, custom
Tikanga Māori	Māori customary lore
Tito	wrote
Tohunga (Te Arawa dialect)	expert, chosen priest
Tōhunga (plural)	experts, chosen priests
Tohunga whakairo	master carver
Tono	request
Tukutuku	ornamental lattice-work - used particularly between carvings around the walls of meeting houses. Tukutuku panels consist of vertical stakes, horizontal rods, and flexible material of flax, which form the pattern. Each of the traditional patterns has a name.
Tupuna/Tūpuna	ancestor / ancestors
Tupuna whare	ancestral house
Urupā	cemetery
Waharoa	gateway
Wāhine	women
Waiata	song
Waiata-a-ringa	action song
Waiata tautoko	protocol item to support any formal speech
Waka	canoe
Wānanga	to meet, discuss

Wero	challenge at a pōwhiri
Whaikōrero	oratory, oration, formal speech-making, address, speech - formal speeches usually made by men during the <i>pōwhiri</i> .
Whakaaro	to think, plan, consider
Whakaaturanga toi whakaari	showing of creative art component
Whakaeke	entry item
Whakairo	carving
Whakangahau	concert
Whakanui / whakanuia	celebrations
Whakapapa	genealogy / family tree
Whakatauākī	proverb, significant saying
Whānau	family
Whānau whānui	extended family
Whāngai	adopted
Whare	house
Wharekai	dining hall
Wharenui	meeting house, large house – main building of a marae
Whenua	land,
Wiri	to tremble, shiver, shudder, shake, quiver

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## Appendix A - Participant Information Sheet



### Date

**Project Title** – A critical examination of the impact, influences, and learnings that can be drawn from the life of Lance Sergeant Haane Te Rauawa Manahi and his relationship with *Māori* within the context of mātauranga *Māori*?

E ngā maunga whakahī, e mihi atu nei ki a koutou. Ko Te Arawa te waka, ko Pukeroa te maunga, ko Marupunganui te moana, ko Utuhina te awa, ko Te Arawa te waka, ko Ngāti Whakaue te lwi, ko Te Papaīōuru te marae. Ko Hiwaroa Manahi tōku tupuna i te taha o tōku māmā. Ko ia te tuakana o Haane Te Rauawa Manahi. Ko Haane te tino kaupapa tēnei!

My name is Mariana Grant, and I am the grandniece of Haane Te Rauawa Manahi. I am currently enrolled in the Doctor of Philosophy degree with Te Ipukarea at Auckland University of Technology and seek your help in meeting the requirements of research which forms a substantial part of this degree.

The purpose of this research is to explore the leadership characteristics of Haane Te Rauawa Manahi and use these to inform and enhance the development of ngā amorangi mō āpōpō (leaders of tomorrow).

This research will communicate explicitly and succinctly provide a comprehensive range of relevant key historical occurrences that are supported with accurate supporting evidence to demonstrate a perceptive understanding of Haane Te Rauawa Manahi – the man and hero.

The life and legacy of Haane Te Rauawa Manahi is the background from which we seek to inform research outcomes to support a worldview that is *Māori*. An examination of the herculean feats of valour demonstrated and sustained in battle and his connection with the spiritual realm, social constructs, and environmental demands demonstrated at Takrouna in Tunis.

This research will benefit the tribal repositories of Te Arawa including but not limited to narrative and performance components. This supports whānau, hapū and lwi beneficiaries with the opportunity to reconnect with their cultural networks in association with strengthening and growing awareness and understanding of an lwi-centric world view.

### ***I request your participation in the following way***

I will be seeking a personal interview with you from (date) to (date). At this meeting I will explain the project and the recruitment process. This includes going through the selection process for being a participant and if there is mutual agreement, an invitation to participate in the research.

### ***Selection of participants***

The inclusion criteria for participating in this research are:

- To be over 18 years of age and able to participate without injuries.
- ***Participants for whānau*** must be members of the Manahi whānau who grew up with Haane Te Rauawa Manahi or whānau who represent Manahi at ceremonial occasions

- **Participants for experts** must be from the following cohorts: members of the Haane Manahi VC committee, Te Arawa kaumatua who can speak with authority about Manahi, Defence personnel representing the Chief of Defence and/or Chief of Army, Ngāti Whakaue tribal members who are able to speak with authority about the spiritual guardian/kaitiaki - Makawe.

### **What will happen in the research?**

I will be collecting data from the interviews and would appreciate the opportunity to interview you at an agreed time and place during the month of August. Prior to the interview, you and I will go through the consent process and a completed Consent Form will provide evidence of your acceptance should you wish to engage. Interviews will be private and take no longer than one hour. Please note that your participation in this research is voluntary (it is your choice) and whether you choose to participate will neither advantage nor disadvantage you. You can withdraw from the study at any time. If you choose to withdraw from the study, you will have the choice between the removal of any data that is identifiable as belonging to you, and, permitting use of your contribution. However once findings have been produced, removal of your data may not be possible. I will be digitally recording your contribution and will provide a transcript for you to check for accuracy before data analysis is undertaken.

### **Intellectual property**

The research will become my 'Intellectual Property' and may be used for future academic publications and conference presentations. The completed thesis will incorporate an exhibition at Te Papaōuru marae in Rotorua in 2022.

### **Insider nature of this research**

It is important to acknowledge that this research provides a situation where I, as the researcher, am part of the topic investigated. In this instance, interview participants are likely to have a degree of trust and confidence as opposed to engaging with researchers perceived as outsiders.

If you have any concerns regarding the nature of this project, your first point of contact shall be Project Supervisor, Professor Tania Ka'ai, [tkaai@aut.ac.nz](mailto:tkaai@aut.ac.nz), (09) 921 9999 ext. 6601

Also, if you have concerns regarding the conduct of the research you can contact the Executive Secretary of AUTEK, Kate O'Connor, [ethics@aut.ac.nz](mailto:ethics@aut.ac.nz), 921 9999 ext. 6038.

I do hope that you will find this study important and agree to participate, as your contributions will be extremely valuable. If you are happy to proceed, please send an email response indicating your interest in participating in my study. During this time, I will arrange a mutually agreeable time.

Please keep this Information Sheet and a copy of the Consent Form for your future reference. You can also contact the research team as follows:

Researcher Contact: Project Supervisor - Professor Tania Ka'ai, [tkaai@aut.ac.nz](mailto:tkaai@aut.ac.nz), (09) 921 9999 ext. 6601

I look forward to working on this project with you.

**Approved by the Auckland University of Technology Ethics Committee on 4<sup>th</sup> July 2019, AUTEK Reference number 19/190.**

## Appendix B - Consent Form



For use when interviews are involved.

**Project title:** A critical examination of the impact, influences, and learnings that can be drawn from the life of Lance Sergeant Haane Te Rauawa Manahi and his relationship with *Māori* within the context of mātauranga *Māori*?

**Project Supervisor:** Professor Tania Ka'ai

**Researcher:** Mariana Grant

Tēnā koe

Please take the time to read through the criteria for participating in this research.

- I have read and understood the information provided about this research project in the Information Sheet dated 30/04/2019.
- I have had an opportunity to ask questions and to have them answered.
- I understand that notes will be taken during the interviews and a digital recording will be taken and transcribed.
- I understand that my contribution to this study is voluntary (my choice) and that I may withdraw from the study at any time without being disadvantaged in any way.
- I may withdraw any information that has been provided for this project up to 14 days after viewing and accepting the interview transcript for final analysis
- I understand that if I withdraw from the study, I will have the choice between the removal of any data that is identifiable as belonging to me and permitting use of my contribution. However, I also understand that once findings have been produced, removal of my data may not be possible.
- I agree to take part in this research.
- I understand that my interview contribution will not be shared with any other participants.
- I wish to receive a summary of the research findings (please tick one): Yes  No
- I understand and acknowledge that research findings will be the Intellectual Property of the researcher and may be used for future conferences, articles, and be incorporated in an exhibition at Te Papaīōuru marae.

Participant Signature : .....

Participant Name : .....

Date : .....

**Approved by the Auckland University of Technology Ethics Committee on (04/07/2019)**

**AUTEC Reference number 19/190**

*Note: The Participant should retain a copy of this form*

## Appendix C - Interview Schedule



**Project title:**

A critical examination of the impact, influences, and learnings that can be drawn from the life of Lance Sergeant Haane Te Rauawa Manahi and his relationship with *Māori* within the context of *mātauranga Māori*?

1. *Tell me about your involvement with Haane Te Rauawa Manahi in terms of his life and legacy from a whānau or hapū or Iwi or VC committee or Defence perspective (History)*
2. *Tell me about your knowledge of the Ngāti Whakaue kaitiaki – Makawe? (Ngāti Whakaue hapū representatives)*
3. *What can we learn from the legacy of Haane Te Rauawa Manahi in terms of the guidance he sought from mātauranga Māori influences? (relationships & networks)*
4. *Can you share any examples from the life of Haane Te Rauawa Manahi that we can learn from in today's settings? (Whānau resilience)*
5. *What support systems contribute to building whānau resilience in changing outcomes for ngā amorangi mō āpōpō (leaders of tomorrow)? (personal growth)*
6. *How do whānau, hapū, and Iwi contribute to personal growth? (mātauranga Māori influence)*
7. *What do you think should be in a model of personal success that we can learn from the life and legacy of Haane Te Rauawa Manahi? (Māori values)*

## Appendix D - Ethics Approval Letter



4 July 2019

Tania Ka'ai

Faculty of Design and Creative Technologies

Dear Tania

Re Ethics Application: **19/190 A critical examination of the impact, influences, and learnings that can be drawn from the life of Lance Sergeant Haane Te Rauawa Manahi and his relationship with Maori within the context of mātauranga Maori.**

Thank you for providing evidence as requested, which satisfies the points raised by the Auckland University of Technology Ethics Committee (AUTEC).

Your ethics application has been **approved in stages** for three years until 4 July 2022.

*This approval is for the interview stage of the research only. Full information about any collection of visual or sound data for the purposes of a performance artwork or making a documentary needs to be provided to and approved by AUTEC before recruitment of participants or collection of data for these stages occurs.*

### Non-Standard Conditions of Approval

1. Please ensure that the video/performance aspect of this research is explained in the Information Sheet, particularly as it may relate to participants, to ensure informed consent.

Non-standard conditions must be completed before commencing your study. Non-standard conditions do not need to be submitted to or reviewed by AUTEC before commencing your study.

### Standard Conditions of Approval

1. *The research is to be undertaken in accordance with the [Auckland University of Technology Code of Conduct for Research and as approved by AUTEC in this application.](#)*
2. *A progress report is due annually on the anniversary of the approval date, using form EA2, which is available online through <http://www.aut.ac.nz/research/researchethics>.*
3. *A final report is due at the expiration of the approval period, or, upon completion of project, using form EA3, which is available online through <http://www.aut.ac.nz/research/researchethics>.*
4. *Any amendments to the project must be approved by AUTEC prior to being implemented. Amendments can be requested using the EA2 form: <http://www.aut.ac.nz/research/researchethics>.*
5. *Any serious or unexpected adverse events must be reported to AUTEC Secretariat as a matter of priority.*
6. *Any unforeseen events that might affect continued ethical acceptability of the project should also be reported to the AUTEC Secretariat as a matter of priority.*

Please quote the application number and title on all future correspondence related to this project.

AUTEC grants ethical approval only. If you require management approval for access for your research from another institution or organisation then you are responsible for obtaining it. You are reminded that it is your responsibility to ensure that the spelling and grammar of documents being provided to participants or external organisations is of a high standard.

For any enquiries, please contact [ethics@aut.ac.nz](mailto:ethics@aut.ac.nz)

Yours sincerely,

Kate O'Connor  
Executive Manager  
Auckland University of Technology Ethics Committee