



Te Pāriha o Raetihi

TEMPLE RESTORATION PROJECT



Mō ngā kaumātua me ngā rangatahi, mo āpōpō

Kia whai korōria, hōnore, harerūia, kia lhoa o ngā Mano, Matua, Tama, Wairua Tapu, me ngā Anahera Pono, te kāhui Ariki Wairua, Ārepa, Ōmeke, Piriwiritua, Hāmuera, Māngai hei tautoko mai, āiane, ake nei, ae.

“I stand inside the bell tower ringing the bell for whakamoemiti. I wonder why it hasn’t fallen. It’s because we, the mōrehu, have our whakamoemiti here. It’s our power of prayer and our Rātana faith that is keeping this whare standing”

Āpotoro Rēhita Robert Williams

WHAKAPAPA

Our iconic historic whare whakamoemiti (house of prayer) sits stoically on the highest peak of the Raetihi Pā overlooking the Waimarino Plains towards, Mt Ruapehu, our ever-present maunga of the Central Plateau. For over 100 years our temple has provided an inspirational place for our community to come together as we share, learn and honour our culture, heritage, history and māramatanga. A century later its purpose is equally important in bringing us together kanohi ki te kanohi.

Taku Whare Tuatahi (my first house) was the name gifted to our whare whakamoemiti by Rātana himself when he travelled from the pā opening it in 1926. To our small rural community the temple is more than just a building, it is our whare, a spiritual taonga that carries great mana. It benefits our hauora; spiritually, physically and mentally.

We feel a sense of belonging and connection to the wairua of our tūpuna. It is our beacon, a symbol so iconic and unique to our community. Whether you are away for a day or a lifetime, you always know you are home when you see and are welcomed back by Taku Whare Tuatahi.

Back in the day our pakeke were the tamariki and rangatahi helping their parents with the ongoing protection and maintenance of our whare whakamoemiti. Now, they are our kaumātua, our koro and kuia who are leading and guiding us – the next generation of rangatahi – through this restoration project. It is their desire that we need to not only honour their vision but, also realise their rebuilding dream before their time is up. As a small rural community we all need our temple returned to its former glory; a fully-functioning safe, warm whare that can continue to be that beacon of hope for all those who hīkoi into our town.

This will ensure our colourful memories, kōrero, tūpuna, whakamoemiti, tikanga and Reo – our whakapapa – is protected and has the opportunity to live on through our rangatahi, mokopuna and future generations.

KŌRERO

“The whare whakamoemiti is at a critical turning point in its life. If action is not taken now to repair the building it will not be possible to save it. Its loss will mark the closing of an important chapter in Central North island Māori architecture”

Dr Deidre Brown, Professor of Architecture - University of Auckland / Waipapa Taumata Rau

This journey has been a long one for our low decile community. Led by builder Brian Te Whatu, in the late 1980s he was joined by Marie Ponga, Ngakoata (Larry) Ponga, Lina Rongonui, Pat Rongonui, Bubby Ruben, Olive Te Whatu, Sonny Te Whatu, Bill Thompson and Mina Williams in undertaking urgent repairs in an effort to try and ensure Taku Whare Tuatahi was weathertight.

At this time no remedial repairs were undertaken on what is now known from our expert consultants to be underlying structural and safety issues. With the walls of the tower literally starting to fall down around us, in 2017 Aunty Berta Williams shared her dream of a complete restoration, one that not only honoured the historical and architectural



importance of our whare whakamoemiti but if undertaken, is completed to the highest possible standards. The refurbishment of Taku Whare Tuatahi must be one of quality to be able to stand proud for generations to come. This was unanimously supported by our kaumātua and community.

A chance meeting between Te Awhina Arahanga and New Zealand Institute of Architects Te Kāhui Whaihanga president, Christina van Bohemen saw the dreams of our community become a reality in 2018.

With the generous support of Sills van Bohemen Architects and a number of experts and consultants who have donated their expertise as koha to our kaupapa we, have spent the last five years developing a proposal for a comprehensive refurbishment that will

honour the architectural significance of our temple with the historical sensitivity required.

Included in the proposed works are a seismic upgrade and completely new foundations, recladding including a return to traditional timber weatherboards, windows and interior along with having the dramatically decaying twin towers removed and completely rebuilt. The installation of a new paved forecourt will allow accessible access and our renovated temple will also be insulated for the first time, have an electrical and fixtures and fittings upgrade, be re-roofed and also painted both inside and outside.

The proposed works seek to restore strength, integrity and safety to the original building protecting it for generations to come.

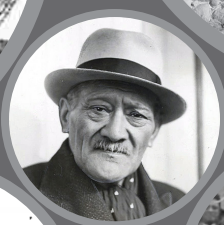
Resource Consent was granted in July 2020 by Ruapehu District Council. and since this milestone was reached documentation for building consent is complete and ready for lodgement with Ruapehu District Council. Lodgement will be made once funding is secured.

ĀWHINA

“Our whare whakamoemiti gives us a place to go, a structure that brings people together regardless of culture, race or religion - a place where successive generations of Waimarino whānau belong”

Wilhelmina Topi

As of September 2022 the total Taku Whare Tuatahi renovation project budget is \$998,646.



A RATANA CHURCH.
THE OFFICIAL OPENING,
CEREMONY AT RAETIHI.
 (By Telegraph.—Own Correspondent.)
 RAETIHI, this day.
 Ratana, with a party of thirty, visited Raetihi for the official opening of a Ratana church yesterday. There were 100 Maoris present, including visitors from Pipiriki, Karoro, Taumarunui, Temepara, and Maungauiti-teaupō, assisted by three European men.

1911

Rev. George Kirkwood begins construction on the Methodist “Raetihi Native Church”

1926

“Raetihi Native Church” gifted to the Rātana movement & Tahupōtiki Rātana opens Te Whare Whakamoemiti

1957-58

Iconic twin towers are added

1980s

Urgent, low-budget repairs are undertaken by the mōrehu in attempt to protect the temepara from ongoing degradation

1985

Te whare whakamoemiti features in Bruce Sedcole’s undergraduate thesis A Temple for a Prophet: Rātana Architecture

1990s

Temepara and Marae is scheduled as an Historic Site in the Ruapehu District Plan - Ref #55

2009

Te whare whakamoemiti features in Deidre Brown’s book Māori Architecture: From Fale to Whareniui and Beyond

2017

Aunty Berta Williams initiates our Temple Restoration Project kōrero
 Te Pāriha o Raetihi mōrehu endorse full support for the kaupapa
 Community fundraising begins

2018

Te Awhina Arahanga has a kōrero with Christina van Bohemen
 Christina, on behalf of the New Zealand Institute of Architects Te Kāhui Whaihanga, & Auckland University Waipapa Taumata Rau Professor of Architecture Dr Deidre Brown are welcomed to Mōrehu formally accept external offer of support from Sills van Bohemen Architects
 Restoration kōrero & planning begins in conjunction with the Mōrehu

This includes:

- \$672,324 construction costs and contingency - current estimate
- \$75,199 project management and consultant support during construction
- \$26,400 inc. landscaping and interior finishing
- \$30,801 pre-planning reports including: engineering heritage and geotech plus building consents and fees
- \$193,922 professional services koha, plus any more donated during the construction phase.

To date we have raised \$188,058 in cash and gratefully accepted \$197,054 koha for professional services and mahi provided by a number of consultants. As of June

2024 there is \$616,666 remaining to be raised to see our project through to its completion.

Given the current climate and escalating supply costs for construction materials it is imperative that we have included a contingency which if not used, would be set aside for ongoing building maintenance.

A significant amount of the mahi required to complete our restoration, 19.5%, has already been donated or indicated that any future work will be undertaken as koha or part donation. This has been through the discount of fees and contractor services e.g. architectural, fire report, initial QS costings. The value of this mahi currently totals \$193,922.

Since 2017 the community have

come together to support a number of fundraising activities through raffles, selling feijoas and firewood. Mōrehu around the motu have also been able to support our kaupapa through the sale of special edition prayer book *Ngā whakamoemiti me ngā waiata kata o te Haahi Rātana*, translations and prayers of the Blue Book Hymns and prayers used by Te Pāriha o Raetihi and following a request from whānau overseas in 2022 a Givealittle page was launched.

Through all of this mahi the Raetihi community have already raised \$188,058 in pūtea with \$12,019 already paying for the engineering consultancy fees and Resource Consent Fees. Currently our fundraising mahi continues through a planned series of small localised fundraising campaigns while seeking wider national support to preserve our important taonga.



2019

Draft Project plan established, initial drawings & specifications completed, draft budget created
Heritage Assessment completed

2020

Updated Project plans presented to Mōrehu Support & recommendations received from Heritage New Zealand Pouhere Taonga
Resource consent lodged with Ruapehu District Council
Resource consent granted by the Ruapehu District Council
Geotechnical Engineer site visit, assessment and report completed
Structural Design (seismic upgrade) commenced

2021

Detailed Design (architectural) commenced
Fire Report Completed
Updated Project plans presented to and endorsed by the Mōrehu Communications & media engagement strategy developed & launched – community information billboard installed

2022

Sills van Bohemen Architects site visit & completed Detailed Design/Building Consent documentation presented to Mōrehu
Engineering Documentation completed
Funding strategy developed & major funding applications drafted
\$193,922 professional services koha confirmed
Te Pāriha o Raetihi website launched

May 2022 onwards

Mōrehu establish legal entity to manage the project
Building Consent to be lodged & processed by Ruapehu District Council

Funding raised

Contract is tendered, reviewed & approved by Mōrehu
Contract signed

Construction Completed

9-12 months

Locally a number of whānau have also donated their professional expertise in support of their whare whakamoemiti.

This is currently in the areas of strategic planning, project management, site and build planning, accountancy, fundraising and communications. The value of this work-in-kind is estimated to be well in excess of the current \$50,000 by the end of our project.

To qualify for partnership funding our community needs to

raise at least one third of the project total. While \$268,241 is a dauntingly large sum for our small rural community of just 1,038 whānau (67% of who are Māori) this, is the next milestone along our journey to save our icon.

Our temple restoration project is regarded by experts as one with social, historical and architectural merit, but to reach completion, external financial support is imperative as we work towards the full restoration of our iconic whare whakamoemiti Taku Whare Tuatahi.

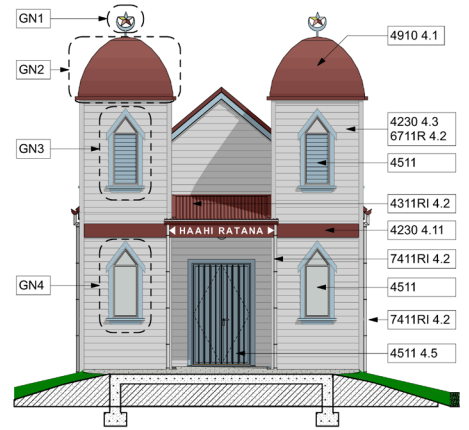
Te Pāriha o Raetihi Temple Restoration Budget

27 October 2024

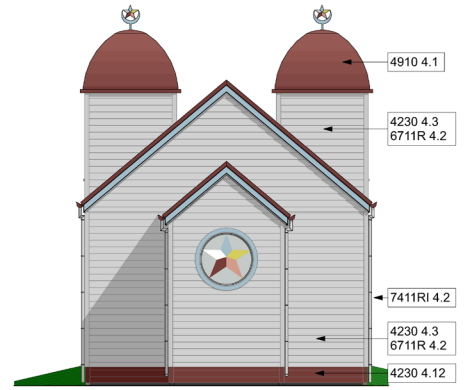
	Payee	Total (GST inc)	Paid to date	Outstanding	Cumulative Estimate of Costs
Costs to Spade Ready					
Resource Consent Fees	Ruapehu District Council	\$1,240	\$1,240	\$0	
Geotech Report	Titus Engineering	\$2,576	\$2,576	\$0	
Structural Engineering	KGW Engineers	\$5,715	\$5,715	\$0	
Quantity Survey Budget Cost Estimate*	DMP	\$2,070	\$2,070	\$0	
Heritage Report	Burgess Treep Knight	\$9,200	\$0	\$9,200	\$20,801
Construction Costs					
Building Consent Deposit	Ruapehu District Council	\$6,525	\$0	\$6,525	
Building Consent Uplift	Ruapehu District Council	\$3,475	\$0	\$3,475	\$10,000
Estimate of Construction Costs (QS DMP)		\$672,324.00	\$0	\$672,324	\$672,324
Architecture: Project Management/Observation		\$57,500	\$0	\$57,500	
Structural Engineering: Observations/inspections		\$12,000	\$0	\$12,000	
Drainage Engineering: PS4		\$699	\$0	\$699	
Insurance Estimate		\$5,000	\$0	\$5,000	\$75,199
Other Costs - not construction related					
Interior fitout (carpet, preservation/restoration of tapestry)		\$10,000	\$0	\$10,000	
Landscape		\$15,000	\$0	\$15,000	
Promotional/publicity/website		\$1,400	\$418	\$982	\$26,400
Total Costs*					\$804,724
Seed funding target for Crown partnership funding (1/3rd)					\$268,241
<small>*2022 QS Report to be updated once we are close to meeting final funding targets</small>					
Pāriha Community Fundraising					
Pāriha Fundraising (Sums paid)			\$12,019		
Pāriha Fundraising (Cash reserves)			\$192,133		\$204,152
Fundraising Total to Date					\$204,152
Outstanding Funding required meet Crown partnership 1/3rd threshold					\$64,089
Donations in Kind					
Professional Fees, services and support donated in kind			\$197,054		\$197,054
Project Total Value					\$1,001,778



1 Proposed East
Scale 1:50



2 Proposed North
Scale 1:50



\$204.2k

in pūtea already donated by whānau & our community*

\$64.9k

remains **OUTSTANDING** to reach the Crown partnership funding 1/3rd threshold*

\$197k

in koha received through the donation of professional fees & services

\$1m

total value of our project

*as of October 2024, fundraising continues



Te Pārihi o Raetihi
TEMPLE RESTORATION PROJECT
2024
Tourism New Zealand Social Media Post



Te Pārihi o Raetihi
TEMPLE RESTORATION PROJECT
c2000
Artist: Steve Harris
Courtesy of the artist



Te Pārihi o Raetihi
TEMPLE RESTORATION PROJECT
2022
Artist: Strange Dog Print Design, Ohaone
strangedog.design



Te Pārihi o Raetihi
TEMPLE RESTORATION PROJECT
1975
Artist: Christian Heinegg
Courtesy of the artist
Collection of the National Library of New Zealand Ref: 36mm-87335-37

ALIGNMENT WITH THE RUAPEHU DISTRICT PLAN

The following is a summary of some of the points outlined in a Heritage Assessment undertaken by Graeme Burgess from Burgess Treep & Knight Architects

The building is listed in Appendix 4 of the Ruapehu District Plan, the Schedule of Historic Buildings and Sites. It is item 55, B scheduled. It is described as 'probably built between 1900-1920. The church is a rare example of a church for the Māori people of the Rātana Faith'. The building is not listed by HNZPT.

The proposed activity is the restoration and repair of the scheduled building. The works are required as the building is in poor condition and the proposed works are necessary to ensure its survival.

All the works have been considered as conservation works and follow the principles of the ICOMOS NZ Charter. The proposed works will strengthen the building, make it fully weather-tight, and will enable insulation to be fitted. All these works are essential. All will respect and enhance those aspects and elements of the building that contribute to its heritage values.

5.1 Heritage Policies HE2.2.2
To promote the conservation and protection of heritage resources by ensuring any adverse effects on any scheduled heritage resource are avoided, remedied or mitigated.

Comment: The proposed works will recover the original material finishes of the building and will improve its condition. This will ensure its future conservation and protection.

To promote the identification of Historic heritage by identifying and including significant historic heritage in the District Plan Heritage Schedule.



Te Pārihi o Raetihi
TEMPLE RESTORATION PROJECT
1986
Artist: Laurence Aberhart
Courtesy of the artist
gowtangfordgallery.co.nz/artist/laurence-aberhart

Comment: The proposed works will enhance this building, and through this will add greater public awareness of the schedule and the value of these places to the community as a whole.

“It is a place of significant mana”

Rules in the District Plan shall protect significant historic heritage ...guided by the principles set out below:

i) Respect Values - Recognising the lasting values of the place or area and evidence of the origins and development of New Zealand's distinct peoples and society.

Comment: By restoring the building those lasting values embodied in this place will be enhanced.

ii) Diversity and Community Resources - Recognising the diverse cultures of New Zealand and the diverse social and physical environments and communities.

Comment: This building is a Rātana Church associated with the Raetihi Marae. The place is representative of the Rātana Faith, and is an integral component of the marae. The process that has led to this application has been led by the community.

iii) Sustainability - Recognising the finite nature of historic heritage and the need to take a precautionary approach in order to safeguard the options for present and future generations. Promoting sustainability may include encouraging regular maintenance and finding compatible uses for places, including original and new adaptive uses.

Comment: The building is very much in need of a lot of tender loving care.



Te Pārihi o Raetihi
TEMPLE RESTORATION PROJECT

The proposed works will ensure that this historic building, well loved by the Mōrehu community and by others, will remain in place and in use. It is hoped that restoration of the building will encourage regular maintenance.

iv) Māori Heritage - Recognising and providing for the relationship of Māori and their culture and traditions with their ancestral lands, water, sites, wahi tapu and other taonga following the spirit and intent of the Treaty of Waitangi (Te Tiriti o Waitangi).

Comment: This place is intimately tied to both the Raetihi Marae and to the Rātana movement. It is a place of significant mana.

v) Research & Documentation - Ensuring interventions are informed by sufficient research, documentation and recording, where culturally appropriate.

Comment: The proposed works are restoration and repair works. In order to understand the place we have met with the community, and have carried out research into the building in order to understand how it has changed in order to formulate the proposed scope of the restoration/repair works. This has been guided by photographs held by the community, and by academic reports on the building.

“The building is very much in need of a lot of tender loving care”

vi) Respect for Physical Material - The degree to which interventions involve the least possible loss of heritage significance and the least loss of material of heritage value, including any irreversible or cumulative effects.

Comment: The proposed works are limited to what is necessary. Because of the condition of the towers, these elements will have to be reconstructed. The cladding is cracked and the timber framing has decayed. It is proposed to re-instate timber cladding and joinery based on the existing remaining weather-boards and joinery. To the greatest extent possible original materials will be retained.

vii) Understanding Significance Whether the values of the place are clearly understood before decisions are taken that may result in change. Decision making, where change is being contemplated, should take into account all relevant values, cultural knowledge and disciplines.

Comment: A conservation plan approach has been taken in this process. The form of the building is a core part of its particular heritage value. The twin towers are symbolic forms in the Rātana

THE OFFICIAL OPENING.

CEREMONY AT RAETIHI.

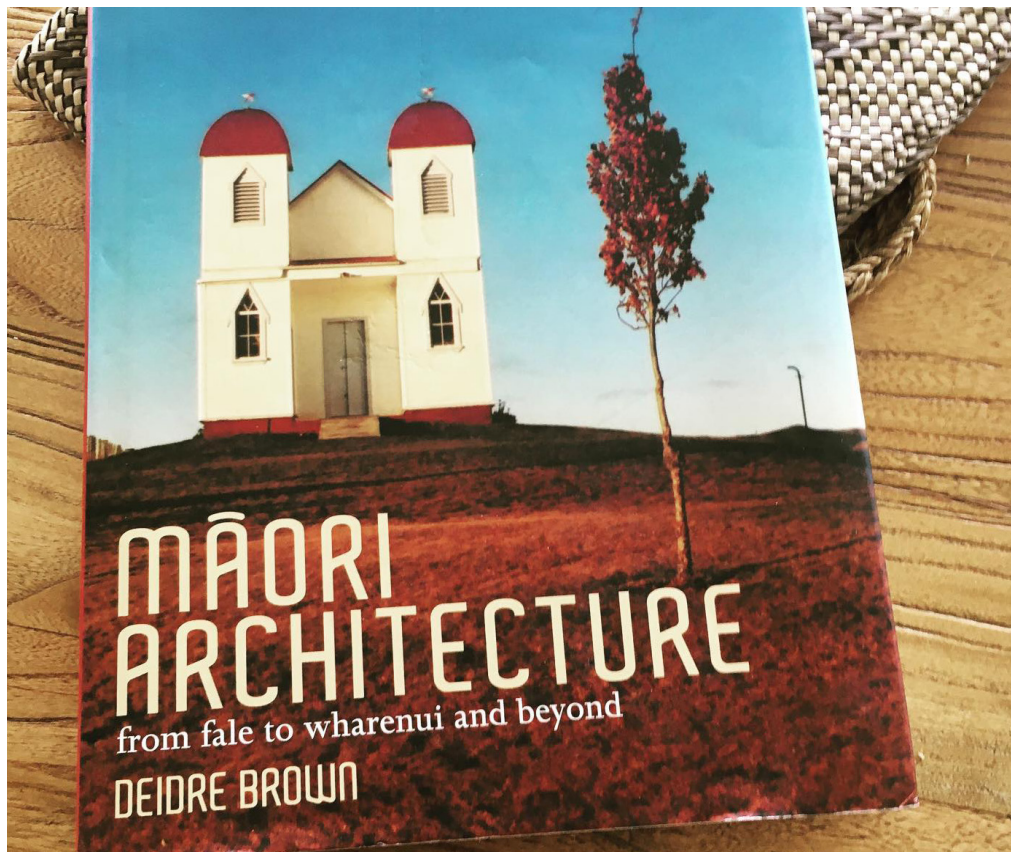
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Ratana, assisted by three “Apostles,” including Eastman, the “Apostle” in charge, conducted an impressive ceremony. There was a procession to the church from the meeting house, in which were “Apostles,” learners, nurses, the Ratana staff, and adherents.

Eastman, who has the distinction of being the first pakeha “apostle” admitted to the movement, was ordained a few months ago at Ratana. He has a pleasing personality and a sincere manner, and impresses on his people the duty to lead lives of usefulness and be thrifty.

The church, originally built by the Maori Methodists, was handed over recently to the Ratana movement by Mr. Gray, the native owner of the land on which the church is built.





movement. The form of the church itself is also highly significant. It is a simple place, and that simplicity will be fully respected. The proposed works restore the building to its former known appearance and will leave the forms unchanged. The re-instatement of the timber weather-boards and timber joinery removes detracting later fabric, the metal sidings and aluminium joinery, from the building. These processes all follow best conservation practice methodology.

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givealittle.co.nz/cause/teparihaoraetihi



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Te Kāhui Whaihanga
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HERITAGE NEW ZEALAND
POUHERE TAONGA