

Sharing with Hinemihi

Please join us for a series of summer wananga/events to get to know Hinemihi, the Maori meeting house at Clandon Park



The sessions will be led by Rosanna Raymond and will take place at Hinemihi and UCL Institute of Archaeology from May – September 2010.

The sessions are open to all interested in understanding Hinemihi and her people.

Schedule for the sessions:

May 15	Sharing Hinemihi's stories at UCL Institute of Archaeology
May 23	Maori and Pacific Day of Dance at Hinemihi, Clandon Park
May 29	Sharing with Hinemihi's people at UCL Institute of Archaeology
June 6	Kaitiakitanga/Maintenance Day at Hinemihi, Clandon Park
June 27	Kohanga Reo Hangi, at Hinemihi, Clandon Park
August 29 (tbc)	Staying with Hinemihi, at Clandon Park

Places are limited and awarded on a first come basis. Please email Dean Sully d.sully@ucl.ac.uk for further details and to reserve a place. There is no charge for the sessions, however you will need to cover transport costs to Hinemihi, provide shared food for the events. Tickets will be required for those who wish to eat hangi food at the Kohanga Reo hangi.

Sharing with Hinemihi

Rosanna Raymond (Artist)

Dean Sully (NT conservation Advisor & Lecturer in Conservation)

Sharing with Hinemihi is a project to consider the relationship between Hinemihi (the Maori meeting house at Clandon Park, Surrey) and her people.

Introduction

Hinemihi was constructed as a meeting house in Te Wairoa, Aotearoa (New Zealand) in 1881; she was transported to her present location at Clandon Park, Surrey, UK in 1892, and is currently cared for by the National Trust. This journey from Maori taonga (treasure) to historic property has been deflected by recent Maori reappropriation, in which Hinemihi has been reimbued with a spiritual presence through contact with Maori; Ngāti Hinemihi (Hinemihi's spiritual descendants), Ngāti Ranana (London-based Maori group), and the Kohanga Reo o Ranana (the London Maori preschool). Recently a collaborative heritage conservation project between the National Trust and Maori has focused on developing relationships between Hinemihi and her people.

Hinemihi's position as a trans-cultural and trans-temporal focus for human interaction is mirrored in the lives of Maori living in Britain in the 21st century, making sense of their own identity, their relationships with Maori culture, their relationships with British culture, and their relationships with home, whether conceived as distant in space and time, or being lived here and now.

Sharing with Hinemihi

Sharing with Hinemihi will be developed through a series of wananga (events) at Hinemihi and UCL Institute of Archaeology (Saturday/Sundays, May to September 2010), to consider how Maori and others feel when they are with Hinemihi. This will involve participants from the UK based Maori & Polynesian Community (Ngāti Ranana, Kohanga Reo o Ranana, Maramara Totorā, Matariki, Manaia, Beats of Polynesia), members of the National Trust, members of the public local to Clandon and UCL who are interested in Maori issues, including students and staff from UCL. A maximum of 25 people can be accommodated. Where possible we will involve additional whanau in New Zealand through telephone and video links

Sharing with Hinemihi will consist of six wananga (workshops) that will focus on themed dialogues developed to articulate what Hinemihi means to her people. This will reflect on aspects of Maori tikanga (protocols) related to activities on the marae (ceremonial meeting space) as well as aspects of Maori taonga and Hinemihi's own histories. These stories of Hinemihi will be developed and presented at the Pacific Arts Association Conference in August and later at a seminar at UCL.

Sharing with Hinemihi will seek to develop from the success of "Being with Hinemihi", which explored the relationship between Maori families from Kohanga reo o Ranana (the London Maori preschool) and Hinemihi. This led to theatrical interpretations at Maori ceremony (Kohanga Reo Hangi, June 21 2009) and at an academic conference (Visuality/Materiality: Reviewing Theory, Method and Practice July 11 2009).

Schedule for Sessions:

Session 1: Introducing Hinemihi

Date: May 15, 9.00 am-1.30 pm

Location: Institute of Archaeology UCL

<http://www.ucl.ac.uk/maps/ucl-maps>)

The first event will involve:

An introduction to marae protocol: powhiri (welcoming) Rosanna Raymond

Sharing Hinemihi with Ngāti Hinemihi

Ancestral ties: Identifying Hinemihi's genealogical narratives

(Use Skype/teleconferencing to talk with Jim and Cathy Schuster of Ngāti Hinemihi in New Zealand)

Sharing Hinemihi's stories: Dean Sully

The Hinemihi Project: Julie Lawlor (NT property Manager Clandon Park), Anthony Hoete (WHAT_architecture)

manaki tanga (shared lunch)

More information:

<http://www.nationaltrust.org.uk/main/w-vh/w-visits/w-findaplace/w-clandonpark/w-clandonpark-maori-house.htm>

Session 2: Welcoming Hinemihi

The Maori and Pacific day of dance at Clandon Park

Date: May 23 Date, 11.00 am (powhiri) - 4.00 pm

Location: Hinemihi, Clandon Park

<http://www.nationaltrust.org.uk/main/w-vh/w-visits/w-findaplace/w-clandonpark/w-clandonpark-gettingthere.htm>)

The second event will involve:

A group visit to Hinemihi as part of the Maori and Pacific day of dance at Clandon Park. This is a celebration of Maori and Pacific cultures focused on Hinemihi, Learn about Hinemihi, and experience the performances of traditional song and dance that will be given throughout the afternoon by Beats of Polynesia and Maori group Ngati Ranana. Take part in powhiri (welcoming) & manaki tanga (shared lunch).

(Regimental Room at Clandon Park available from 10:30-4:30)

Discuss the painted designs (kowhaiwhai patterns) carvings, and identify ancestors, patterns, and meanings.

Sharing Hinemihi with the National Trust

The Onslow room, Rosanna Raymond

More information:

http://www.nationaltrust.org.uk/main/w-vh/w-visits/w-events/w-events-find_event.htm?c=1

Session 3: Sharing with Hinemihi's People**Date: May 29, ^{9.00} am-1.30 pm****Location: Institute of Archaeology UCL**

The third event will involve:

Sharing Hinemihi with the Maori Diaspora

Use Skype/teleconferencing to talk with members of Ngāti Ranana who have returned to NZ (Keri Ann/ Greg/John Tapiata/Tania/Shane and Others) and to talk with Jim and Cathy Schuster of Ngāti Hinemihi in New Zealand

More information:<http://www.ngatiranana.co.uk>**Session 4: Keeping Hinemihi warm****Kaitiakitanga: Maintenance of Hinemihi in preparation for the 2010 Hangi****Date: June 6 11.00 am-3.00 pm****Location: Hinemihi, Clandon Park**

For the past five years Ngāti Ranana, Kohanga Reo, and Maramara Totara group members have generously given up their time to work with students and staff from UCL Institute of Archaeology and National Trust to clean and care for Hinemihi. We hope to do the same this year and that volunteers from Ngāti Ranana, Kohanga Reo and Maramara Totara, UCL and NT will be happy to join us in the maintenance activities and help in keeping Hinemihi warm.

More information:<http://www.ucl.ac.uk/news/news-articles/0606/06062702>**Session 5: Kohanga Reo Hangi celebrations at Hinemihi****Date June 27 11.00 am (powhiri) - 4.00 pm****Location: Hinemihi, Clandon Park**

Each year Kohanga Reo o Ranana holds a hangi at Hinemihi. This provides an opportunity for the people in the UK to experience first-hand marae protocols and customs. There will be cultural performance and hangi food! Tickets for this event are required.

More information:<http://www.kohanga.co.uk>**Session 6: Staying with Hinemihi****Date: August 29 (date and time to be confirmed)****Location: Hinemihi, Clandon Park**

Wananga and (if possible) sleep over at Hinemihi

One of the aspirations of the Hinemihi project is to enable people to use Hinemihi in a similar way to meeting houses in New Zealand. Staying overnight on the marae is a key feature of this. Therefore, we are hoping to arrange this at Hinemihi for the first time as part of this project. We will work towards this during the project to see if this is possible.

TAKE (issues) to be discussed:

How much do our feelings for Hinemihi reflect her past, her surroundings and histories and how much reflect what she is NOW in England?

Is Hinemihi alive even when her people are not present?

How does Maori Kaupapa including concepts of tapu/noa affect Hinemihi at Clandon Park?

What does Hinemihi have to offer the British?

Who are Hinemihi's people?

Hinemihi o te Ao Tawhito (Hinemihi of the Old World)

A Statement of Significance

Every National Trust property has a Statement of Significance which outlines what is particularly important about the property, providing a foundation for future plans. Hinemihi is mentioned in the Clandon Park Statement of Significance, but is sufficiently important in her own right to require a separate Statement.

Hinemihi is a Maori meeting house located within the grounds of Clandon Park, near Guildford, in Surrey. Hinemihi originally comes from Te Wairoa, on the North Island of New Zealand, and her creation was commissioned by Chief Aporo Te Wharekaniwha of the sub-tribe Ngati Hinemihi. To the Maori who built her, Hinemihi was a physical embodiment of an honoured ancestress of Ngati Hinemihi, and Hinemihi is considered to be a living being.

Hinemihi was completed in 1881, and was used both as a traditional meeting house and as a venue to provide entertainment for tourists who came to the area to see the Pink and White Terraces, a unique and monumental creation of deposits from water heated by volcanic activity. This came to an abrupt end on 10 June 1886, when the eruption of Mount Tarawera destroyed Te Wairoa and the whole of the surrounding area. Those villagers (approximately 50) who sheltered inside Hinemihi during the eruption were saved, and 153 lives were lost. The local area was devastated, and local populations resettled elsewhere, but Hinemihi remained.

Hinemihi came to the attention of William Hillier, 4th Earl of Onslow, in January 1892 when Lord Onslow was completing his successful term as Governor of New Zealand. Lord Onslow purchased the 23 pieces of carving (according to the bill of sale) that made up Hinemihi for £50 from Aporo's son Mika, and the carvings were shipped to England and reassembled on the Clandon Park estate near the lake. In 1917, recuperating soldiers from the Maori Pioneer Battalion discovered Hinemihi and concerned about her fragile state, were given permission to move Hinemihi, with the help of other soldiers, to her current location.

Today, Hinemihi is one of only four nineteenth century meeting houses outside of New Zealand, and of these is the only one physically located outside of a museum. Since Hinemihi has not been in New Zealand since 1892, she has not evolved in the way that New Zealand meeting houses have evolved. Hinemihi's unusual journey has made her a survivor, one that reflects Maori cultural struggle and also acts as a memorial to those who created her, sheltered in her, and their living descendants.

Although Hinemihi is now a long way from her original home, to descendants of Ngati Hinemihi she remains a cultural expression that celebrates creation, history, whakapapa (genealogy), kinship, and tribal identity. Since Hinemihi is a living being, she possesses wairua, the spirit or essence of being of her descendants and creators; mauri, a life force and the power of creation from the Gods; and mana, ancestral power, prestige, and status. These characteristics require interaction with humans to maintain them or bring them to life. The reciting of whakapapa and the performance of korero (oratory), speech, and narratives associated with the ancestors, occur on the marae, in front or inside Hinemihi.

With Ngati Hinemihi so far away, the London-based Maori group Ngati Ranana has been invited by Ngati Hinemihi to participate in the kaitiakitanga (guardianship) of Hinemihi, to ensure that Hinemihi maintains her essential, living link with Maori people. The annual hangi, put on by the Maori language school Kohanga Reo, is an opportunity for Maori people to interact with Hinemihi, and for non-Maori to gain a better understanding of Hinemihi and of Maori culture. As such, Hinemihi is also an ambassador for the National Trust and for the local Maori community, linking the histories of New Zealand and the United Kingdom, particularly in terms of the Onslow family's connection to New Zealand.

Hinemihi is many things to many people, a whare tipuna (ancestral house), a whare runanga (meeting house) and a whare wananga (house of learning) for UK-based and visiting Maori, and an opportunity for visitors to Clandon to appreciate Maori culture and history. Due to her uniqueness and her significance, it is appropriate that Hinemihi continues to develop as a focus for Maori culture in the United Kingdom.

Editor: Julie Lawlor, Property Manager, incorporating comments made by the Hinemihi project group, including representatives of Ngati Hinemihi, Ngati Ranana, and the National Trust

Date: September 2006

Hinemihī o te Ao Tawhito (Hinemihī of the Old World)

A Vision for the Future

This Vision is based on, and should be read in conjunction with, the Statement of Significance for Hinemihī.

Although Hinemihī is now a long way from her original home, to descendants of Ngati Hinemihī she remains a cultural expression that celebrates creation, history, whakapapa (genealogy), kinship, and tribal identity. Since Hinemihī is a living being, she possesses wairua, the spirit or essence of being of her descendants and creators; mauri, a life force and the power of creation from the Gods; and mana, ancestral power, prestige, and status. These characteristics require interaction with humans to maintain them or bring them to life. The reciting of whakapapa and the performance of korero (oratory), speech, and narratives associated with the ancestors, occur on the marae, in front or inside Hinemihī.

Since interaction with people is crucial to Hinemihī's life, she must develop to meet the needs of her community here, as she would have done had she remained in New Zealand. Hinemihī will therefore be sympathetically updated for the twenty-first century. She will be extended to her original New Zealand length, and wherever possible Hinemihī will be adjusted to more closely resemble her original form back in New Zealand. Her roof pitch will be adjusted to reflect the original pitch, and the thatch roof will be changed for a more appropriate shingle roof. Electricity will be installed to allow for sympathetic lighting and conservation heating, and appropriate insulation will be installed. Hinemihī's earthen floor will be replaced by a permanent one. A small, discrete service area will be added as a separate construction behind Hinemihī, and an awning will be used in front to increase her capacity. Her painted carvings will be conserved as agreed within the project steering group of National Trust staff, Ngati Hinemihī and Ngati Ranana representatives. Further carving and woven panels will be added as agreed. All developments will take into consideration legal and good practice requirements such as disabled access, security, and fire prevention issues.

These changes to Hinemihī will act as a catalyst for Hinemihī's further development as a focus for Maori culture in the United Kingdom, and also as a centre of learning for anyone interested in Maori culture. Ngati Ranana, with input from Ngati Hinemihī, will put together a marae advisory group for Hinemihī. This group will support the National Trust in its management of Hinemihī and the increased number of requests to come to Hinemihī on a regular basis by both Maori and non-Maori alike. This group will also advise on day to day use of Hinemihī by visitors to Clandon. In the future, Hinemihī will not only be brought to life and warmed by members of the Maori community, but also by the improved interpretation of Hinemihī to visitors to Clandon, who will then have a much better understanding of Hinemihī's significance.

Editor: Julie Lawlor, Property Manager, incorporating comments made by the Hinemihī project steering group, including representatives of Ngati Hinemihī, Ngati Ranana, and the National Trust Date: September 2008

**Hinemihi, Clandon Park, Surrey UK.
A Brief History in Pictures**



Hinemihi in Te Wairoa 1880. Burton Brothers, Dunedin, New Zealand: Photograph of Runanga [Hinemihi] meeting house, Wairoa (© the Alexander Turnbull Library, Wellington).

In 1880 Chief Aporo Te Wharekaniwha commissioned and paid for the construction of “Hinemihi o te Ao Tawhito”, which took place in Te Wairoa, North Island, New Zealand. Hinemihi was planned as a cultural centre for Ngati Hinemihi and for Maori cultural performances (tourists paid to view the carvings, attend dances and to enjoy refreshments).



Paint analysis carried out recently at UCL suggests that the earliest painted decoration for Hinemihi (1880?) was a vibrant combination of orange, blue, white, and black (photo: Emilia Ralston based on an 1880 photograph of Hinemihi)



Hinemihi soon after the Tarawera eruption of 1886. Wharepuni at Wairoa after eruption (©the Museum of New Zealand Te Papa Tongarewa).

On June 10th 1886, the eruption of Mount Tarawera destroyed Te Wairoa and the surrounding area. A number of people (30-50) were saved by sheltering inside Hinemihi during the eruption. In total 153 people died during the eruption. The local area was devastated and Hinemihi was left isolated



Hinemihi at Clandon Park pre-1914, from the photographic album of Harry William Blake, head gardener at Clandon Park, c.1886–1920 (© the Surrey History Centre).

William Hillier Onslow, fourth Earl of Onslow (1853-1911) - Governor of New Zealand from 1889 to 1892, purchased Hinemihi's 23 Carvings from Mika Aporo, son of the deceased Chief Aporo Te Wharekaniwha, for £50. Hinemihi's carvings arrived in the UK in April 1892 and Hinemihi was erected on the Clandon Park estate soon after.



Hinemihi in 1919 (photo: Alan Gallop).
In 1917 restoration work was conducted by recuperating WWI soldiers, including Maori National Expeditionary soldiers (Maori Pioneer Battalion).



Hinemihi prior to restoration in 1959 (photo: National Trust Photographic Library).

Between 1919 and 1945, a major reconstruction of Hinemihi took place (for which no records have yet been found) her front wall was removed and an open structure created. In 1956 Clendon Park and gardens– including Hinemihi - was donated to The National Trust.



Hinemihi in 1975 (photo: Alan Gallop).

In 1960 a major restoration of Hinemihi took place. In 1974 Bernard Kernot from Wellington's Victoria University, Department of Anthropology and Maori, reported that: "The report of the English contractors shows little appreciation of the house as a cultural object with its own system of symbols, as distinct from a collection of carved posts and painted scroll designs to be restored"



Hinemihi after restoration in 1980 (photo: National Trust Photographic Library).

Following restoration by Draper & Sons, Mr Draper stated: “We consider that although there are some items that are incorrect, that we achieved, against some odds, a fair representation of the original building, which the National Trust appreciated”.

In 1986 Ngāti Hinemihi made visits to Hinemihi, which has led to ongoing contact between The National Trust and members of Ngāti Hinemihi.



Hinemihi after 1995 (photo: Dean Sully).

In 1995 Thirty members of Ngati Hinemihi travelled to Clandon Park to give newly created carvings to Hinemihi. Following a blessing ceremony, the new carvings, along with the recently discovered original carvings from around the window, were added to Hinemihi. The arrival of new carvings and the special ceremony to accept them created a new profile for Hinemihi both in the UK and New Zealand, particularly among the National Trust and UK based Maori community. Since then the National Trust has maintained direct contact with three Maori groups, Ngāti Hinemihi (Hinemihi’s spiritual descendants) Ngāti Ranana (London Maori Club) and the Kohanga reo o Ranana (London Maori Language nest). This period has been one of re-appropriation by the Maori community in which Hinemihi has been re-imbued with a spiritual presence.



Ngāti Ranana performing during the Kohanga reo hangi at Hinemihi June 2006 (photo: Scott Boswell)



Kohanga Reo parents and children with UCL students during Hinemihi Maintenance days, June 2006 (photo: Liu Man-Yee)

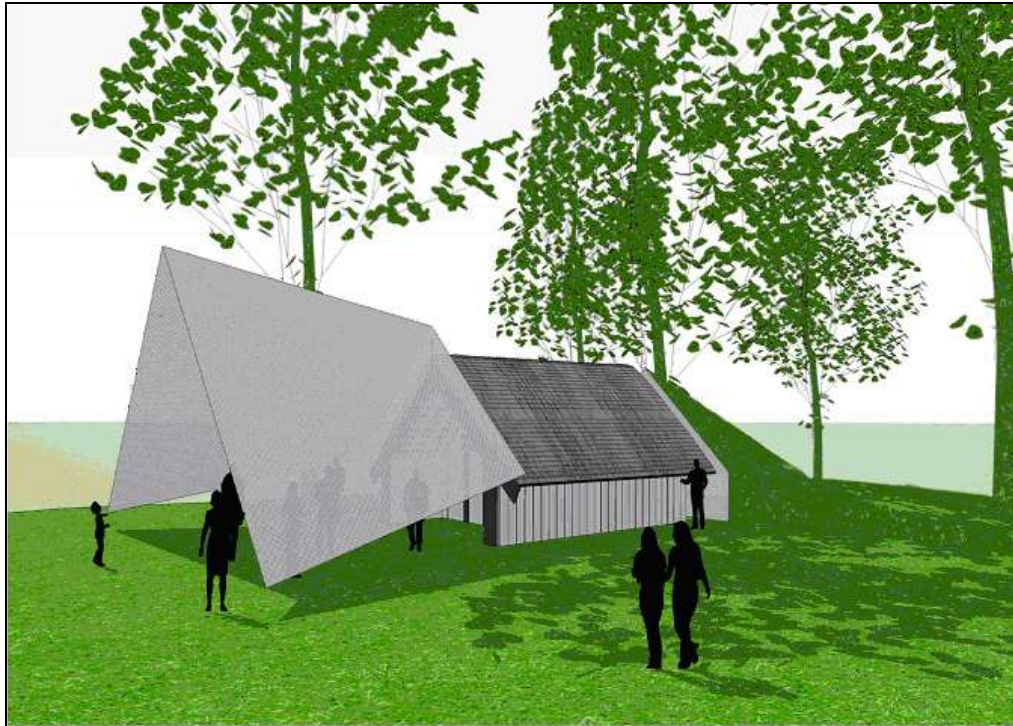
Hinemihi's future is being discussed by a Hinemihi Project Group set up in 2004 as part of a formal consultation process comprising representatives from the National Trust, Maori groups (Ngāti Hinemihi, Ngāti Ranana, Kohanga Reo, and Maramara Totara).

Should she be left as she is, or presented to reflect a previous state such as she was in back in 1886 before Mt Tarawera attempted to destroy her, or as she was when she first arrived at Clandon Park in 1892, or one of the other past configurations of her time at Clandon Park?

Hinemihi o te Ao Tawhito – Hinemihi of the Old World, conceived as an expression of tribal identity for Ngāti Hinemihi , has undergone many transitions in her 127 years from Hinemihi of the Golden Eyes, to a place of sanctuary and a survivor of the Tarawera eruption, as a burial ground, as a Souvenir, as a Summerhouse, providing comfort as a nurse, a Garden store, an Image on a Banknote, a goat-house, a children’s playhouse, almost a Nightclub, a National Trust Property, A Grade II listed building, a meeting house for Ngāti Ranana (London Maori Club), a Maori Ambassador and increasingly the focus of a cross cultural partnership between Maori and National Trust that will hopefully see her transformed into an active marae and a cultural centre for Maori activities in the UK.

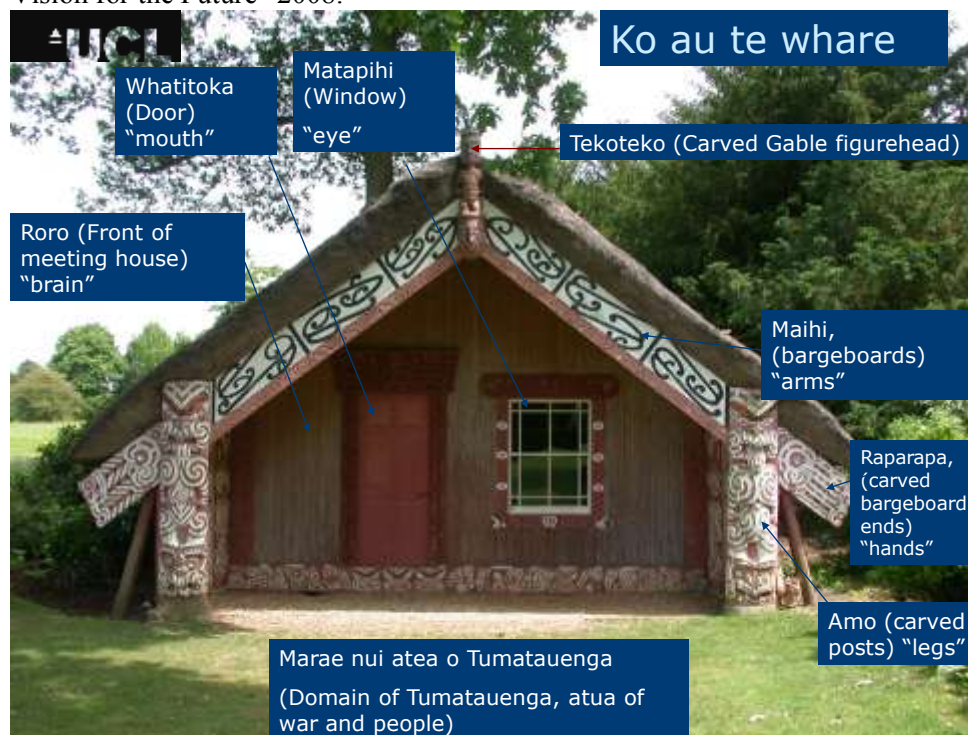


Postcard “Greetings from Hinemihi London” (WHAT_architecture 2006)



“whare whakaruru + whare Wananga + whare Manaaki = Marae!”
 Architectural concept drawings for the conservation of Hinemihi as an active marae and Centre for Maori cultural activity in the UK (WHAT_Architecture 2007)

“...changes to Hinemihi will act as a catalyst for Hinemihi’s further development as a focus for Maori culture in the United Kingdom, and also as a centre of learning for anyone interested in Maori culture. “Hinemihi o te Ao Tawhito (Hinemihi of the Old World) A Vision for the Future” 2008.



Ko Au te Whare (I am the House) The named parts of Hinemihi prepared during “Being with Hinemihi” 2009 (image Dean Sully)

Please let us know your thoughts about Hinemihi's future
By emailing: clandonpark@nationaltrust.org.uk or d.sully@ucl.ac.uk

For further information:

National Trust:

<http://www.nationaltrust.org.uk/main/w-vh/w-visits/w-findaplace/w-clandonpark/w-clandonpark-maori-house.htm>

http://www.nationaltrust.org.uk/main/w-chl/w-places_collections/w-architecture_buildings/w-architecture-buildings_conservation/w-architecture-buildings_conservation-maori_house.htm

UCL

<http://www.ucl.ac.uk/news/news-articles/0606/06062702>

UK based Maori

<http://www.ngatiranana.co.uk>

<http://www.kohanga.co.uk>

Publications

Gallop, Alan, 1998 "The House With the Golden Eyes – Unlocking the secrets of Hinemihi, the Maori Meeting House from Te Wairoa (New Zealand) and Clandon Park (Surrey, England) " Running Horse Books.

Sully, Dean, 2007 "Decolonising Conservation: Caring for Maori Meeting Houses Outside New Zealand. Left Coast Press.