



The Story of  
Venerable  
Suzanne  
Aubert

Meri  
Hōhepa

“Mother Aubert’s vision and example  
– her insistence on seeing Christ in  
every person who needed help, her  
refusal while doing so to distinguish  
between Catholic and non-Catholic  
– were among the most pervasive and  
enduring forces to emerge from the  
Catholic Church in New Zealand.”

New Zealand historian, Michael King

VENERABLE  
❖ Suzanne Aubert ❖

A Woman of Great Faith

❖ Meri Hōhepa ❖

He wahine whakapono nui

# Contents

A Heroic Life of Service and Compassion	3
The Early Years	4
Missionary Calling	6
Auckland	8
Hawke's Bay	10
A Healing Ministry	11
Hiruhārama – Cradle of the Congregation	12
Wellington	16
Rome	19
Wellington Once Again	20
The Journey to Sainthood	22
Steps Towards Canonisation	23
The Legacy Lives On	24
Share the Journey	24



Scan codes on various pages to view special videos

*"After the example of Our Lady of Compassion, let us be always filled with compassion for every human weakness, and let us avail ourselves of everything to bring souls to God. Let us give ourselves to the blind to make them see; to the lame to make them walk, to the fallen to make them rise again, to him who has no faith to make him believe, to those who have hatred in their hearts to make them love."*

Suzanne Aubert

# A Heroic Life of Service and Compassion

When young Suzanne Aubert ran away from home in 1860 to join a mission on the other side of the world, she began a New Zealand adventure that would last for 66 years. She became a health and social welfare pioneer in her adopted country, devoting her life to helping the suffering and the disadvantaged. Her work took her from France to Auckland then to Hawke's Bay, the Whanganui River and finally to Wellington. Along the way, this determined and charismatic woman founded a new Catholic congregation – the Sisters of Compassion – and was tireless in her care of children and the sick. She skilfully combined Māori medicine and Pākehā science and wrote books in Māori, English and French, adding significantly to our cultural heritage. Throughout her life, she was unbowed by opposition or lack of resources, and stood firm in her belief that everyone deserved equal respect. Her witness shone beyond the Church to influence a wide cross-section of society. When she died, her funeral was one of the biggest ever given a woman in New Zealand. In living a life of bold fidelity to Gospel values, this extraordinary woman became an inspiration to New Zealanders then and now.



**Suzanne Aubert's prayer books. Suzanne carried these three early-1800s French prayer books in her pocket wherever she went.**



Scan to view video

# The Early Years

## FRANCE 1835-1850

Marie Henriette Suzanne Aubert was born 19 June 1835 in St-Symphorien-de-Lay, a town not far from Lyon in France. She was born into a close-knit, middle class family with three brothers – Alphonse, Louis and Camille.

When she was about two years old, Suzanne fell through the surface of a frozen pond and became temporarily crippled and blind. Because of this, and the premature death of her disabled brother Louis, she developed an enduring empathy for people with disabilities. Suzanne recovered the use of her limbs and most of her eyesight, but she was left with a cast in one eye.

In 1840 the family moved to Lyon, an industrial city in southern France. Lyon

was active in missionary work and hospitals; hospices and pharmacies were run by female congregations. Suzanne, her mother Clarice and grandmother, Joséphine, helped pregnant girls and their babies, and cared for girls with sexually transmitted diseases.

Suzanne grew to be an active young woman with the strength and determination to challenge the restrictions of the times. Following the custom of the day, her parents had arranged her marriage to the son of a family friend. Suzanne refused to comply. Clarice sought the support of the Curé d'Ars, Jean Vianney, but he supported Suzanne. God had other designs for her, he said. It was the encouragement she needed.

*"If we work together we can  
"Mehemea ka mahi tahi tāua*

*The New and Complete Manual of Māori*

Suzanne had repeatedly, but unsuccessfully, asked her parents for permission to join religious life. Aged 25 however, she was legally free to decide her own future and she made the brave decision to leave her hometown and become a religious sister in New Zealand. It was an act of rebellion, but it was an act of love as well, involving huge sacrifice on her part. In 1869 she wrote to Father Poupinel, "So now you are leaving for Lyon, for Fourvière ...You'll see my father, mother and brother. I won't be seeing them again in this world; tell them everything your kind heart may prompt you to say — nothing can possibly be too loving ..."



The photos of her parents are from Suzanne's own album and were sent to her in Auckland in the 1860s. Suzanne's father Louis Aubert and most likely Suzanne's mother Clarice Aubert.

*succeed."*

*tera ano e taea"*

*Conversation and Vocabulary* by Suzanne Aubert.



Scan to view video

# Missionary Calling

## FRANCE 1850-1860

As a young woman Suzanne developed her nursing skills, working as a volunteer alongside the Sisters of Charity to nurse cholera patients and wounded Crimean soldiers. She also continued with private studies in healthcare, chemistry, botany and pharmacy, gaining skills that would prove invaluable in her work in New Zealand.

During this time, she had strong links with the Society of Mary. Two Marist missionary priests, Fathers François Yardin and Poupinel, encouraged and advised her. Other influences were Pauline Jaricot, who established the lay Association of the Propagation of the Faith that supported Society of Mary missions in the Pacific and Marist lay missionary pioneer Françoise Perroton, who worked with women in the Western Pacific.

However, it was the visit of Bishop Pompallier to Lyon in 1859 to recruit missionaries for his Auckland diocese that would steer Suzanne's missionary zeal towards New Zealand rather than the Pacific Islands.

One of the most influential figures from those early days was the revered priest, Jean Vianney. In 1858 he made predictions that would mirror the course of her career. He told Suzanne: "You will go to the missions within two years ..."; "You will begin a work there and it will fall down. After many years you will build it up again, but it will again fall down."; "Oh my child, how many different crosses and trials await you in life. But whatever they do to you, whatever happens, whatever anyone will say to you, never, never give way, never let go, take courage, courage, courage."



**Bishop Pompallier, the first Catholic Bishop in New Zealand, recruited Suzanne for his Auckland diocese.**

Sisters of Compassion Archives, Wellington



# The Sea Voyage

SEPTEMBER – DECEMBER 1860

Suzanne Aubert set sail from France for New Zealand on 4 September 1860. It was a voyage that would test her courage and teach her new skills. On board the Général Teste were 23 new missionaries for New Zealand.

The small whaling ship was demanding for passengers. Space was cramped, provisions were short and the days without landfall were long and monotonous. Three sperm whales were caught in the southern Pacific, and the persistent stench of whale oil, rotting and burning whale flesh worsened Suzanne's continuous seasickness and put her off sea travel forever.

The trip was terrifying. During the first squall, the ship heeled over in roaring seas and was only righted when her sails were cut. In the second storm a sailor fell from the mast into mountainous waves and was hauled back on board.

Throughout the voyage Bishop Pompallier and his secretary Father McDonald taught some Māori and less English to the French-speaking missionaries. "Have respect for the Māori culture," the bishop instructed them, "and achieve results through tolerance." His words became Suzanne's model.



Scan to view video

# Auckland

1860–1871

Once in Auckland, Suzanne and the other Frenchwomen worked with the Sisters of Mercy. But their real desire was to work with Māori, and not teach French, singing, and sewing to the daughters of prosperous Aucklanders. As a result, they moved to the Nazareth Institute, a boarding institute and school for Māori girls. In 1862 they formed a new religious congregation under the jurisdiction of Bishop Pompallier named 'The Holy Family', which was responsible for the teaching of Māori girls. Here, Suzanne, now Sister Mary Joseph, became affectionately known by Māori as 'Meri'.

Suzanne's mentor in all things Māori including medicinal lore was Peata Hoki, an influential relative of the powerful Ngāpuhi chief, Rewa. She had been baptised by Bishop Pompallier in 1840, shortly before the Treaty of Waitangi was signed, and became a Sister of the Holy Family.

At the time, Māori were struggling with the effects of war, the destruction of their trading economy

and the confiscation of their lands. Amid Auckland's fluctuating fortunes they withdrew from the Christian missions and schools.

Amidst this uncertainty, Bishop Pompallier travelled to Europe in 1868 with his niece, Lucie, to seek support. By now his diocese was in total financial collapse and low on staff numbers. He never returned and died in Paris in 1871.



Peata, Suzanne (seated right) and their pupils (c1869).

Sisters of Compassion Archives, Wellington



Suzanne and Peata, who was now going blind, carried on caring for their little family of girls and rallying limited support from lay and non-Catholic Aucklanders, and from northern Māori communities. Their efforts, however, were unsuccessful. Thomas Croke, the newly appointed Bishop of Auckland, opposed their work.

Unwilling to give up and return to France, Suzanne left Auckland in 1871 to live and work at the Marist Māori mission station at Meeanee in Hawke's Bay with Father Reignier and other French Marist missionaries.

Peata, Suzanne and their pupils (c1869) Suzanne is seated on the ground (right) with her pupils – an unusual practice for a 19th century nun.

Canterbury Museum (2536)



Scan to view video

# Hawke's Bay

1871- 1883

○ —————>

Suzanne Aubert, 35 years old by now and no longer a member of a religious congregation, arrived in Hawke's Bay with two pianos, six packages of luggage and determination to revive the Catholic Māori mission. By this time, she was highly proficient in Māori language and tikanga.

She settled in at Meeanee, helped on the farm, taught catechism, trained the local choir, played the harmonium, embroidered and prepared the church for religious festivals, and soon became well-known for her skilful nursing and pastoral care. Around this time, she was received into the Third Order of Mary.

Suzanne became well known as she walked around the district ministering to all — Māori and Pākehā, Catholic and non-Catholic. She discovered that, without compromising her own beliefs, she could relate well to everyone through friendship. Tolerance and friendship became strategies for her mission.



**Father Christophe Soulas (1890).** Father Soulas was an enthusiastic and energetic supporter of Suzanne Aubert and her projects at Hiruhārama. Marist Archives, Wellington

Suzanne pinned her hopes for a revival of the Māori mission on Bishop Redwood who became her lifelong supporter. In anticipation of the arrival of more priests, she began revising and enlarging the 1847 Māori prayer book. She compiled an English-Māori dictionary and produced a French-Māori phrase book. She followed this up in 1885 with a groundbreaking Māori-English phrase book that would be used for decades to come.

Her prayers were answered. In 1879 Father Christophe Soulas arrived from France, familiarised himself with Māori families in the district and soon constructed a new church at Pakipaki.

# A Healing Ministry

Suzanne's medical training and her knowledge of traditional Māori medicine combined to create a remarkable healing ministry. In Auckland, under the influence of Peata, she nursed Māori and studied rongoā, or Māori herbal remedies. In Hawke's Bay she nursed both Māori and Pākehā and was recognised as Hawke's Bay's first 'district nurse'.

At Hiruhārama, her nursing skills again won her respect and demand for them grew. In 1890 Suzanne and Father Soulas began to market the medicines. In order to fund the work of their Māori mission. A contract with drug company Kempthorne and Prosser for the manufacture and marketing of her remedies led to a marketing campaign that heralded "Mother Aubert" as the "New Zealand Vegetatist: her Remedies are the very best". The Evening Post described the medicines as "the chief proprietary medicine of New Zealand". In the first three months, 10,000 bottles were sold in Wellington alone.

However the excessive publicity, the enormity of the work, the increasing scarcity of the herbal ingredients at a time of vigorous bush felling, and the overwhelming demand brought an end to the venture. She had also lost faith in Kempthorne and Prosser. Some complaints about the medicine's effectiveness led to an analysis of the 'bottles' contents. A court case revealed that Kempthorne and Prosser had begun to dilute the medicines. The case was settled in the mission's favour.



Suzanne Aubert's remedies were exclusively manufactured and bottled by herself and under her personal supervision. Sisters of Compassion Archives, Wellington

# Hiruhārama – Cradle of the Congregation

1883-1899

In 1883 a new chapter began in Suzanne's life when the opportunity came to revive the Catholic Mission on the Whanganui River. Together with Father Soulas, and three Sisters of St Joseph of Nazareth, she set up base at the isolated Māori village of Hiruhārama, 80 kilometres up the Whanganui River.

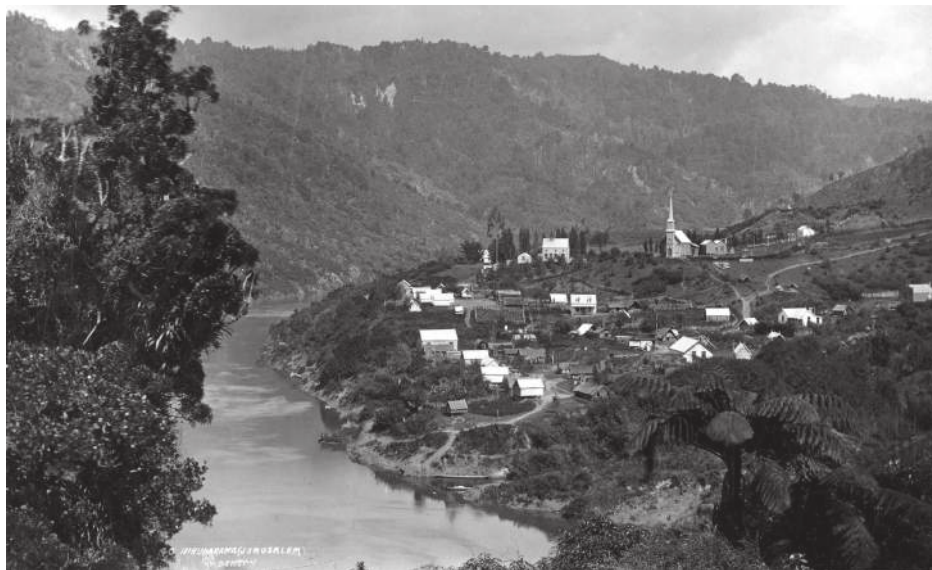
The Sisters were taught Māori language and customs and many children and adults came to the school and became devout converts. The two young Sisters of St Joseph returned to Whanganui after a year. Suzanne was now appointed to set up and lead a branch of the Marist Third Order Regular of Mary. She recruited more teachers and Sisters Anne O'Rourke, Bridget Brownlie and Carmel Gallagher joined her in 1884.

The next year, the Sisters helped dig the foundations of a new church and Father Soulas set the first pile in place. The local people joined a Whanganui building firm in the construction work and the Sisters stitched carpet for the new church from patterns and wool ordered from France.

On Christmas Day 1885 Bishop Redwood blessed St Joseph's Church but misfortune was on its way. Less than three years later, the building was burned down and Suzanne and Sister Magdalen set off on a year-long collecting tour to raise money not only to replace the church, but to erect a convent as well. They returned with £1,000 and the two buildings were built by 1893.

*"A Māori village was the cradle*





Hiruhārama/Jerusalem from the Whanganui River (c1895).

Alexander Turnbull Library, Wellington (Denton collection, G11231/1)



South side of the Jerusalem Convent.  
Chapel level 1. Children's dormitory level 2.

Sisters of Compassion Archives



Sisters on horseback, Hiruhārama (1916).

Sisters of Compassion Archives, Wellington

*of our Institute."*  
Suzanne Aubert



Scan to view video

The Sisters at Hiruhārama, in addition to the usual customs of religious life, taught and nursed, farmed newly-cleared bush, tended an orchard, made and marketed medicines, sold fruit to tourists and raised homeless children. The community grew and thrived.



Suzanne and Sister Magdalen, on the collecting tour to raise funds to build a new church and convent.

Sisters of Compassion Archives, Wellington



Suzanne Aubert with a group of Sisters (1894).

Sisters of Compassion Archives, Wellington

The Society of Mary in France, however, was unhappy with the direction the Hiruhārama community had taken. Archbishop Redwood intervened and on 14 October 1892 appointed Suzanne as Mother Superior of the newly-established Daughters of Our Lady of Compassion.

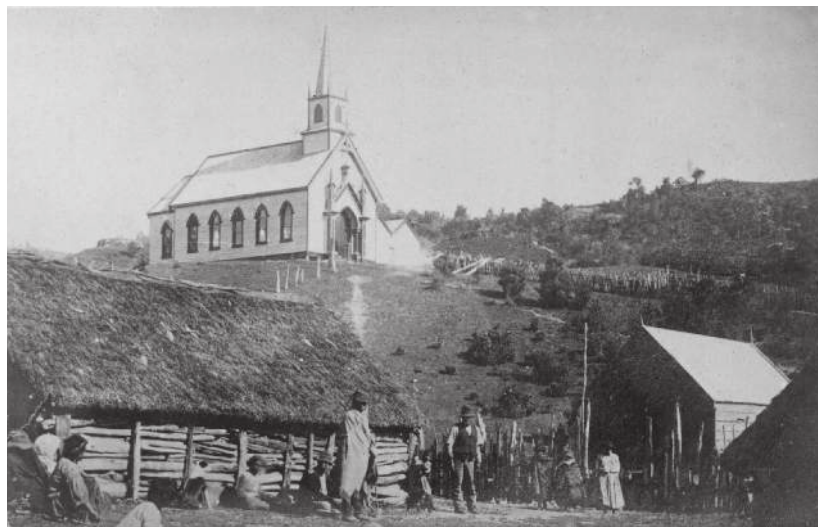
“Never forget that we were primarily founded for them, that our first house was in their woods, that by our vows we are bound to their service. They have the birthright to our love; let us never forsake them. The work of the foundlings, and that of the incurables,



The first Sisters of the Third Order Regular of Mary in New Zealand. Suzanne (on right) with (from left) Sisters Bridget Brownlie, Anne O'Rourke, and Carmel Gallagher.

Sisters of Compassion Archives, Wellington





**Church of Hato Hōhepa (St Joseph) Jerusalem (1885).**

Marist Archives, Wellington

began in a Māori village. A Māori village was the cradle of our Institute.”

During her collecting tour around the country, Suzanne became acutely aware of the challenges faced by poor and unmarried mothers and their babies. In response, between 1890 and 1901, the Sisters took 74 babies and children under their care. Most of them were placed ‘forever’ by their mothers and came without money.

Many of the children were sick and undernourished when they arrived and some of the more delicate babies died. An inquest was held and Suzanne’s policies were challenged.

She vigorously defended the right of confidentiality for the children despite the government rule to register the names of their mothers.

The inquest concluded that Hiruhārama was too isolated from medical services to be suitable for a children’s home. While the Sisters continued to care for older children at Hiruhārama, Suzanne set her sights on Wellington.



Scan to view video

# Wellington

1900-1913



In 1899 Suzanne and three Sisters arrived unannounced in Wellington. They quickly set to work as social welfare pioneers. They established a centre of welcome for disadvantaged people in need of food and clothes, New Zealand's first home for permanently disabled people, and the first crèche for the young children of

working parents. They also set up a soup kitchen which has endured to this day. All their services were free of charge and available to all regardless of race, sex, age or creed. 'All creeds or none' became an appreciative catch-cry of Suzanne Aubert's many supporters.



When the Sisters began collecting food and clothing in the city they used baskets. Suzanne Aubert asked Edwin Arnold to mount the baskets on wheels.

Sisters of Compassion Archives

Suzanne and the Sisters became a familiar sight around Wellington, pushing wicker prams, and collecting food and clothing for the needy, whatever their religious background.

Suzanne's vision and confidence grew, as she tackled her most ambitious project to date. In 1907, following a huge fundraising effort, an impressive Home of Compassion building was opened on the slopes of Island Bay, initially for the care of children and babies. Civic as well as church leaders turned out in force for the opening. The Sisters' non-sectarian approach, and their tireless, practical brand of Christianity, had won the respect of the Wellington community.

Suzanne never stood still. Her next plan was for a home for foundlings in Auckland which, as well as meeting an obvious need, would also open the way for the congregation to move from diocesan status to that of a papal congregation. But times were changing and so were the authorities. While Rome was tightening up controls across the wider Catholic



**Soup Kitchen, Buckle Street (1901).**

Joseph Zachariah Collection, Sisters of Compassion Archives



**Crowd at opening of Home of Compassion (28 April 1907).**

Joseph Zachariah collection, Sisters of Compassion Archives, Wellington



Scan to view video

world, ageing Archbishop Redwood's new assistant Thomas O'Shea was ordering Wellington affairs. He and the new Bishop of Auckland, Bishop Cleary, decided to rein in the elderly Suzanne.

It was around this time that this determined and dynamic nun had issues with Church authorities. A report on the Sisters claimed that the Order was over-stretched and made a number of recommendations, three of

which Suzanne could not accept: that the Sisters could no longer work with Māori on the Whanganui River, that they discontinue taking in babies from birth and they operate more within the Catholic parish system.

Since she had arrived in New Zealand, Māori had been part of her life's meaning, and so had the wider mission of unquestioning Christian love for everybody. For Suzanne, Christ was in everyone.

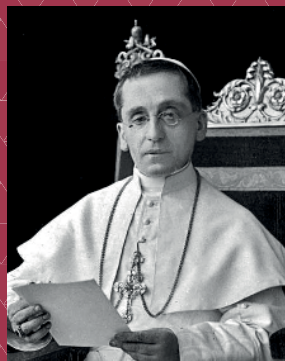


**Babies and Sisters gather under the arches on the first floor of the building.**  
Joseph Zachariah collection, Sisters of Compassion Archives, Wellington

# Rome

## 1913-1920

Suzanne rose to the challenge. In 1913, aged 78, and on the pretext of making a routine visit to Auckland, she set sail for Rome to seek a Decree of Praise. This would give her Order papal recognition and free it from diocesan control. World War 1 intervened and it was not until 1 April 1917 that Pope Benedict granted the Decree of Praise to the Daughters of Our Lady of Compassion, the only New Zealand-born congregation and the smallest congregation in the world to be granted that status. The Decree protected all her works, widened her scope for health care and recognised the distinctive charism of her Order.



Pope Benedict XV (Circa 1914).

*"We cannot do anything without prayer, and we can do everything with it because God has promised everything to it."*

Suzanne Aubert

# Wellington Once Again

## 1920-1926

In January 1920 a frail but triumphant Suzanne returned home to Island Bay, where she organised nursing training for the Sisters and expanded the scope and services of the Island Bay hospital. She was determined to provide general hospital treatment and trained nursing free-of-charge to the poor during New Zealand's post-war Depression. She arranged for extensive alterations to the Home to provide a surgical section. In 1922 the Sisters began the training for general nursing that the new hospital would require. Suzanne continued to be seen around Wellington, leaning on the arm of one of the Sisters and using her umbrella as a walking stick.

On 1 October 1926, aged 91, Suzanne Aubert died in the presence of her Sisters. New Zealand's newspapers spread the word and crowds gathered to pay their last respects.

In the words of her biographer, Jessie Munro: "Thousands of people came in a steady stream to the Home of Compassion to honour her, and her funeral was one of the biggest ever



**Volunteers work at Our Lady's Home of Compassion (Reservoir Forming).**

Joseph Zachariah collection, Sisters of Compassion Archives



**Corner of Women's Surgical Ward 1924.**

Sisters of Compassion Archives



Scan to view video



given a woman in New Zealand. All these people were responding in gratitude and love to Suzanne's vision of large-hearted spiritual neighbourliness – call it arohanui, her great love – her invaluable legacy now and forever.”

Suzanne Aubert was buried at Karori cemetery. The Sisters, realising that the cause for her beatification might one day be introduced, enclosed her body in a lead coffin which was then enclosed in a simple wooden one. Twenty-five years later her remains were transferred to the home she founded in Island Bay.



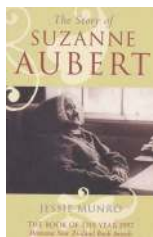
Funeral procession, Willis Street, Wellington 4 October 1926.

*New Zealand Freeland, 13 October 1926*

# The Journey to **Sainthood** ✠

The initial impetus for Suzanne's Cause came from two Cardinals in Rome and members of the Roman Curia who had known her. Cardinal Aidan Gasquet, the Cardinal Protector of the Congregation, advised the Sisters to archive any relevant material. A number of steps were taken to advance her Cause but it only gained real momentum over the last two decades. A major step was taken with the publication of Jessie Munro's award-winning biography of 'The Story of Suzanne Aubert' published in 1996.

The process began in earnest in 2004 when an official Diocesan Enquiry was held into her life and her heroic exercise of Christian virtues. The results of this enquiry were forwarded to Rome and approved by the Congregation for the Causes of Saints. In 2007 Father Maurice Carmody was appointed Roman Postulator for the Cause and together with Sister Margaret Anne Mills and Sister Josephine Gorman used this material to prepare the Positio or official case for the beatification and canonisation of Suzanne Aubert.



*The Story of Suzanne Aubert* by Jessie Munro won the Book of the Year award in the Montana Book of the Year awards in 1997.

In 2014 the Positio was approved unanimously by a committee of six church historians, and a separate committee of theologians and relevant ecclesiastical authorities.

In 2016 Pope Francis formally declared Suzanne Aubert "Venerable".

In 2019 a formal Diocesan inquiry into an alleged miracle granted through the intercession of Venerable Suzanne Aubert was held in Christchurch, New Zealand. The findings of that inquiry are currently being considered in Rome. If the alleged miracle is approved, then the way will be cleared for Suzanne to be beatified and she will be declared 'Blessed'.

The approval of a second miracle and proof that her heroic life and virtues are recognised outside New Zealand, will set the stage for her canonisation.



# STEPS TOWARDS CANONISATION

SERVANT OF GOD ✠ VENERABLE ✠ BLESSED ✠ SAINT

THERE ARE A NUMBER OF STAGES IN THE CANONISATION PROCESS:

- 1** Relevant material is gathered and archived.

---
- 2** An official Diocesan Enquiry is held into a Candidate's life. Results forwarded to Rome for approval.

---
- 3** Once approved, the case for beatification/ canonisation – known as the Positio – is prepared.

---
- 4** Committees of historians and theologians examine the Positio. Once approved, the case is presented to a group of Bishops and Cardinals for their final approval.

---
- 5** The Pope then declares the Candidate “Venerable”.

---
- 6** Following the recognition of a miracle attributed to the Venerable Candidate, he or she is recognised by the Pope as “Blessed”.

---
- 7** Following a second miracle and proof that he or she is a model for the universal Church, the Candidate is then declared a “Saint”.

# The Legacy Lives On

The spirit of Suzanne Aubert lives on today in the work of the Sisters of Compassion. The Sisters are engaged in social work, pastoral care, prison and hospital chaplaincies, education, working with refugee and disadvantaged migrant communities, residential and home care of the sick and the elderly and support of people developing home gardens.

You can share in their mission as a supporter or volunteer – learn more on: [www.suzanneaubert.co.nz](http://www.suzanneaubert.co.nz)



**compassion**  
*te pūaroa*

**Care with Compassion**  
**Te Rauhi i Runga i te Pūaroa**

2 Rhine Street, Island Bay  
Phone: 04 383 7139  
Email: [archives@compassion.org.nz](mailto:archives@compassion.org.nz)

# SHARE THE JOURNEY

Find out more about this extraordinary woman at [www.suzanneaubert.com](http://www.suzanneaubert.com)

Suzanne Aubert's reflections are available as a download on [www.suzanneaubert.co.nz](http://www.suzanneaubert.co.nz)

Join us on Facebook and follow the progress of her Cause.

Read Jessie Munro's award-winning biography, *The Story of Suzanne Aubert*.

Take the opportunity to visit the Suzanne Aubert Visitors' Centre at 2 Rhine Street, Island Bay (Open Tuesday to Saturday 10.00am – 4pm)

For further information or to book a guided tour:

Phone: 04 383 7139

Email: [archives@compassion.org.nz](mailto:archives@compassion.org.nz)



## COVER PORTRAIT

The Sisters of Compassion commissioned this portrait of their Foundress as her cause for canonisation moved forward. Suzanne Aubert (1835 - 1926) is pictured in her full habit with its distinctive wimple and medal.

She stands in front of the Whanganui river with Hiruhārama/Jerusalem in the background.

She is holding kawakawa leaves, symbolic of her vast knowledge of natural health remedies.

Suzanne is also holding her prayer book. True to her “contemplation on the go” as she called it, her finger marks a page showing that while she drew her life from God, her source, she was ever present to those around her.<sup>1</sup>

<sup>1</sup>. The oil painting was done by The Studio of St John the Baptist, an Auckland-based studio which specialises in sacred art and iconography.

VENERABLE  
✧ **Suzanne Aubert** ✧

A Woman of Great Faith

✧ **Meri Hōhepa** ✧

He wahine whakapono nui

