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OIA-2025-5495

18
September 2025

[redacted]
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Dear [redacted]

I refer to your email of 29 July 2025 requesting, under the Official Information Act 1982 (OIA), information on how the New Zealand Defence Force (NZDF) incorporates the *principles of tikanga or the Treaty of Waitangi in the relationship between Crown and service personnel*. A response to the various parts of your request is set out below.

Could I please be provided with the relevant policies and/or orders if such a commitment exists as well as the Bicultural Policy.

The Defence Act 1990¹ requires the Chief of Defence Force to operate a personnel policy that complies with the principle of being a good employer. This includes the recognition of the aims and aspirations of Māori people, the employment requirements of the Māori people, and the need for greater involvement of the Māori people in the public sector².

Defence Force Order (DFO) 03/2006 – NZDF Māori Cultural Activities was the first overarching NZDF cultural policy. It was driven by the Treaty of Waitangi principles (partnership, participation and protection), and it recognised that the three services of the NZDF have progressively and separately adopted elements of Māori culture and practices, in combination with long standing European military traditions and protocols.

DFO 03/2006 – NZDF Māori Cultural Activities has since been cancelled and replaced with DFO 3 – Chapter 5: Bicultural Policy. This Order provides guidance for the use of tikanga Māori in the NZDF, and sets out how the NZDF will achieve a bicultural status that recognises Māori cultural interests and the special place Māori culture has within the NZDF. A copy is at Enclosure 1. This Order also outlines the new NZDF Rūnanga governance structure. NZDF Rūnanga is an advisory structure to enable Māori to participate and influence the leadership of the NZDF in a coordinated manner, so that the principles of partnership, participation and protection can be applied. A copy of its terms of reference is at Enclosure 2.

The Royal New Zealand Navy (RNZN) and the Royal New Zealand Air Force (RNZAF) have Service specific bicultural policies, and copies of each are at Enclosures 3 and 4 respectively. The purpose of these bicultural policies are to guide the Services and Māori within each service towards achieving a bicultural partnership that represents and respects both cultural

¹ <https://www.legislation.govt.nz/act/public/1990/0028/latest/DLM204973.html#DLM206420>

² See Part 5, section 59(d)(i) – (iii)

interests. The New Zealand Army Bicultural Policy is currently in draft form and is withheld in full in accordance with section 9(2)(g)(i) of the OIA to maintain the free and frank expression of opinion.

Could I please also be provided with documentation relating to the establishment of Ngāti Tumatauenga and equivalents for Air Force and Navy.

Documentation relating to Ngāti Tūmatauenga is at Enclosure 5 and 6. The RNZN and RNZAF do not have specific iwi status and therefore do not have equivalent documentation.

You have the right, under section 28(3) of the OIA, to ask an Ombudsman to review this response to your request. Information about how to make a complaint is available at www.ombudsman.parliament.nz or freephone 0800 802 602.

Please note that responses to official information requests are proactively released where possible. This response to your request will be published shortly on the NZDF website, with your personal information removed.

Yours sincerely

GA Motley

Brigadier

Chief of Staff HQNZDF

Enclosures:

1. DFO 3 – Chapter 5: Bicultural Policy
2. NZDF Rūnanga Terms of Reference
3. RNZN Bicultural Policy
4. RNZAF Bicultural Policy
5. CGS Directive 9/94 – The Army Culture, 18 July 1994
6. Ngāti Tūmatauenga Booklet

Chapter 5: Bicultural Policy

Overview

Introduction 5.5.1.

This Order provides guidance for the use of Tikanga Māori in the NZDF and sets out how the NZDF will achieve a bicultural status that recognises Māori cultural interests, and the special place Māori culture has within the NZDF.

The NZDF is a professional military organisation that draws its people from the wider New Zealand society, which is founded on a bicultural partnership between the Crown and Māori.

This policy recognises the special relationship that exists between Māori and the Crown, however it is not meant to exclude multiculturalism which is addressed in DFO 3, [Part 5, Chapter 2: Diversity and Inclusion](#).

Contents 5.5.2.

This chapter contains the following sections:

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Section A: Background of the Order

Overview

Introduction
5.5.3.

This section provides the background and intent for this Order.

Contents
5.5.4.

This section contains the following topics:

Topic	Page
Scope of the Order	3
Intent of the Order	4
Definitions	5

Scope of the Order

Delegation 5.5.5.	Delegations, where required, are identified within the Order.
Application 5.5.6.	This Order applies to all members of the NZDF.
Cancellation 5.5.7.	This Order cancels DFO 03/2006, NZDF Māori Cultural Activities with effect from the date this Order is approved.
Effective date 5.5.8.	This Order is effective from 26 July 2010.
Point of contact 5.5.9.	The Director of Diversity and Inclusion, Defence Organisational Development, HQNZDF is the point of contact for this Order.
References 5.5.10.	<p>The following references apply to this Order:</p> <ol style="list-style-type: none">(1) DFO 3, Part 5, Chapter 2: Diversity and Inclusion.(2) Valuing Diversity: Leadership in Action – A Diversity Strategy for the NZDF.(3) Defence Act 1990.(4) Te Tiriti o Waitangi (the Treaty of Waitangi).

Intent of the Order

Intent 5.5.11.

The intent of this Order is to encourage and support the use of Tikanga Māori within the NZDF and set up a framework for its application.

The impacts sought by this Order are:

- (1) Māori cultural interests and the special place of Māori within NZDF are recognised
- (2) NZDF obligations to recognise the aims and aspirations of Māori people are met
- (3) Māori language, customs and items of cultural significance are respected and honoured within NZDF, and
- (4) military ethos, fighting spirit and camaraderie is enhanced.

Principles to apply 5.5.12.

Te Tiriti o Waitangi is accepted as the basis of the relationship between NZDF and Māori. It is based on mutual good faith, cooperation, tolerance, honesty and respect.

The following principles, which are linked to the key principles of Te Tiriti o Waitangi, apply to this Order.

Principle	Definition
Partnership	Partnership recognises the obligations and entitlements of both parties in all deliberations, and that there is a shared responsibility for bicultural development Partnership strengthens the links between NZDF and Māori external to NZDF
Participation	Māori members of the NZDF, where appropriate, have an active and equitable role in policy development and decision-making, as it relates to the use of Te Reo, customs and culture
Protection	NZDF recognises that it has a responsibility to protect Te Reo, customs and culture. Te Reo, customs, culture and items of cultural significance will be respected and honoured within NZDF

Definitions

Definition table
5.5.13.

The following definitions apply to this Order.

Term	Definition
Biculturalism	The formal recognition of the partnership between the NZDF and Māori. This is reflected in a culture which recognises the mutual obligations and responsibilities arising from the principles of Te Tiriti o Waitangi.
Kaumātua	A Māori elder.
Kawa	Ceremonial protocols.
Pōwhiri	Traditional Māori welcome.
Rūnanga	An advisory structure to enable Māori to participate in and influence the leadership of the NZDF in a coordinated manner, so that the principles of partnership, participation and protection can be applied.
Tikanga	Māori customs and traditions.
Tangata Whenua o Aotearoa	Translates as 'people of the land' and describes Māori as the indigenous people of New Zealand.
Tangihanga	Māori process of mourning and burial.
Te Reo	The Māori language.
Iwi	Tribe.
Hapū	Sub-tribe.

Section B: The Policy

Overview

Introduction
5.5.14.

This section provides the framework for the application of Tikanga Māori within NZDF.

Contents
5.5.15.

This section contains the following topics.

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Introduction

Recognition of Māori as Tangata Whenua 5.5.16.

The bicultural partnership between the Crown and Māori was established by Te Tiriti o Waitangi which:

- (1) recognises Māori as the Tangata Whenua o Aotearoa, and
- (2) accords Māori special status.

CDF as a good employer 5.5.17.

The Chief of Defence Force (CDF) is required by s.59 of the Defence Act to comply with the principle of being a 'good employer' in respect of the Civil Staff. This principle includes recognition of:

- (1) the aims and aspirations of Māori (this means the interests of Māori are valued and represented);
- (2) the employment requirements of Māori (this means Māori customs and protocols are considered in employment situations, e.g. Tangihanga); and
- (3) the need for greater involvement of Māori in NZDF.

Enhanced operational effectiveness 5.5.18.

NZDF recognises that operational effectiveness is enhanced by accepting its military and bicultural heritage and applying Māori practices and customs. This bicultural approach enhances the NZDF's:

- (1) military ethos,
- (2) fighting spirit,
- (3) camaraderie and behaviours,
- (4) unique ability to accept and engage with diverse cultures in operational settings, and
- (5) ability to attract, recruit and retain Māori members of the Armed Forces.

Enhanced organisational pride 5.5.19.

Members of the NZDF take pride in incorporating New Zealand's military heritage and Māori practices and customs into the way NZDF operates. This projects a distinctly New Zealand perspective that is unique, strengthens cohesion and enhances New Zealand's international reputation.

Advisory Structure

NZDF Rūnanga 5.5.20.

The NZDF Rūnanga (council) consists of:

- (1) CDF as Chair,
- (2) Service Māori Cultural Advisers,
- (3) HQNZDF Māori Cultural Adviser,
- (4) WO NZDF, and
- (5) selected Kaumātua.

Advisory Kaumātua 5.5.21.

The NZDF Rūnanga may on occasion request assistance from Kaumātua (male or female). Advisory Kaumātua will:

- (1) have mana (standing) with Māori,
- (2) have extensive knowledge of Tikanga Māori and Kawa, and
- (3) have an affinity for the NZDF.

Function of NZDF Rūnanga 5.5.22.

The NZDF Rūnanga will:

- (1) provide advice on Tikanga Māori to CDF
- (2) hold six-monthly Rūnanga meetings to monitor the Cultural Skills Framework
- (3) provide overarching cultural advice to the NZDF with each single Service having autonomy in matters that pertain to that Service
- (4) ensure that the voice of Māori is consistent, relevant and significant at all levels of the NZDF
- (5) ensure that the interests of both the NZDF and Māori within the NZDF are represented and protected
- (6) ensure resources and appropriate support is provided for NZDF cultural activities and events; and
- (7) develop an Awareness Education Plan to help all members of the NZDF to:
 - (a) understand historical and contemporary Māori and non-Māori perspectives on Te Tiriti o Waitangi, and
 - (b) understand Tikanga Māori, in particular protocols of the Pōwhiri and Tangihanga.

Cultural Skills Framework

The framework 5.5.23.

The Cultural Skills Framework is intended to develop the cultural skills and knowledge of both Māori and non-Māori members of the NZDF. This will be achieved by the development of Te Reo, Kawa, Tikanga and Te Tiriti o Waitangi awareness in members of the NZDF by the following actions.

Competency	Rationale	Action
Te Reo	Te Reo Māori is: (1) an official language of New Zealand (2) an important signal of biculturalism (3) an essential ingredient of Māori culture, and (4) key to cultural identity.	The single Services, HQNZDF and HQ JFNZ will: (1) use Māori Language programmes that meet their requirements, and (2) provide opportunities for all members of the NZDF to learn Te Reo Māori.
Kawa	Recognition of Kawa by incorporating it into the way the NZDF operates is pivotal to biculturalism.	CDF, the single Service Chiefs and COMJFNZ are to ensure that sufficient resources are provided to the NZDF and single Service Māori Cultural Groups in order to enhance the mana and professional standard of NZDF ceremonial outputs.
Tikanga	Tikanga is: (1) an important expression of Māori identity, and (2) pivotal to biculturalism.	The NZDF Rūnanga is to develop a Tikanga Māori Awareness Education Plan to cover as a minimum the protocols of Pōwhiri and Tangihanga. Single Services, HQNZDF and HQ JFNZ are to incorporate this plan into their cultural skills programmes.
Te Tiriti o Waitangi	An understanding of Te Tiriti o Waitangi is key to understanding biculturalism.	The NZDF Rūnanga is to develop a Treaty Awareness Education Plan. Single Services, HQNZDF and HQ JFNZ are to incorporate this plan into their cultural skills programmes.

Māori Cultural Activities

Māori Liaison Officers
5.5.24.

As part of NZDF's commitment to 'participation', Māori Liaison Officers (or a Service equivalent) are to be appointed at camps, ships and bases to provide advice on tikanga Māori and assist commanders and managers by providing proactive liaison between:

- (1) local Māori iwi
 - (2) hapū, and
 - (3) the NZDF.
-

Culture Group release for official duties
5.5.25.

Where there will be no impact on operational outputs Commanders and managers are to release Members of Māori Cultural Group (MCG) to prepare for and attend MCG activities deemed official by HQNZDF, Service Headquarters or HQ JFNZ.

Resources to support NZDF MCG groups are to be funded by NZDF, as their performances are required to meet NZDF and government outputs.

HQNZDF or HQ JFNZ to coordinate
5.5.26.

When an NZDF MCG is required to perform (either internally or externally), HQNZDF, through the Services and HQ JFNZ, will coordinate the establishment and management of the group for the specific task.

Members of the NZDF selected for MCG activities overseas are to meet the same standard deployment criteria that apply to the entire group, as designated by the deployment controlling authority. Members of the Civil Staff selected for activities overseas will not be required to pass service fitness tests, but are to meet designated standards for non-operational deployment of civilians, in addition to any medical requirements.

The costs for meeting the required medical clearances for members of the Civil Staff will be met by NZDF.

Koha (offerings)
5.5.27.

Members of the NZDF carrying out official duties may be required to present koha at marae. All koha payments are to comply with NZDF accounting procedures for public funds.

Members of the NZDF utilising marae facilities where koha is appropriate should consider the provision of staff support, rations, or a gift in the form of a plaque or similar, in lieu of presenting money.

TE RŪNANGA Ō TE OPE KĀTUA Ō AOTEAROA/NZDF RŪNANGA		
Purpose	<p>The NZDF Rūnanga are Kaitiaki (Guardians) of kawa (protocols), tikanga (customs and practices), and taonga ¹across the NZDF. Their purpose is to:</p> <ul style="list-style-type: none">Maintain the safety and integrity of the Maori culture, our people and organisation, in order to become a bi-cultural NZDF.Serve as the authoritative body of affairs pertaining to Te Ao Maori within the NZDF.Advocate on behalf of iwi Māori, Māori service personnel and staff.	
Meeting Responsibilities	<p>The key responsibilities of the NZDF Rūnanga are to:</p> <ul style="list-style-type: none">Provide overarching regulation on kawa and tikanga across the NZDF, while acknowledging services retain authority over matters that pertain to that service only.Provide oversight to Mātauranga Māori (knowledge and teachings) plans and policies within service and portfolios.Support relationships between iwi Māori and the NZDF.Develop then manage a NZDF Cultural Framework which recognises and supports compliance with statutory obligations under Te Tiriti o Waitangi/The Treaty of Waitangi and acts and regulations.Strengthen the NZDF’s ability to identify, mitigate and understand any risk that could be detrimental to achieving NZDF Strategic objectives and promoting the NZDF’s long-term success.Support NZDF relationships with first nation’s peoples in Australia and Canada.Provide input to Diversity and Inclusion into the development of relationships with friends and partners in Aotearoa and across the Pacific Ocean.Report to the CDF after each meeting highlighting any key matters, including those that need attention by the Executive Committee.	<p>The Senior Advisor Māori, NZDF will perform the role of Chairperson for the NZDF Rūnanga.</p> <p>Accordingly, the Chairperson, on behalf of the NZDF Rūnanga can:</p> <ul style="list-style-type: none">request reports and returns from services and portfolios.provide technical advice direct to CDF, VCDF, COMJ, Service Chiefs and Portfolio Heads, or pass it to the appropriate staff for forwarding to the respective chief or head. <p>Appointment of External Independent Member</p> <ul style="list-style-type: none">The CDF will approve the appointment of any external independent member.This member must hold a minimum security clearance of CONFIDENTIAL.This member should not be a current member of the NZDF, and must bring specialist skills and experience.This member will be appointed for a term of no longer than three years, and this may be extended for up to a further two years.

¹ Taonga – **Te Aka Dictionary.** Treasure, anything prized. This is applies to anything considered to be of value, including socially or culturally valuable objects, resources, phenomenon, ideas and techniques. Examples in the NZDF include: Te reo Māori, waiata and haka, customs and practices such as pōwhiri, Māori artifacts that include weaponry, musical instruments and clothing such as kahu huruhuru.

Committee Support	<p>The NZDF Rūnanga operates in accordance with both our NZDF Values and the following principles:</p> <p>Rangatiratanga: We will demonstrate responsibility and integrity, and our leadership will strive to be “tika” and “pono”, in order to unite people.</p> <p>Manaakitanga: We will demonstrate generosity, respect, fairness, appreciation and consideration for others in the way that we perform our roles and responsibilities.</p> <p>Whanaungatanga: We will create an environment where each member and participant can make unique contributions to the rūnanga and NZDF, by forging strong relationships and embracing whakapapa (geneology).</p> <p>Mahi Tahi: We will work together always, in order to realise common goals and tasks.</p> <p>Business Rules</p> <ul style="list-style-type: none">• The quorum is the Chairperson and half the listed members.• Meetings are scheduled for the following:<ul style="list-style-type: none">○ In person three times a year.○ Monthly virtual meeting for NZDF members only• Army GS will provide the secretary for the Rūnanga for an initial period of 12 months.• In person meetings will occur at service marae and Tūrangawaewae.• In person meetings will commence with members only time after which the meeting will be open to wider attendance.• A member must inform the chairperson of a pending apology.• A member may only be excused from a meeting and replaced by a nominated alternate with the chairperson’s approval.• Papers are to clearly state purpose, clear decision points including context and background information using plain unambiguous language that supports decision making.• Papers are to be delivered a minimum of five working days before the meeting takes place to enable distribution and consideration.• Draft minutes will be sent to chairperson for review prior to being sent on to members. <p>• This Terms of Reference will be reviewed every 12 months</p>	<p>Membership List:</p> <p>Achieving balance in what we do and how we do it is important, therefore balanced representation on the NZDF Rūnanga is desirable. The chairperson has the ability to identify further representatives to achieve balance.</p> <ul style="list-style-type: none">• Senior Māori Advisor, NZDF (Chairperson).• Māori Cultural Advisor, NZDF.• Māori Cultural Advisor, Ngāti Tūmatauenga.• Māori Cultural Advisor, Te Tauaarangi.• Māori Cultural Advisor, Te Taua Moana.• Māori Health Lead, DHD.• Rep, HQJFNZ.• DEI Māori Iwi Relationships.• External Independent member.• NZDF Kaumatua. <p>Standing Attendees:</p> <ul style="list-style-type: none">• VANZ Māori Capability.• WAI2500 Veterans Kaupapa Inquiry Lead. <p>Non-members may be invited as a relevant specialist or speaker to a specific item/paper at the Chair’s discretion.</p>

Section 2 - RNZN Bicultural Partnership

Introduction

While it is recognised that New Zealand has become a multi-cultural society, New Zealand culture is founded on the unique bicultural partnership between the Crown and Māori, which is meant not to exclude multi-culturalism but to recognise biculturalism first. The purpose of this document is to provide policy that will guide the RNZN and Maori within the RNZN towards achieving a bicultural partnership that represents and respects both RNZN and Māori cultural interests.

Background

- a. The Marae and Cultural Issues Working Group was formed in March 2001 to explore existing cultural issues and promote better harmony and sensitivity between our navy and Māori cultures. Its vision was *'to have a navy that is culturally integrated, harmonious and sensitive to all'* but its members came to realise that partnership between the cultures was more appropriate than integration of the cultures¹. A widely consultative approach was taken, with letters being sent to all uniform and civilian members of the RNZN, as well as to many ex-sailors and others in the wider naval community. Submissions were sought and hui² were held. Both oral and written submissions were considered by the Marae and Cultural Issues Working Group, and the policy outlined in this document is the result of the Marae and Cultural Issues Working Group's deliberations.
- b. By 2002 this policy was in force and governed by a Cultural Governance Board made up of the Deputy Chief of Navy and Runanga Chairman as Co-chairman, Principal Chaplain (Navy), Warrant Officer of the Navy, Equal Employment Opportunities Advisory Officer, selected representatives and Marae Manager made up the committee. Any policies and/or issues that evolved at the Runanga level was approved at the Cultural Governance Board level. As a result of a Chief of Navy chaired meeting of the Naval Staff, the Naval Support Command and Te Runanga o Iwi Hēramana on Governance on 1 July 2006, the Runanga and Cultural Governance Board were to combine and the new Runanga be Co-chaired by Deputy Chief of Navy and a selected member which was later formalised to be the Māori Cultural Education Officer. The committee was also revised to include the Commanding Officer HMNZS PHILOMEL, RNZN Kaumātua/Kuia and at least three selected representatives. In November 2011 the co-chair position was again to be a selected member due to the Māori Cultural Education Officer position being civilianised.

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1. It became apparent that moving forward together in partnership was preferable to integration, which would result in the weakening of one or both cultures.
 2. Meetings.

Tiriti o Waitangi/Treaty of Waitangi

Te Tiriti o Waitangi/The Treaty of Waitangi is the document by which the Crown was established in New Zealand in return for retention of tino rangatiratanga¹ and other guarantees. As such, te Tiriti o Waitangi/the Treaty of Waitangi sets the terms for the relationship between the Crown and Māori in New Zealand, and underpins the government's Māori policy objectives by acknowledging the reciprocal obligations and duties inherent in a continuing relationship between the Crown and Māori people, based upon their pledges to one another.

Government Policy

The previous government's Māori policy required all government departments, including the NZDF, to become fully responsive to Māori needs by 1994. Current Māori policy directs government departments to decrease disparities and develop trust in the governing of Māori. One of the current government's key goals is to strengthen the national identity and uphold the principles of te Tiriti o Waitangi/the Treaty of Waitangi.

Guiding Principles

Aligned to the principles espoused in te Tiriti o Waitangi/the Treaty of Waitangi, the guiding principles of RNZN bicultural policy are *partnership*², *participation*³ and *protection*⁴. *In this context, the principles are defined as follows:*

- (1) **Partnership** *based on mutual good faith, co-operation and respect.* The RNZN and Māori⁵ (we) will behave toward one another with utmost good faith, including: upholding discipline, maintaining honesty of purpose, and making an honest effort to ascertain facts and recognise the obligations and entitlements of both parties in all deliberations.
- (2) **Participation** *enabling stake holders to share and take part.* We will encourage active and equitable participation at all levels with equality of input, to ensure that RNZN and Māori interests are represented.
- (3) **Protection** - *The interests of both parties must be protected.* We will protect RNZN culture (customs, values and traditions), and Māori Taonga⁶ (language, custom and culture). Tikanga⁷, both naval and Māori, will be respected and honoured.

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1. Māori Chieftainship.
 2. Two parties working together towards a common goal or goals where the interests of both parties are acknowledged.
 3. A sharing relationship between two parties who jointly take part in seeking solutions where the interests of both parties are represented.
 4. Preservation; keeping from harm or injury; the interests of both parties are respected and upheld.
 5. In the guiding principle statements of RNZN bicultural policy the term Maori means Maori people in the RNZN.
 6. Prized possessions, treasures - can be material or spiritual and includes traditions; those things of value to a person that have been handed down through the generations.
 7. Custom; the way things are done.

RNZN Strategic Plan

To be a values based organization, the strategy calls for alignment between cultural values and guiding principles, and for gaps in cultural and values alignment to be identified and closed through the use of change management and continuous improvement tools. Bicultural partnership guiding principles are part of RNZN culture and will be included in future iterations of the RNZN Strategic Plan.

RNZN Culture

In recognition of the RNZN bicultural partnership, it is necessary to redefine RNZN culture by acknowledging the specific characteristics of that culture, which is based on European origins but has evolved to become uniquely New Zealand and represents both tauiwi¹ and Māori. A graphical representation of RNZN culture is at Figure 1 below and an outline of its characteristics is at [“Table 1. Characteristics of RNZN Culture”](#).

1. Settlers from any other country who came to NZ after Maori.

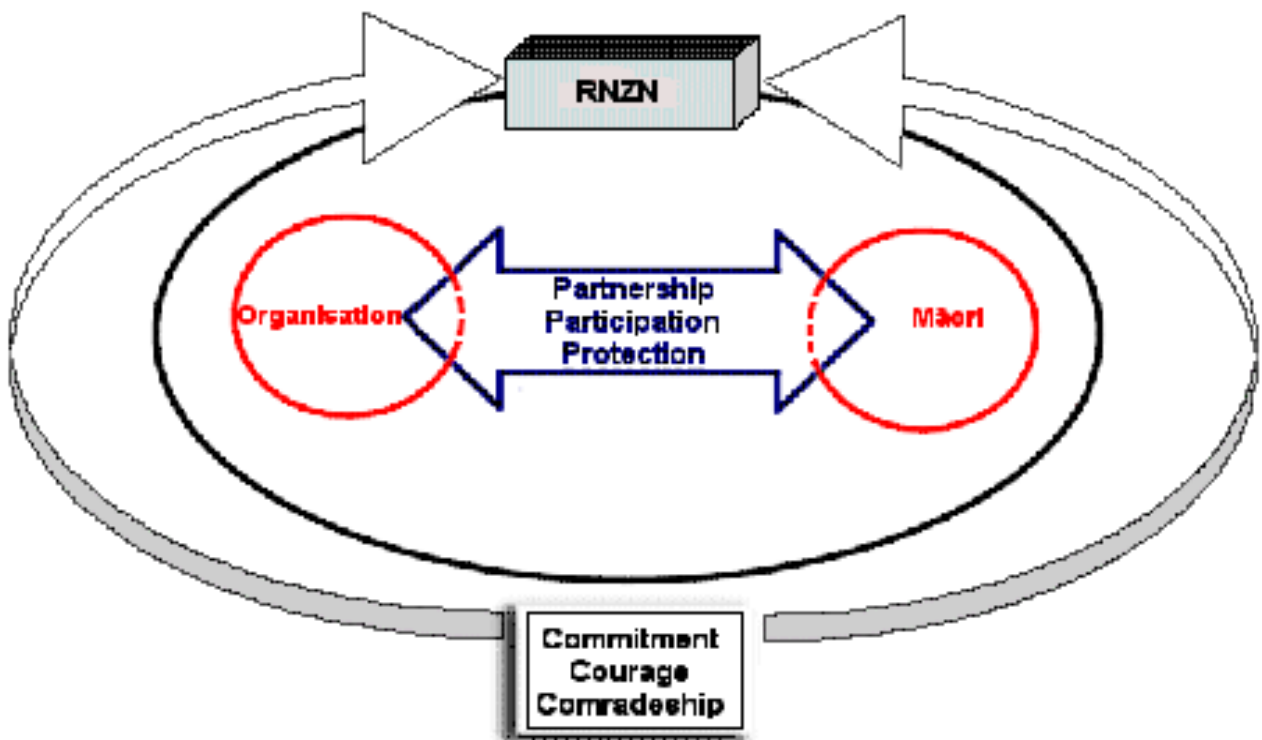


Figure 1. Representation of RNZN Culture

Management Delivery <ul style="list-style-type: none"> • Marae • Chapel • Museum 	Support to all personnel
Religious/spiritual activities through the Chaplaincy/PC(N)	Guardians of the Taonga <ul style="list-style-type: none"> • Te Reo¹ • Tikanga • RNZN Kawa² • Whakapapa³ • Kaumâtua⁴
Education delivery	Support to Māori personnel <ul style="list-style-type: none"> • shelter • haven • spiritual
Ethics	Core values (commitment, courage and comradeship) and behaviours
Ceremonial	Language and communication
Leadership	Bicultural focus and multicultural awareness
Adherence to Tiriti o Waitangi/Treaty of Waitangi principles	

1. The language.
2. Protocol.
3. Genealogy- family tree.
4. Elders.

Table 1. Characteristics of RNZN Culture

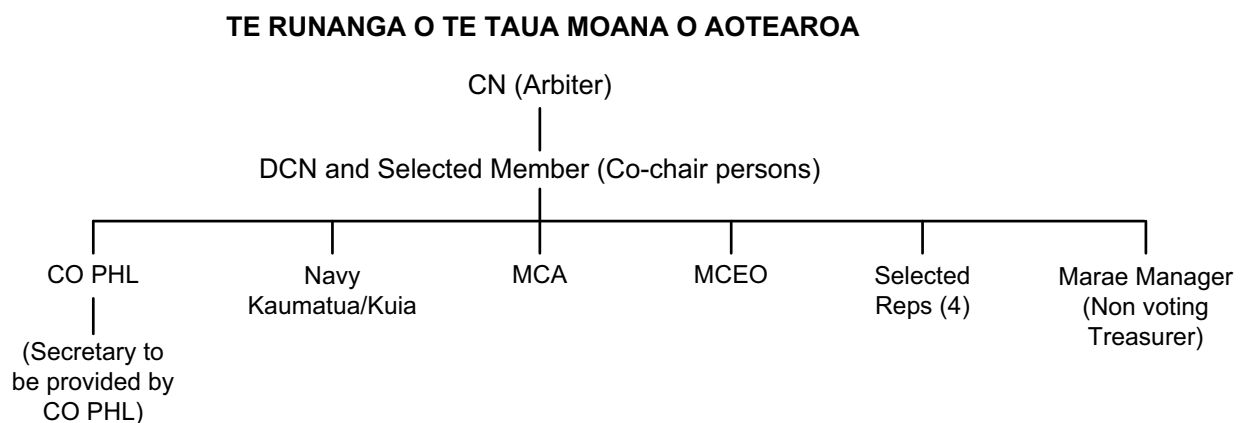


Figure 2. Cultural Governance Board Structure

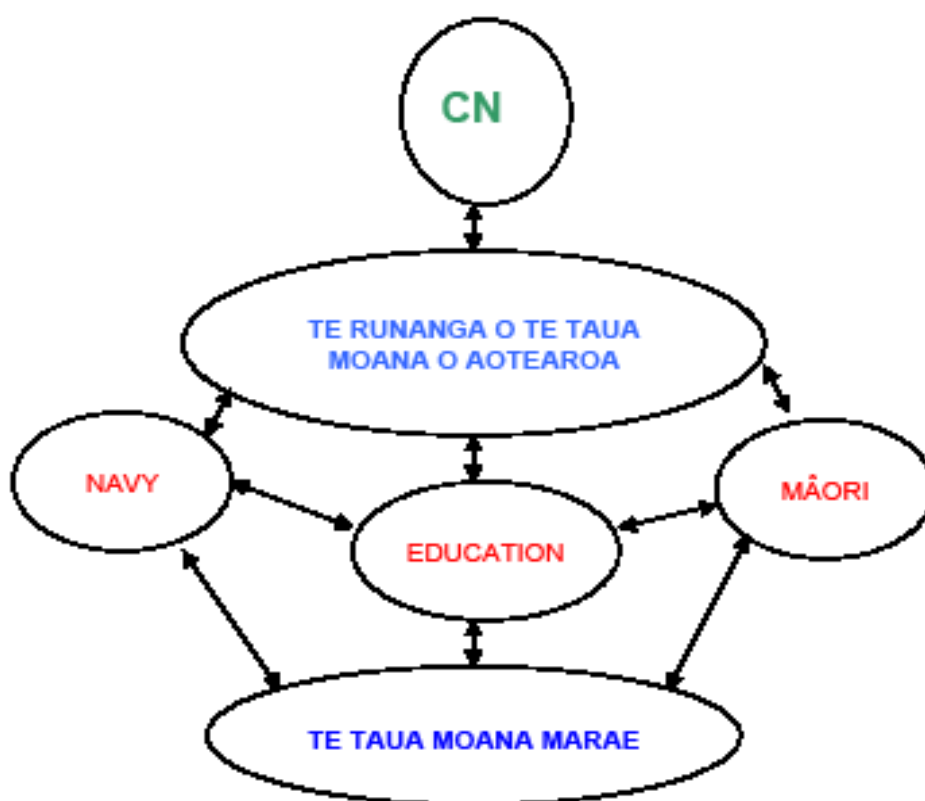


Figure 3. Cultural Governance Board Within the Organisation

Membership Groups

Membership groups are defined as follows:

- (1) **Te Tāua Moana.** Membership of Te Tāua Moana¹ includes serving sailors and civilian members of the RNZN, RNZNR, RNZNVR, their immediate families², and ex-sailors.
- (2) **Iwi Hēramana.** Membership of Iwi Hēramana³ includes serving sailors and civilian members of the RNZN and their immediate families, ex-sailors and their immediate families, naval kaumātua, and members of the wider RNZN community.
- (3) **Te Runanga o Te Tāua Moana o Aotearoa**⁴. RNZN bi-cultural policy acknowledges the [Charter of Te Runanga o Te Tāua Moana o Aotearoa](#) NPF, thus recognising the position of Te Runanga o Te Tāua Moana o Aotearoa as an advisory council on Māori issues within the RNZN.

1. The warriors of the sea.
2. Spouses, parents, siblings, children, grandparents and grandchildren.
3. The people or tribe of the sailor; sailors.
4. The Council of the Sailors.

0.2.01 Tangihanga

Tangihanga¹ for the serving members of Te Tāua Moana and their dependants takes priority over all other activities on the marae. Tangihanga for Iwi Hēramana may be afforded this priority on a case by case basis, but does not necessarily take precedence.

1. The ceremony of mourning the dead; funeral.

0.2.02 Powhiri

- a. The Powhiri² will be conducted on the Marae³.
- b. The Karanga⁴ to be conducted by a skilled female.
- c. Only Te Reo Maori will be spoken during the initial phase of the powhiri.
- d. Only speakers knowledgeable in Tikanga are to speak during the initial phase of the powhiri.
- e. The Navy's kawa is Tu Mai Tu Atu⁵.
- f. Only personnel conducive to the role of whaikorero⁶ are to sit on the paepae tapu⁷.
- g. On completion of hongiri⁸ and hariru⁹ all people have equal rights to speak¹⁰, but if outdoors, females are to speak from under the mahau¹¹.

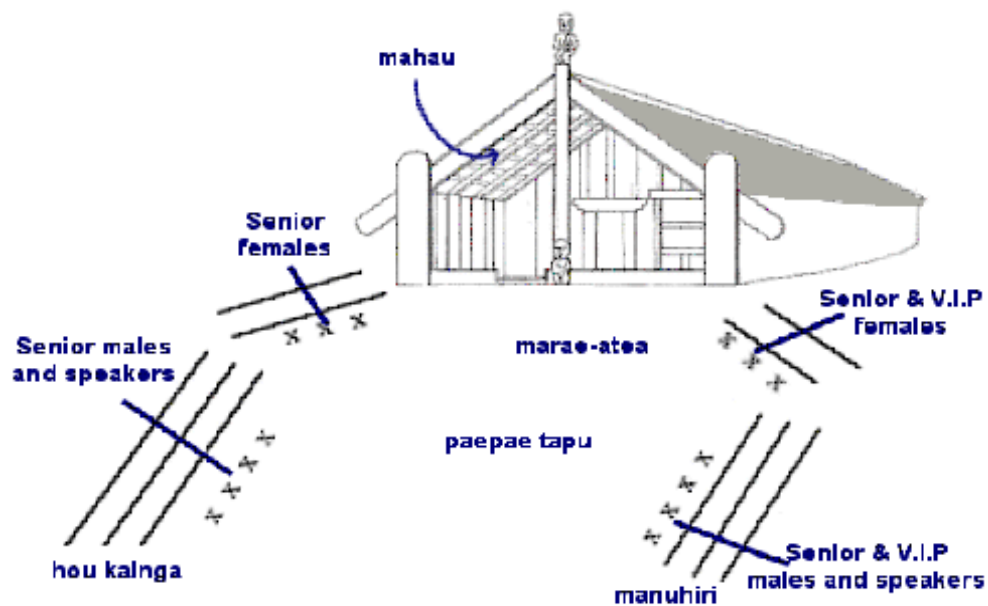


Figure 4. Seating Diagram of the Marae¹²

0.2.03 Ceremonial

- a. All major ceremonial occasions will be a combination of traditional RNZN and Māori culture.
- b. All ceremonial events are to be co-ordinated through Commander Base Support, the Māori Cultural Advisor and Marae Manager.
- c. The RNZN will provide resources to appropriately train in the Māori cultural dimension; for example, the release of Māori Cultural Group personnel for training during working hours for officially sanctioned ceremonial/activities.

2. Formal welcoming ceremony.

3. Some aspects of the powhiri may be performed away from the marae.

4. Karanga can only be conducted by a female element.

5. Alternating speakers from marae speaker to guest speaker and finishing with marae speaker.

6. Whaikorero can only be conducted by a male element.

7. Sacred speaking area.

8. Press noses.

9. Shake hands.

10. At this point non Te Reo Māori speakers, including manuhiri (visitors) responding to their welcome, may speak.

11. The ceiling over the front porch of the marae; see Figure 4.

12. Hou kainga - people of the marae (hosts); manuhiri - visitors; marae-atea - the area between the hosts and the guests during a welcome; paepae - main speakers and place where they sit; paepae tapu - the paepae is sacred because of its representation of the ancestors.

0.2.04 Religious Activities and Spiritual Wellbeing

- a. All official¹³ religious, welfare and spiritual activities are to be co-ordinated through the appropriate RNZN agency, for example religious and spiritual activities through Principal Chaplain (Navy), welfare activities through the Naval Community Organisation.
- b. The RNZN will recognise the spiritual and cultural requirements of Te Taua Moana. This will include access to chaplains and social workers versed in Te Reo Māori and tikanga.

0.2.05 Cultural Training

- a. The Assistant Chief of Navy (Personnel and Training) is responsible for ensuring that cultural training is to be undertaken by all RNZN personnel, including Māori cultural education and marae visits, church education and chapel visits, and attendance at designated church services, such as family services held for those under training.
- b. Induction courses for civilians are to include Māori cultural education.
- c. The Assistant Chief of Navy (Personnel and Training) is responsible for ensuring that advanced cultural training is to be included on courses at various levels of advanced training for senior managers and Commanding Officer/executive Officer designated course participants, and is to include:
 - (1) basic Te Reo Māori;
 - (2) organisational and command responsibilities to Te Taua Moana;
 - (3) Te Tiriti o Waitangi/the Treaty of Waitangi; and
 - (4) Tikanga.

0.2.06 Te Reo Maori

- a. The RNZN will encourage the written and oral use of Te Reo Māori in day-to-day RNZN life.
- b. It is desirable that all personnel will be able to pronounce Māori place names and other words correctly, will know the sound values for the alphabet used in Māori, and will know and be able to use appropriate simple greetings.
- c. The RNZN will continue to increase the visibility of Te Reo Māori through the use of Māori names, and stationery and signs in Te Reo Māori.
- d. The RNZN will promote and encourage the attendance of selected people on advanced level Māori studies/Tikanga Māori courses.

0.2.07 Marae Bookings

- a. Priority is to be given to Te Taua Moana in the first instance, followed by Iwi Hēramana, and then others by application.
- b. With the exception of tangihanga for Te Taua Moana, RNZN/NZDF requirements take precedence over other bookings.

0.2.08 Resources and Cost Recovery

- a. Costs are to be recovered for non-official activities on the Marae that generates a cost to the public account.
- b. The RNZN will provide resources required for enhancing tikanga and cultural awareness, and for upholding the guiding principles of RNZN Bicultural Partnership Policy as articulated in this document.

0.2.09 - 0.2.13 Not Allocated

13. Organised by the RNZN to meet organisational requirements.

Section 3 - Māori Cultural Information

Te Taua Moana o Aotearoa Tikanga

Introduction

- a. A marae is that chiefly place where the heights of Māoridom and its values are expressed. Only in such a special place can the high levels of wairua, mana, and tikanga be practised in their true setting. It is a place where people may stand tall upon Mother Earth (Papatuanuku) and express themselves. Every emotion can be expressed and shared with others - shared not only with the living but also with those generations who have gone before.
- b. Te Taua Moana Marae is unique in that it is able to embrace both the Māori and military cultures of the RNZN. Tikanga¹ and kawa² are implemented so that standards are maintained and procedures are consistent to sustain the integrity and reputation of both the people (RNZN) and the marae.
- c. The purpose of this chapter is to outline the kawa of Te Taua Moana Marae. These protocols also extend to all naval facilities and HMNZ Ships.

History

- a. Te Taua Moana Marae was officially opened in April 2000. Development and creation of tikanga and kawa for the marae was undertaken during many years prior to the opening date in the form of hui and discussions. Many Kaumātua, Kuia³, past and present sailors, relatives, friends and Iwi with an affiliation to the area of our marae and the RNZN were consulted. The result of these discussions was an established set of rules, customs, and protocols for the marae. The adoption of this tikanga and kawa therefore encompasses the beliefs and values of those who attended the hui.
- b. It is recognised that Te Taua Moana O Aotearoa are not tangata whenua⁴ but are regarded as mana tangata⁵ of the land.

-
1. Customs and protocols that may vary from marae to marae.
 2. Rules that cannot be changed.
 3. Elder females.
 4. People of the land.
 5. Authority of the people within the RNZN.

0.2.14 Responsibilities

- a. The Commanding Officer HMNZS PHILOMEL is responsible for the management of the Te Taua Moana Marae.
- b. The Commanding Officer HMNZS PHILOMEL is to include in Base Standing Orders further instructions on the management and administration of the Te Taua Moana Marae.

Tikanga

- a. The following paragraphs are to be adhered to as Tikanga of Te Taua Moana Marae:
- (1) **Uniform/Dress:** On the occasion of a VIP/official visit or tangihanga, members of the RNZN attending the paepae tapu are to wear RNZN uniform as directed by the Administration Instruction. Civilian members of the RNZN are to be dressed in equivalent civilian attire.
 - (2) **Powhiri.** A powhiri is the formal process of welcoming visitors. The process requires certain cultural aspects to be conducted by the female element, and some by the male element. This will have an influence on the seating arrangements during the ceremony. This welcome may occur either on the marae atea, within the wharenuui¹ or at a designated place within the confines of HMNZ Ships. The location of the powhiri will be agreed in consultation with the Māori Cultural Advisor, marae staff ashore, the Māori Cultural Group tutor, and the designated command representative. The powhiri should be set up at the location as follows:
 - (a) **Te Taua Moana Marae** - as directed by Marae staff:
 - (1) The wharenuui and wharekai² is to be ready at all times to receive manuhiri³.
 - (2) The paepae tapu is to be set up in the wharenuui between Rua-te-pupuke and the main entrance or on the marae atea between both amo⁴. Refer to ["Figure 4. Seating Diagram of the Marae"](#).
 - (b) **Onboard HMNZ Ships** - as directed by the Māori Cultural Advisor, Executive Officer and the Maori Cultural Group tutor:
 - (1) The flight deck/hangar/brow area is to be made available to receive manuhiri.
 - (2) The paepae tapu is to be set up fore and aft in the hangar and port and starboard side of the flight deck in the vicinity of the brow area.
 - (3) It is acknowledged that the configuration of different ships will at times not allow the set up to meet the above requirements and alternative arrangements are to be made to enable the powhiri process to take place.
 - (4) If available, a second brow is to be rigged to allow the ship's day-to-day routine to continue.
 - (c) **Shore Establishments** - as directed by the Māori Cultural Advisor and in consultation with the command representatives.
- b. Every attempt is to be made to ensure all visitors attend a powhiri at Te Taua Moana Marae or onboard an HMNZ Ship prior to conducting any official or general duties. This will ensure that the visitors are officially and appropriately welcomed, and become at one with the RNZN.

1. Meeting House.
2. Eating House.
3. Visitors.
4. The upright supports at the lower ends of the front of the meeting house.

Powhiri Process Without Kaiwero

- a. **The Alert** - If available a Putatara (shell conch), a Pukaea (traditional signalling trumpet) and/or Bosuns Call may be used to announce the arrival of visitors.
- b. **The Karanga** - Once the manuhiri are assembled at the waharoa¹, an experienced kaikaranga² who has been given approval by their iwi will start the karanga. This is carried out exclusively by a female element, which provides the medium by which the living and the departed are united. The manuhiri will then advance forward onto the marae ātea where they will pause to pay their respects to those that have gone before them. At the wharenuī, the manuhiri will also pause to pay respects to their ancestors if the pōwhiri is on the ātea. After this they will advance to their seating. At times the manuhiri may respond to the karanga if they have a person so skilled. In exceptional circumstances where a kaikaranga is not available, the pōwhiri will proceed. A black skirt is to be worn by the kaikaranga; however, traditional dress may be worn if it is considered more appropriate.
- c. If the pōwhiri is to be conducted on the marae ātea, visitors will be seated as arranged by marae staff. Manuhiri will remain standing until signalled to be seated by those occupying the paepae tapu. If the senior visitor is female, her seat is to be in a position of importance separate from the paepae tapu or as directed by those occupying the paepae tapu; refer to ["Figure 4. Seating Diagram of the Marae"](#).
- d. If the pōwhiri is conducted inside the wharenuī, the manuhiri will remain standing until signalled to be seated by the Māori Cultural Advisor or marae representative. If the senior visitor is female, her seat will occupy space slightly to the rear of the paepae tapu or as directed by paepae tapu.
- e. **Whaikorero (speeches)**. No one is to speak on the paepae tapu unless agreed to by the Marae Manager or other knowledgeable speakers of the RNZN. Personnel, male or female, who are unable to converse in Te Reo (Māori) will be given an opportunity to speak after the hongi has been completed.
- f. **Waiata**³. Almost invariably, each speech during whaikorero is followed by a waiata. This is to support the speaker and acknowledge what has been said.
- g. **Koha**⁴. If koha is laid down by manuhiri, it is to be placed on the floor between the paepae tapu. The laying of the koha also closes all whaikorero from the manuhiri side. The kaikaranga is to make her call of gratitude before the paepae tapu representative uplifts the koha on behalf of the kaitiaki⁵. All koha received is to be handed to the marae staff for administering.
- h. **Hongi/Hariru (the traditional greeting)**. On completion of the final whaikōrero, manuhiri are invited to cross the paepae tapu to hongi and hariru. The visitors may be asked on completion of the formal pōwhiri to be seated again where they will be welcomed in English by a senior officer of the RNZN, and the senior person of the visitors will be given the opportunity to reciprocate.
- i. **Refreshments/Kai**. The pōwhiri process is then completed by partaking in refreshments (kai). In the event that the visit is pressed for time, refreshments/meal may be taken elsewhere on the base. An appropriate person is to bless the food.

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1. Gateway.
 2. A female element conducts the spiritual call.
 3. Song.
 4. Gift.
 5. Navy representatives (protectors) conducting the ceremony.

Powhiri Process with Kaiwero¹

- a. **The Alert** - if available, a Putatara (conch shell), a Pukaea (traditional signalling trumpet) and/or Bosun's Call may be used to announce the arrival of visitors.
- b. **The Wero²**. Once the manuhiri have assembled at the wahara³ the wero will commence. The wero can vary from 1-3 challengers. In the event of a three person challenge, two of the kaiwero will be the kaiāwhina (supporters) of the kaiwero laying the taki⁴ down. Only those men who are experienced and have knowledge of wero have the authority to conduct this art form on the marae. VIPs, Military Officers of Commodore (or equivalent) or above and those visits when it would be of cultural and educational benefit will receive a wero.
Note: Every attempt is to be made to provide a kaiwero; however, should a kaiwero not be available, the pōwhiri will proceed in accordance with "Powhiri Process Without Kaiwero" above.
- c. The process will then continue in accordance with "Pōwhiri Process Without Kaiwero".

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1. The warrior that issues the challenge.
 2. The challenge performed.
 3. Assembly area prior to the marae atea.
 4. The challenge placed on the ground.

Tangihanga (Funerals)

- a. The tangihanga process is the most important process that will take place at Te Taua Moana Marae. Therefore a tangihanga for regular serving sailors will take precedence over all other events at Te Taua Moana Marae in accordance with “[Section 2 - RNZN Bicultural Partnership](#)” above. Ex-serving sailors and civilian members of the NZDF will be accorded a priority in recognition of their association with the marae. No other group will have automatic right to lay in state at Te Taua Moana Marae and will instead be required to make a request to the Commanding Officer HMNZS PHILOMEL through the Marae Manager for this privilege to be extended to them.
- b. The Marae Manager’s recommendation to the Commanding Officer HMNZS PHILOMEL will take into account the following considerations:
 - (1) the availability of the marae;
 - (2) what association the tupapaku¹ has had with Te Taua Moana Marae and the RNZN; and
 - (3) whether the tangi can be sustained by the marae staff and iwi hêramana.
- c. The Commanding Officer HMNZS PHILOMEL may also use the co-chairs of the Runanga² the Māori Cultural Advisor /RNZN Kaumātua for alternative support and guidance regarding the appropriate use of Te Taua Moana Marae as a tangihanga venue.

Processes for Tangihanga at Te Taua Moana Marae

- a. There are two positions in which the tūpāpaku can lay in state at Te Taua Moana Marae:
 - (1) inside the wharenuī under the Te Pou - Tama Ki Paerau (middle carving, spiritual wall); and
 - (2) outside on the mahau under the window.
- b. A white sheet is to be placed upon the base of Te Pou Tama Ki Paerau (centre pou³) for the placement of photos and to aid the spiritual journey of the tūpāpaku.
- c. The inside of the marae is to be prepared under the guidance from kuia. Mattresses (laid longways along the spiritual wall) are to be placed either side of Tama Ki Paerau. A vacant space is to be made at the base of Tama Ki Paerau for the whaariki (mat) and casket. Kawakawa (greenery) may be used to adorn the area. Photographs are not to be hung on the walls.
- d. A portable flagpole, which is stowed under the wharekai, is to be used for tangihanga. Prior to the tūpāpaku arriving, the flagpole is to be erected. As the tūpāpaku arrives (passes through the North Yard gate) the New Zealand flag is to be raised to the masthead fully and then lowered to the half-mast position, and is to remain flying throughout the tangihanga. As the tūpāpaku departs through the North Yard gate, the New Zealand flag is to be raised to the masthead, then lowered and removed. The NZ White Ensign may be flown at the discretion of the Chief of Navy.
- e. When the tūpāpaku arrives into the wharenuī, it is to be carried down the left side and taken directly to the rear and placed at the base of Tama Ki Paerau (the centre pou, spiritual wall), feet facing the door. Once the lid from the casket has been removed, the whanau pani (bereaving family) may take their places next to the tūpāpaku. All other manuhiri are to return to the area of the paepae tapu to complete the process of pōwhiri. Karakia (prayer) is to take place prior to the whaikōrero commencing.

1. The deceased.

2. The Council of the Sailors.

3. Carving/pillar.

- f. On completion of whaikōrero and the hongi, the paepae tapu are to proceed and pay respects directly to the tūpāpaku and the bereaved family. The remaining visitors on the paepae tapu are to link up with the bereaved family so they too can be physically acknowledged by the paepae tapu.
- g. Garments can be placed on the casket and buried with the deceased at the discretion of the whanau pani. Water is to be placed at both entrances and exits for the purpose of cleansing.
- h. On completion of the tangihanga, it is the responsibility of the kaitiaki to be pallbearers for the departure of the tūpāpaku. All pallbearers, if possible, are to be dressed in the same uniform and civilians in the equivalent standard. The tūpāpaku is to exit the whare down the left hand side (facing out) of the wharenuī keeping the Pou - Rua Te Pupuke to the right. The casket will be carried to the waharoa where the whanau pani (ex-sailors) will take over and take the tūpāpaku onto the pathway leading to the awaiting hearse on the road.

Kawa

- a. The following paragraphs are kawa of Te Taua Moana Marae.
 - (1) **Paepae tapu (sacred bench/speaking platform)** - this refers to the place where speakers of whaikōrero (speeches) are seated and the seats themselves. From a cultural perspective, whaikōrero, along with the karanga are the most sacred rituals of the whole process and conducted by the male and female elements respectively. The paepae tapu control all formal and informal speeches made on the marae and within the confines of HMNZ Ships during any cultural event or activity.
 - (2) **The Tu Mai Tu Atu/Tau Utu Utu** - the concept that has been adopted by Te Taua Moana o Aotearoa. The Command and the Runanga have both agreed that Te Reo Maori will be the only language spoken during the first stages of the formal ceremony of powhiri. Tu mai tu Atu/Tau Utu Utu (alternating speakers) starts with a speaker from the kaitiaki and followed by one from the manuhiri. This process alternates until the last speaker is a member of the kaitiaki. If Te Taua Moana o Aotearoa have limited speakers available (for example two), the first and last speaker are to be kaitiaki.
 - (3) **Women Speaking** - women may speak after the whaikōrero and on completion of the hariru and hongi. If outside, women may speak from the mahau.
 - (4) **Giving Koha** - koha is defined as being a gift, thought, token or contribution. Any koha given on behalf of the Navy must be reflective of the occasion and, moreover, reflect the mana of the RNZN in its relations with iwi, while at the same time respecting the mana of others. Where an individual representative feels it is appropriate to give a personal koha, they should and are encouraged to do so. It would be normal for either the most senior Service member present or the final speaker of the delegation to present the koha. Further guidelines for koha are outlined in Chapter 6 of NZBR 25 - RNZN Cash Accounting Instructions.

General Rules

- a. Te Taua Moana Marae is alcohol and smoke free. The marae will promote health and safety and the well being of our people.
- b. No food or drink of any type is to be taken into the wharenuī, including water bottles, except food for infants if required.
- c. Personnel entitled to use a tokotoko (walking stick) may do so during whaikōrero.
- d. All footwear is to be removed before entering the wharenuī. The only exceptions are pallbearers and people with disabilities, for example, prosthetics, or in a wheelchair.
- e. During whaikōrero, respect is to be given to all speakers by:
 - (1) refraining from talking (translators exempt);
 - (2) keeping movement to a minimum during the pōwhiri;
 - (3) movement in or out of the wharenuī is only to be during a waiata;
 - (4) switching off cell phones; and
 - (5) no movement, this includes children, in front of the paepae tapu during speeches
- f. **Church Service and the Bell** - a church service may be conducted at the marae in consultation with the Principal Chaplain (Navy). A bell may be rung to indicate commencement of church.

Kaumâtua and Kuia

- a. Kaumâtua and kuia are identified historically, within the many iwi¹ of New Zealand, kaumatua and kuia are normally senior representatives and chosen by the iwi. They are selected on a combination of specific criteria, which include, but not necessarily all, of the following:
 - (1) whakapapa;
 - (2) knowledge of Māoritanga²;
 - (3) educational qualifications;
 - (4) standing within the iwi; and
 - (5) oratory skills and Te Reo.
- b. It is not uncommon for the position of kaumâtua to be handed down from father to son. Kaumâtua are paid great respect by the iwi and are treated similar to a VIP with protocols varying to some extent within iwi, that is, normally only kaumâtua will represent their iwi from the pae³.

Kaumâtua History

- a. In the early 1990s a group of personnel formed a committee with the intention of building a marae for the RNZN. Tikanga advice was sought from three Kaumâtua who had previously served in the RNZN or had an affiliation with Te Reo Hēramana⁴, the kapahaka group made up of naval personnel and their families. The three Kaumâtua were Mr Kairo McLean (Ngai Tuhoe), Mr Bruce Pukepuke (Ngai Tuhoe), the late Mr Eddie Tapara (Taranaki) and a Kuia Ms Ani Kingi. These people are the Kaumâtua and Kuia within their own individual iwi. Mr Bruce Pukepuke is located in Whakatane and Mr Kairo McLean and Ms Ani Kingi on the North Shore.
- b. In mid 1990s further progress was made towards the establishment of the Te Taua Moana Marae and a Te Runanga O Te Iwi Hēramana⁵ was formed. The Navy's tikanga and kawa⁶ were established and on 15 April 2000 Te Taua Moana Marae was opened. With the opening of the marae the Kaumâtua and Kuia were asked to provide continuing advice and have up until the present day been utilised to ensure that the tikanga was preserved.

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1. Tribes of New Zealand.
 2. Māori demographics.
 3. Speaking Bench.
 4. Voice of the Sailor - name of the Kapahaka Group.
 5. Committee that governs the Marae.
 6. Carvings and weaving patterns

RNZN Tikanga

The tikanga and the RNZN iwi are unique. Members of the iwi are drawn from all parts of New Zealand and in some cases further afield. Therefore the iwi have no affiliation to any particular iwi and have developed a tikanga, which belongs only to the RNZN. Notwithstanding there being no affiliation with any particular iwi there is representation throughout our wharenui in the form of whakairo¹. The continued advice of Kaumâtua and Kuia in maintaining this tikanga is mandatory.

Selection

The RNZN iwi is very different from other iwi within New Zealand. They do not have the father/son relationships for the role of Kaumâtua to be handed down and a good number of sailors remain in the Navy for relatively short periods. This means that the RNZN will have only a small pool of appropriate personnel to select from when it comes to determining who can achieve the status of Kaumâtua.

1. Speaking Rights.

0.2.15 Kaumâtua and Kuia Criteria

The criteria for the selection of a Kaumâtua and Kuia for the Te Taua Moana o Aotearoa are as follows:

- (1) fluency in Te Reo (essential);
- (2) expertise in matters of kawa and tikanga (essential);
- (3) previous service in the Navy (desirable);
- (4) ability to visit Te Taua Moana Marae (desirable); and
- (5) mana¹⁴ within the Navy and wider community (essential).

0.2.16 Selection Process

A three-step selection process is to be implemented for the confirmation of a Kaumâtua and Kuia as follows:

- (1) **Step 1** - The Runanga calls for nominations to the positions of Kaumâtua/Kuia.
- (2) **Step 2** - The Runanga o Te Taua Moana o Aotearoa selects a person who meets the criteria above and forwards the nominations to the Chief of Navy together with supporting material.
- (3) **Step 2** - The Chief of Navy confirms the appointment of the Kaumâtua and Kuia of Te Taua Moana o Aotearoa at a ceremony at a designated platform.

0.2.17 Appointment

The appointment of a Kaumâtua and Kuia is one of great significance and will provide mana to not only the selected person(s) but also to the iwi as a whole. For this reason it is considered that the Chief of Navy confirms the appointment of personnel to the role in a similar manner to that of Warrant Officer of the Navy. This level of confirmation clearly sets the Kaumâtua and Kuia aside and displays to the RNZN as a whole the level of responsibility and respect due of such a person(s) in this important role.

0.2.18 Remuneration

- a. Kaumâtua and Kuia will be paid an honorarium to recognise the importance of this position to the RNZN and the personal time given by Kaumâtua and Kuia to provide advice and

14. Prestige.

assistance. The honorarium will be paid annually.

- b. Adjustments to the annual honorarium will be at the discretion of CN.
- c. The payment of the honorarium will be initiated at 01 September each year by MCA. MCA is to forward the details of the Kaumâtua and Kuia eligible for the honorarium to SO SEC (N) who is responsible for processing payment.

0.2.19 - 0.2.99 Not Allocated

Chapter 5 - Bicultural Policy

Section 1 - General policy

1.5.1 Background statement

- a. Māori are recognised by the government as the tangata whenua o Aotearoa (indigenous people of New Zealand) and as such have a special status as acknowledged by Te Tiriti o Waitangi (the Treaty of Waitangi). In accepting the Treaty of Waitangi and the tangata whenua status of Māori, the right of the Crown to govern and the right of tauīwi (non-Māori) to identify as New Zealanders is validated.
- b. While many different cultures are now represented in New Zealand, the dominant culture in New Zealand, and the Royal New Zealand Air Force (RNZAF) remains heavily influenced by our British customs and traditions. Those customs and traditions are an important part of our heritage, but it is also appropriate that our Māori customs and traditions are acknowledged. The unique bicultural partnership between the Crown and Māori upon which New Zealand is founded, warrants its own special recognition and protection within what many New Zealanders would now regard as an emerging multicultural society. Logically, by adopting a more bicultural perspective, a greater appreciation of diversity and a willingness to accept other cultures will evolve.
- c. The RNZAF is committed to serving the government of New Zealand and to reflect New Zealand society. The purpose of this order is to provide a policy that will guide the RNZAF and Māori towards achieving a bicultural partnership that represents and respects both the RNZAF and Māori cultural interests.
- d. New Zealand Defence Force (NZDF) policy regarding the benefits that can be achieved through the acceptance of diversity, and the rights of other minority groups is contained in [DFO 3](#) *New Zealand Defence Force Human Resource Manual*, Part 5, Chapter 2.

1.5.2 Foundation for the RNZAF policy

The RNZAF bicultural policy is founded on two principal policy drivers: operational effectiveness and organisational pride.

1.5.3 Operational effectiveness

Our most important resource is our people. We have seen on operations that the Māori component of the RNZAF provides us with a unique ability to engage with different cultures and is a vital part of what makes us an effective force. The Māori population in New Zealand is increasing, and we need to actively compete for this human resource in the employment market if we are to survive. By making the effort to truly acknowledge and understand our bicultural heritage we will be better able to recruit and retain our personnel of the future.

1.5.4 Organisational pride

- a. Both in New Zealand and overseas, our personnel take great pride in incorporating Māori protocols into the way we do business. We project a distinctly New Zealand image that no other air force can match. This policy will assist in capitalising on our unique heritage and national pride to strengthen our cohesion and enhance the way that both we, and the public, view the RNZAF.
- b. Notwithstanding the principal internal policy drivers contained in paragraphs [1.5.3](#) and [1.5.4](#), the RNZAF bicultural policy is also linked to three external key policy drivers: the Treaty of Waitangi, New Zealand Government policy and the NZDF commitment to the principles of the Treaty of Waitangi.

1.5.5 The Treaty of Waitangi

The Treaty of Waitangi sets the terms for the relationship between the Crown and Māori in New Zealand. It underpins the government's Māori policy objectives by acknowledging the reciprocal obligations and duties inherent in a continuing relationship between the Crown and Māori people, based upon their pledges to one another.

1.5.6 New Zealand Government policy

A key goal of the New Zealand government is to strengthen national identity and uphold the principles of the Treaty of Waitangi (the Principles). This goal underpins the outcome of this policy.

1.5.7 NZDF commitment

The Chief of Defence Force (CDF), the three Chiefs of Service (COS), and the Commander Joint Forces New Zealand (COMJFNZ) have issued a joint statement confirming that they are committed to ensuring that the NZDF recognises the principles of the Treaty of Waitangi. The NZDF Competency Framework also requires all level three managers (Majors+, Warrant Officers (WOs) and managers+) to demonstrate a commitment to the Principles by protecting both NZDF and Māori interests within the NZDF as part of Competency 7 – Providing Inspiring and Visionary Leadership.

1.5.8 Policy statement

- a. The RNZAF commits to the principles of the Treaty of Waitangi as the basis of a partnership between the RNZAF, as a representative of the Crown, and Māori.
- b. The RNZAF acknowledges the status of Māori people as tangata whenua o Aotearoa, and that all later settlers have come under the umbrella of the Treaty of Waitangi.
- c. The RNZAF recognises the importance of Māori culture to Māori and to all New Zealanders, including the RNZAF, and expects that the culture of the RNZAF will come to include elements of Māori language, custom and traditions. The RNZAF will promote Māori culture and ensure that it is accessible to all members of the RNZAF.

- d. The RNZAF will uphold the guiding principles, as defined in paragraphs [1.5.11](#) to [1.5.14](#), of partnership, participation and protection.

1.5.9 Aim

The aim of this policy is to provide a framework to—

- (1) strengthen the organisational identity of the RNZAF;
- (2) enhance cohesion within the RNZAF;
- (3) enhance the relationship between the RNZAF and Māori, both within the RNZAF and the wider community; and
- (4) develop an environment within the RNZAF that reflects the indigenous culture of New Zealand, and allows for other cultural expressions.

1.5.10 Guiding principles

The State Services Commission (SSC) has provided guidance regarding the Treaty of Waitangi. The SSC states that references to the Treaty of Waitangi in legislation, and the Waitangi Tribunal's jurisdiction, are expressed in terms of Treaty Principles rather than the Treaty's literal terms. The SSC also advises while it can be expected that at least some of the principles of the Treaty will have universal or standard expression, these principles are evolving and their application, and/or relevance, will depend on the subject matter to which they are applied. For the purpose of this policy, the guiding principles of partnership, participation and protection apply. In this context, the principles are defined in paragraphs [1.5.11](#) to [1.5.14](#).

1.5.11 Partnership

The broad principle used to drive implementation of the RNZAF bicultural policy is that of partnership. Partnership is aimed at strengthening links between the RNZAF and Māori, both in the wider community, and within the RNZAF. Partnership is based on mutual good faith, cooperation, tolerance, honesty and respect. Partnership also includes recognising the obligations and entitlements of both parties in all deliberations.

1.5.12 Participation

Participation enables stakeholders to share and take part. The RNZAF will encourage active and equitable participation at all levels with equity of input, to ensure that RNZAF and Māori interests are represented. For Māori, the issue of participation is not simply about gaining comparable levels of participation with the RNZAF, but being able to participate in the RNZAF while retaining a Māori identity.

1.5.13 Protection

The interests of both parties must be protected. We will protect RNZAF culture and Māori Taonga (treasures, ie language, customs and culture). RNZAF and Māori customs will be respected and honoured.

1.5.14 Command relationship

An important counterbalance to these principles is the acknowledgment that within this framework, CAF retains overall command of the RNZAF and must be able to exercise that responsibility.

1.5.15 Consultation

In order to apply this policy, in particular the guiding principles of partnership, participation and protection, and acknowledging that Māori are not a homogenous group, the RNZAF will consult broadly with Māori both internally and externally.

1.5.16 Internal

The RNZAF organisational structures and appointments contained in paragraphs [1.5.17](#) to [1.5.20](#) will be formed to support the implementation of this policy.

1.5.17 Māori Advisory Group

The Māori Advisory Group (MAG) is the principal Māori representative body within the RNZAF that will provide internal advice to the RNZAF on Māori matters and assist in the coordination and development of strategies and plans as a result of this policy. The MAG is to represent Māori servicepersons and civilians throughout the RNZAF. Acknowledging that expertise regarding tikanga Māori (Māori customs) is not necessarily vested in rank, all ranks may hold appointments on the MAG. The MAG is to meet at least once every three months.

1.5.18 Māori Cultural Advisor (Air Force)

The Māori Cultural Advisor (Air Force) (MCA(F)) is responsible to CAF for the implementation and coordination of matters directly relating to the RNZAF bicultural policy. The MCA(F) is to have a working knowledge of te reo Māori me ōna tikanga (Māori language and customs). The MCA(F) is appointed as chairperson of the MAG and will provide the primary communication conduit between the MAG and CAF. Additionally, the MCA(F) will assist Base Māori Liaison Officers (MLOs) with the execution of their duties. The MCA(F) position is a full time regular force post of Warrant Officer or Flight Lieutenant (+) rank.

1.5.19 Māori Liaison Officer

Base MLOs are responsible to the Base Commander (BCDR) for the coordination and supervision of matters regarding Māori issues at base level, and the promotion of understanding and acceptance of tikanga Māori among all members of the RNZAF at their location. Additionally, MLOs are responsible for assisting commanders and managers by providing proactive liaison between local Māori iwi (tribes), hapū (sub-tribes) and the RNZAF. The MLO is a secondary appointment identified by MCA(F). The MLO is responsible to the BCDR for addressing base Māori cultural issues and to the MCA(F) for the integrity of the Māori culture. The MLO is base's representative on the MAG.

1.5.20 Kaumātua

Kaumātua are Māori elders (male or female) with an extensive knowledge of tikanga Māori. In order to access quality external advice on Māori issues, one or more kaumātua are to be identified by the MAG, for ratification and appointment by CAF, to provide advice to CAF and MAG regarding ceremonial, spiritual and tikanga related issues. The level of expertise provided by the kaumātua to CAF should be commensurate with what is provided to similar senior appointments within the public sector such as the Governor-General, the Prime Minister and the Commissioner of Police.

1.5.21 External

The RNZAF will consult with other government agencies, such as the Human Rights Commission, Te Puni Kōkiri (the Ministry of Māori Development) and Te Taura Whiri i Te Reo Māori (the Māori Language Commission) in conjunction with Māori iwi, hapū and individuals as required.

1.5.22 Outcome

- a. The desired outcome as a result of this policy is a cohesive RNZAF with a strong organisational identity that actively endorses the place of the Treaty of Waitangi in New Zealand society.
- b. Specific RNZAF objectives that are to be achieved as a result of this policy are to—
 - (1) develop an RNZAF awareness training programme regarding the Treaty of Waitangi, tikanga Māori and New Zealand history;
 - (2) enhance the relationship between the RNZAF and Māori, both within the RNZAF and the wider community;
 - (3) promote Māori culture and ensure that it is accessible to all personnel;
 - (4) project a bicultural image that reflects the RNZAF acknowledgment of the Treaty of Waitangi;
 - (5) support the operation of the RNZAF Tūrangawaewae; and

- (6) develop and implement a reo Māori (Māori language) plan.
- c. Separate implementation plans will be developed to achieve each policy objective.

Section 2 - Māori culture awareness and language training

1.5.23 Bicultural awareness training

The RNZAF bicultural policy (Part 1, Chapter 5, [Section 1](#)), directs that the RNZAF provide its personnel with awareness training about the Treaty of Waitangi, tikanga Māori and New Zealand history. Therefore, training modules on Māori protocol, the Treaty of Waitangi and the RNZAF bicultural policy are to be included in the training syllabi of the following RNZAF courses—

- (1) RNZAF Recruit Course.
- (2) RNZAF Officer Induction Course.
- (3) RNZAF Officer Commissioning Course.
- (4) Professional Development Course(s).
- (5) *[Deleted]*
- (6) *[Deleted]*

1.5.24 Māori language training

- a. The RNZAF bicultural policy (Part 1, Chapter 5, Section 1) directs that the RNZAF develop and implement a reo Māori (Māori language) plan. In line with other specialisations within the RNZAF, there is no requirement for all members of the RNZAF to be skilled communicators in te reo Māori. However, just as there is a recognised skill level for communication in English (the RNZAF's 'business language') for most leadership, command, aviation and technical tasks, some activities require recognised skill levels in Māori language.
- b. The RNZAF must ensure that it retains a small number of volunteer personnel as skilled Māori linguists to fulfil the duties of certain appointments and to provide an opportunity for those who wish to seek educational assistance to acquire Māori language skills. [Table 1-3](#) *Te Taura Whiri i te Reo Māori Proficiency Levels* is to be the standard by which Māori language proficiency is measured within the RNZAF.

1.5.25 Training

- a. Māori language training is two tiered—
 - (1) Introductory Level. Individuals, with assistance from their regional MLO, will apply for local courses (free of charge) and, if required, they will submit a Minute to their Flight Commander (FLTCDR) requesting time off to attend lessons.

- (2) Specialist Level. DCM (F) will call for registrations of interest in July of each year. In August, a maximum of four personnel will be tested for competency by the MCA(F) and MAG. Successful candidates will attend a suitable Maori Training Institution the following year. Funding for successful candidates will be provided by Assistant Chief of Air Force Training and Support (ACAF T&S).
- b. Within the RNZAF, the MCA(F) (refer to paragraph [1.5.18](#)) and MLO (refer to paragraph [1.5.19](#)) appointments are required to possess a minimum Māori language proficiency of Level 3. Sufficient priority to allocating study awards is to be accorded to ensure sufficient suitably trained members of the RNZAF for these appointments.
- c. Tūrangawaewae Noho. These are three day residential activities conducted at the RNZAF Tūrangawaewae. Noho will provide activities and discussions that cover a broad range of Māori related topics (te reo, tikanga, kawa etc) that will be useful to Service personnel and civilian employees. Registrations of interest will be promulgated Air Force wide by the Tūrangawaewae Manager two months prior to the Noho commencement. Applicants will require FLTCDR/manager endorsement prior to attending. Successful and unsuccessful applicants will be advised by NZDF email. All Noho related costs will be met by ACAF T&S.

Table 1-3 Te Taura Whiri Te Reo Māori Proficiency Levels

Level	Descriptor
Level 1	<p>Basic Routine Language</p> <p>Speakers at this level are able to communicate at a basic level about a limited range of topics. They can use Māori language to meet their basic survival needs. Their language is limited to short, simple utterances for carrying out routine tasks. Errors occur frequently and production of language is usually slow and unnatural. Speakers at this level have to think hard about how to say things, even at a fairly basic level. Frequent communication breakdowns occur when attempting to interact with a fluent speaker. Level 1 speakers are not sure that they can make themselves understood</p>
Level 2	<p>Basic Conversational Proficiency</p> <p>At Level 2, speakers are able to use Māori language successfully to meet basic social needs. Using simple language, these speakers are able to participate effectively in many everyday situations. Their range of language is limited but they have some communicative strategies that enable them to interact effectively in predictable settings, particularly about concrete subjects. Although they make quite a few errors and often have to think hard about how to say things, speakers at this level can usually make themselves understood.</p>
Level 3	<p>Moderate Proficiency</p> <p>Māori language speakers at Level 3 can participate effectively in uncomplicated communicative tasks. They are able to initiate and sustain spontaneous interaction with fluent speakers in straightforward discussions and can do most everyday things effectively in Māori. At this level, speakers can use Māori effectively in the workplace for many tasks and discuss issues related to their own field of specialisation. They can communicate effectively in many formal and informal situations, but at times they have to use simple language to convey their thoughts. Some errors may still be evident in the language of a speaker at this level.</p>
Level 4	<p>Higher Proficiency</p> <p>Māori language speakers at this level are able to communicate easily, confidently and spontaneously in almost all everyday situations. A good command of grammar, vocabulary and idiomatic language enables these speakers to interact in a sustained manner, rarely having to switch to English or use English terms. They have some specialised Māori language skills that enable them to participate appropriately in a range of social and professional settings and discuss a range of specialist topics, including some they are less familiar with. Their Māori language ability enables these speakers to discuss quite complex issues, particularly related to things they know a lot about. At this level, speakers make very few errors.</p>
Level 5	<p>Complete Proficiency</p> <p>At this level Māori language speakers have great linguistic flexibility, which facilitates their easy entry into a range of culturally bound settings. An excellent command of communicative strategies, grammar, vocabulary and idiomatic language allows these speakers to use the language spontaneously, fluently and appropriately in a range of situations. They are able to convey all of their thoughts, opinions and emotions clearly and appropriately according to whom they are speaking with and the context of the interaction. Speakers at this level can speak precisely and specifically about complex and abstract issues, including some very specialist topics. They are familiar with many dialectal variations and can participate appropriately and effectively in discussions with other very competent speakers of Māori. When speaking in Māori, Level 5 speakers very rarely, if ever need to switch to English, even when there has been a breakdown in communication.</p>

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18 July 1994

See Distribution List

CGS DIRECTIVE 9/94; THE ARMY'S CULTURE

References:

- A. CGS Address to 28th Maori Battalion Renunion, Ngaruawahia 3 Apr 94
- B. Army 4500 dated 150205Z Jul 94

SITUATION

1. The relationship between Maori and Pakeha soldiers within the Army is a partnership based on mutual respect, trust and camaraderie; this partnership is at the heart of the cohesion on which our military professionalism and effectiveness are based.

2. However the majority of the Army's institutions, practices and ceremonial traditions have their origins in European customs. Those customs are part of our heritage but, as New Zealanders, so are the institutions and traditions of our Maori soldiers. It is appropriate that we build further on the relationship we have established by extending to our military institutions, practices and ceremonial the Maori dimension of that partnership, by recognizing in these areas the part Maori soldiers have played in giving us the reputation we now enjoy as New Zealand's soldiers. The presentation of the Silk Union Flag of Te Hokowhitu-A-Tu to the 28th Maori Battalion was a first step in that direction.

AIM

3. The aim of this Directive is to establish a framework for developing a uniquely New Zealand military culture by combining appropriate aspects of our European and Maori heritage in order to further enhance the cohesion, morale and esprit de Corps of the Army.

EXECUTION

General Outline.

4. In general the Army's culture will have three dimensions:

- 2 -

- a. Institutional.
- b. Traditional.
- c. Ceremonial.

Institutional

- 5. It is planned to establish an Army Marae in the Army Training Group Waiouru.
- 6. The Marae will provide a traditional focus for our Maori soldiers and a means by which cross-cultural understanding can be developed and fostered among our European soldiers.
- 7. Waiouru has been selected as the site for the Army's Marae as it is the hub of the Army - the place through which all of us pass at some stage of our service.
- 8. The Marae will be for all members of the Army - Regular, Territorial Force and civilian, and their families. It will be used for official and informal events, and as a community facility for all people living in Waiouru.
- 9. A preliminary step in establishing this Marae will be taken on 30 Jul 94 when the existing Whare Nui will be physically moved to a new and improved site; in general this will be an internal Army occasion. The formal opening of the Army Marae will take place in 1995; external guests and VIPs will be invited and it is planned that representatives from all units will attend.
- 10. The Army is a family bound together by the ethic of service, by our military professionalism and by common values, traditions and purpose. To complement the establishment of the Army Marae and in recognition of this status the Army will adopt a common identity and take the name Ngati Tumatauenga. All members of the Army - Regular, Territorial Force and civilian, and their families - will belong to Ngati Tumatauenga as well as retaining membership of their own tribe and iwi and their own family and other associations. This distinct identity will enable the Army to develop its own cultural practices and ceremonial within the overall bounds of tikanga Maori and European custom. Within Ngati Tumatauenga each of our major camps - Hobsonville, Waiouru, Linton, Trentham and Burnham will be known as Whanau o Tumatauenga.

Traditional Practices

11. Traditional practices will be developed in an evolutionary way.

12. For a start it is planned to introduce close-quarter battle training based on the art of using the Taiaha. The aim here is twofold - from a cultural viewpoint to incorporate a Maori and distinctively New Zealand martial art into our traditional practices and, from a practical perspective, to introduce into physical training a regime which develops self-discipline and self-confidence and the dexterity needed to handle modern weapons.

13. It is planned to introduce basic taiaha training into the physical training regimen. It is anticipated that higher levels of taiaha training would be done on a voluntary basis, outside normal training time, and through the establishment of relevant clubs or groups.

14. Reference B is a Warning Order directing the holding of an initial training camp to develop a suitable taiaha regime for introduction into the Army. A separate and follow-up directive is being issued in parallel with this directive.

Ceremonial

15. The ceremonial aspect of the Army's culture will also be developed in an evolutionary way to build on the practices which already attend our major parades.

16. The introduction of the mokowaewae dress distinction on the ceremonial sash worn by RNZAC and RNZIR Warrant Officers and Sergeants is part of this process.

Coordinating Responsibilities

17. The Army's Culture is to be developed through the command structure.

18. In developing the Army's culture it is recognised that there will need to be wide consultation to take account of Maori tikanga as practiced by different tribes and to incorporate appropriate European custom. Where necessary consultative groups will be established; their role will be a liaison and advisory one working to the person appointed as project officer for the development of a particular aspect of the Army's culture. The project officer in turn will report through the Command system.

- 4 -

19. Specific responsibilities are:

- a. Comd ATG. The establishment of the Army Marae including an appropriate Army ceremony on 30 Jul 94 to move the Whare Nui, and a wider ceremony to open the Marae complex in 1995.
- b. Maj G.R. Skudder. The development of close-quarter combat based on taiaha skills in conjunction with Capt H.R. Reedy. As noted in paragraph 18 above it is recognised that wide consultation is necessary in determining an appropriate regime and for the introduction of that regime into the Army. Accordingly consultative groups in each area are to be established as set out below. The roles of these groups are to liaise and consult within their area, keeping their relevant Commander or Chief of Staff informed of their activities, and to report as directed by the Project Officer.
- | | |
|----------------------|---------------------------|
| (1) Army GS: | Capt Reedy, SM of A |
| (2) HQ LF Comd: | W01 Walker, W01 O'Neill |
| (3) HQ Spt Comd: | Capt Shanley, Capt Baker |
| (4) Force Tps Group: | W01 Tipene, W01 O'Neill |
| (5) 2 LFG: | W01 Smith, W01 Shelford |
| (6) 3 LFG: | W01 Collier, W01 Napier |
| (7) ATG: | Padre Gray, Capt Lawrence |
| (8) 5 BLG | Maj Ngatai, W01 Kennedy |
- c. Comd The Army Depot. The development of proposals for Army ceremonial.
- d. Any member of the Army may propose practices aimed at developing the Army's culture. Those proposals are to be made through Command channels.

Administration and Logistics

20. No particular administrative or logistic measures are foreseen in effecting the aim of this Directive other than those associated with establishing the Army Marae in Waiouru. In that respect Comd ATG is authorized to liaise with the Chief Executive of the Ministry of Maori Development as to the funding support which might be available.

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Army 4500/CGS

19 July 1994

See Distribution List:

CGS DIRECTIVE 9A: THE ARMY'S CULTURE - THE INTRODUCTION
OF THE TAIAHA
TE KORE WANANGA (THE BEGINNING, THE NOTHINGNESS)

Reference:

- A. CGS Directive 9/94 The Army's Culture (Army 4500/CGS dated 18 Jul 94.

BACKGROUND

General

1. The fighting prowess of the ancient Maori people is a well-documented fact. They had highly evolved systems of close-quarter combat that reflected an intimate understanding of the natural environment and the nature of war. Amongst their many weapons, the taiaha or the fighting staff was a favourite of many a noted warrior. Tribal traditions can tell of the exalted pride and meticulous utility that went into fashioning these treasured weapons such that they were given names and laid to rest beside the bones of their owners. There are numerous accounts of single duals fought to the death where warriors matched strength and skill against each other. In effect the taiaha was the predecessor to the bayonet of WW1 and WW2 in the use of which the Maori soldiers became an expert. Famous bayonet charges by the 28th Maori Battalion included "42 Street" on Crete where it was initiated by a Maori officer picking up a stick and leading his men in the subsequent charge.

Purpose

2. It is intended that the taiaha be introduced into the New Zealand Army to establish a Maori and distinctively New Zealand martial art as part of our traditional and ceremonial practices and to incorporate into our physical training a regimen which promotes the development of the individual qualities of self-discipline, self-confidence and dexterity. Taiaha training will also foster cross-cultural awareness and understanding in further developing the Army's cohesion and esprit de corps.

- 2 -

THE INTENT

3. As indicated in Reference A paragraphs 12-14, it is intended that close quarter battle training based on the art of using the taiaha be introduced into the Army in an evolutionary and progressive way and in a manner which gives due regard to the cultural status of the art.

4. It is intended that basic taiaha training be introduced into the Army's physical training regimen especially for new recruits and officer cadets. It is anticipated that more advanced training will be done on a voluntary basis, outside normal training hours, through the establishment of relevant clubs or training groups.

5. Consultation with various tribes has already been effected. As a result it is expected that basic taiaha training will be undertaken by both male and female personnel. However, in accordance with Maori custom, females will not be permitted to perform the wero or challenge.

6. As Ngati Tumatauenga it is anticipated that the Army will develop its own style in the use of the taiaha, that style being a blend of others put together in consultation with members of other tribes. To this end an inaugural Taiha Training Camp, run by the New Zealand Army for New Zealand Army personnel, is to be undertaken. This first taiaha camp will be called Te Kore (The Beginning, The Nothingness).

7. The aim of Te Kore is:

- a. to introduce the proposed New Zealand Army taiaha system to selected personnel of the NZ Army on a trial basis;
- b. to provide feedback to CGS and Commanders on the most practical way to implement taiaha training, as a close quarter combat system, into the New Zealand Army;
- c. to have selected personnel demonstrate taiaha training at Waiouru on 30 Jul 94 in conjunction with the move of the Whare Nui to a new site in that camp; and
- d. following this initial demonstration to have the participants assist in the conduct of further regional consultation under the direction of the project officer.

AIM

8. The aim of this directive is to outline the administrative and logistic arrangements relating to the Te Kore taiaha training camp.

EXECUTION

General Outline

9. Te Kore Camp will occur over the period 23-27 Jul 94 on Mokoia Island, Rotorua in three phases:

- a. Phase 1 - (The Arrival). Selected personnel rendezvous at NZ Maori Arts and Crafts Institute in Rotorua on 23 Jul 94.
- b. Phase 2 - (The Camp). Selected personnel deploy to Mokoia Island and commence training until 27 Jul 94.
- c. Phase 3 - (The Demonstration). Selected personnel depart Mokoia Island for Waiouru on 28 Jul 94 in order to prepare for the "Demonstration" on 30 Jul 94.

Selected Participants

10. Approximately 50 personnel will be attending Te Kore Camp as follows:

- a. 5 x Directing Staff (including 1 x local elder).
- b. 5 x Base Camp Crew (including 2 x cook, 1 x medic).
- c. 40 x participants.

11. The nominal list of personnel attending are at Annex C. Personnel have been selected on the following criteria:

- a. Fair and equal mix of Maori and European personnel as practically possible.
- b. A representation of personnel from all ranks across the Army.
- c. Selected personnel holding key operational or training appointments who could facilitate the basic instruction of the taiaha at unit level.
- d. Army Training depot personnel who could instruct at basic level to recruits and on promotion courses.
- e. Personnel who have had previous taiaha experience or shown interest.
- f. Personnel who possess potential to be a taiaha instructor at basic level.

- 4 -

12. Suitable individuals were identified from across the New Zealand Army using the criteria outlined above rather than calling for nominations. Commanders are invited to nominate or replace specific personnel if strong reasons exist ~~for~~ doing so.

13. Commanders are to facilitate the release of personnel to attend the camp.

14. No females will be included at this camp until the introduction of the taiaha into the wider Army has been fully considered and a trial system developed.

Timings

15. Key timings are as follows:

a. Fri 22 Jul 94. Advance party deploy to Mokoia to set up camp.

b. Sat 23 Jul 94. Phase 1 - The Arrival.

(1) 0900 hrs. All personnel rendezvous at NZ Maori Arts and Crafts Institute.

(2) 1130 hrs. Embark on cruiser and deploy to Mokoia.

c. Sat 231200 Jul 94 - Wed 171700 Jul 94. Phase 2 - The Camp.

d. Thu 28 Jul 94. Phase 3 - The Demonstration. Depart Mokoia Island for Waiouru.

16. Detailed timings are at Annex B.

Training

17. At Annex A and B is the Camp Concept which will provide the basis for the taiaha training. The Camp will be conducted as a field exercise. Personnel attending are to familiarize themselves with the concepts prior to attending. The learning methodology for the Camp will be based on using the spoken word and "instinctive" understanding as opposed to the formal written word.

18. Prep-Pak. A preparation package will be sent to each participant to optimize their preparation prior to the camp.

Travel

19. Units are responsible for arranging travel for their personnel to and from Rotorua including payment of cruiser fare across to Mokoia. The return fare per head is \$15.00.

20. Each camp or region will have an overall coordinator who will coordinate travel to Mokoia and subsequently to Waiouru. (See Annex C.)

ADMINISTRATION AND LOGISTICS

Personnel Matters

21. Participants are to bring FSMO kit sufficient to last period 23-27 Jul 94 in a bush environment. Hot springs are available for bathing after training.
22. Participants are to bring:
- a. 2 x staffs (one spare). Suggest bringing a shovel handle or similar.
 - b. Singlet/Shorts (spares) for training. Each person to have one black singlet and one black shorts.
 - c. Track suit/warm clothes for Camp.
 - d. Sufficient money to contribute a \$5.00 koha (donation) to Mokoia Island Trustees for use of the Island.
23. A medic will be located at base camp to provide immediate first aid. An emergency boat is available to evacuate personnel to mainland Rotorua if required.

Accommodation

24. Accommodation will be either hooche or tents. Units or regions may bring 11 x 11 tents to accommodate personnel in unit or regional groupings as they choose as there is no permanent accommodation on Mokoia.

Catering

25. 5 BLG is to be the mounting unit for catering and logistic support. Capt Reedy is to liaise with 5 BLG regarding catering and logistic requirements. Catering and logistic support costs are to be charged to cost centre 41112, output code 400194.
26. Catering will be fresh rations based around a two-man crew who will cook meals and keep the fire burning at base camp.
27. Personnel are to bring their own eating/drinking utensils.

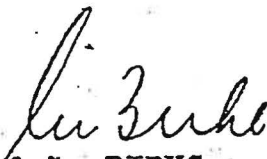
COMMAND CONTROL

28. Army General Staff will retain overall control of Te Kore Wananga.

Key Appointments

29. Key appointments for the conduct of Te Kore Wananga are:

- | | | |
|----|---------------------|-------------------------|
| a. | Army GS Coordinator | Maj G.R. Skudder, RNZIR |
| b. | Camp OIC | Capt H.G. Reedy, RNZE |
| c. | Local Elder | Mr Mita Mohi |


A.L. BIRKS
Major General
Chief of General Staff

Annexes:

- A. Te Kore Wananga - Concept
- B. Sequence of Activities
- C. Nominal List of Selected Members

Distribution List:

CLF
Comd Spt Comd

For Information:

2 LFG
3 LFG
ATG
5 BLG

Internal:

ACGS Dev
ACGS Ops
ACGS Pers
RC(A)

Rough Timeline

27 March 1993

CGS Birks attends Ngārimu VC 50th Anniversary at Ruatāhuna. Visits Ngārimu homestead. Declares his intention to make to recognise Māori Contribution to NZ Army. Capt REEDY MA to CGS.

3 April 1994

CGS Birks addresses 28 Māori Bn Reunion at Ngāruawāhia. Announces his Ngāti Tūmatauenga Kaupapa. Supported in principle. Affirmed by Sir Charles Bennett CO 28 MB who approved the concept.

18 July 1994.

CGS launches Directive 9/94 The Army Culture dated 18th. This is the birth, The Treaty Document that launches Ngāti Tūmatauenga to Nation. 3 main parts

1. Institutional. The Army Marae at Waiouru.
2. Traditional. TE KERE (NOTHING, THE BEGINNING)

3. Ceremonial. Mōkōwae wae SAGHS. Change COAT OF ARMS to include taiaha and Excalibur.

Issues in Waiouru over mana whenua Ngāti Rangī
Tūwharetoa

30 July 1994.

Meeting House carried on to new site. No mauri stone. It was later carved by Te Rangī (Laurie) Nicholas with its Whare Tūāua o Tūmatauenga Kaupapa. Again there were issues about Kawa and mana whenua. Comd ATG Col Mortlock, Padre Bill Gray were main Army f

? October 1995

The House was opened. Sir Hepi Tetēutēu and Tūwharetoa said "The Kawa of Ngāti Tu at Waiouru marae is Tūwharetoa." This is what I heard. I was over in Cambodia. I believe Ngāti Rangī took Mau Stone.

25 Sep 2020

Over 27 years passed since 1993. Time to change

NGĀTI TŪMATAUENGA



NGĀTI TŪMATAUENGA

Foreword

*These writings are dedicated to the memory
Of those soldiers that have gone before us,
To those soldiers of today, and
To those soldiers of the future.*

Tauparapara

Tihei winiwini
Tihei wanawana
Te ihi ki te ihi
Te wehi ki te wehi
Koutou ngā taonga o te pono
Tātou ngā pononga whakamana
Tēnā koutou, tēnā koutou,
Tēnā koutou katoa

Ko Tūmatauenga te Atua
Te Rangatira
Te mana
Whano, whano hōmai te toki
Haumi e, Hui e, taiki e

The trembling breath,
the fearsome breath,
The awesome power,
the formidable awe,
To you all, the true bearers of the fruit,
we, your dedicated servants,
we acknowledge one and all.

Tūmatauenga is the god of war
Our leader,
Our inspiration,
From this we accept the adze,
and go forward in might

NGĀTI TŪMATAUENGA

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NGĀTI TŪMATAUENGA

Part 1

WHAKAPAPA

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NGĀTI TŪMATAUENGA

Section 1

Introduction

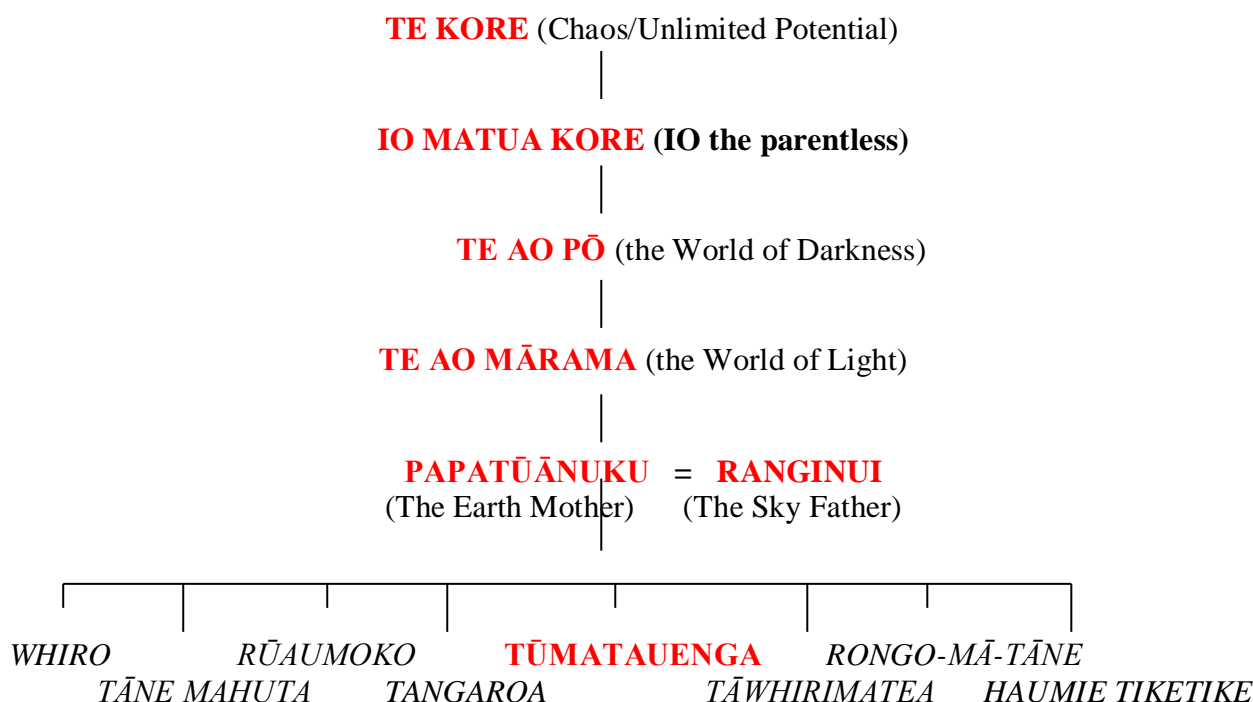
WHAKAPAPA

Whakapapa (Genealogy) is the genealogical descent of all living things. It means 'to lay one thing upon another' for example one generation upon another. It is through Whakapapa that knowledge of kinship or belonging is fostered and cemented in order that the personnel of Ngāti Tūmatauenga proudly understand and can communicate their military roots and heritage.

WHAKAPAPA O TŪMATAUENGA

The name Tūmatauenga is taken from Māori mythology, Tūmatauenga, the Māori God of War and Man-kind, is one of the offspring of Ranginui (the Sky Father) and Papatūānuku (the Earth Mother). The Whakapapa of Tūmatauenga is as follows:

Diagram 1



It was common practice in Māoridom to use the word Tūmatauenga when referring to soldiers. The NZ Army was fully integrated by 1950 and it was a natural progression to formalize this integration by using the name Tūmatauenga.

The intention to use Tūmatauenga as the official name of the NZ Army recognises that although personnel on entry come from various whakapapa they are now bound together by our military histories, ethic of service, common values and mission.

Ngāti = Descendants of / people of

Tū mata uenga = Tū of the angry visage.

NGĀTI TŪMATAUENGA

Section 2

HITORI O NGĀTI TŪMATAUENGA

A chronological list of events leading to the New Zealand Army becoming Ngāti Tūmatauenga and beyond is shown below. Red indicates the full integration of European and Māori soldiers and officers. The whakapapa of Ngāti Tūmatauenga (Lineage for tribe of the God of War) is as follows:

Diagram 2

EUROPEAN vs MĀORI (13 Dec 1642)

MĀORI vs. EUROPEAN (The Kororāreka Association-1828)

MĀORI vs. EUROPEAN & MĀORI (The Armed Constabulary-1867)

BOER WAR (1899)

NZ 1ST & 2ND EXPEDITIONARY FORCES (1914 & 1939) MĀORI PIONEER BN (1914)
TE HOKOWHITU A TŪ (1915)
28TH MĀORI BN (1939)

“J”FORCE – Occupation force

“K”FORCE (1950)

MALAYA (1958)

STH VIETNAM (1964)

Marae established at Waiouru - Māui (1953 - 1994)

Tūmatauenga marae established in Terendak, Malaya (1962)

Tūmatauenga marae relocated from Terendak to NeeSoon Bks Singapore (1969)

Tūmatauenga marae relocated from NeeSoon Bks to Dieppe Bks (1971)

Tūmatauenga marae relocated from Singapore in part to Linton Camp, NZ (1989)

RHODESIA (1979)

SINAI (1982)

UNPROFOR “BOSNIA” (1994)

NGĀTI TŪMATAUENGA (1994 - 1995)

BOUGANVILLE (1998) EAST TIMOR (1999 – 2008...)

IRAQ, AFGHANISTAN & SOLOMONS (2003 -08...)

Ngāti (tribal) status was conferred to the New Zealand Army by prominent Māori in Easter 1994. Ngāti Tūmatauenga was officially recognized as a tribal entity within New Zealand at the opening of the New Zealand Army National Marae, 21 October 1995.

Ngāti Tūmatauenga is made up of all serving or retired members (including their families and dependants) of the Regular Force, Territorial Force, the New Zealand Cadet Forces and the Civilian Staff of the New Zealand Army. The personnel that make up Ngāti Tūmatauenga come from diverse cultural backgrounds with each member establishing his or her right to belong by the ethic's of our service and the Army's values.

NGĀTI TŪMATAUENGA

PEPEHA.

Your pepeha is an individual address system that tells of not only who you are but where your ancestral lands are and may include a small token of your whakapapa or descendancy.

This is given on formal occasions as a speech; and informal occasions may be shortened to suit.

Examples of address.

- | | |
|---------------------|-------------------------|
| 1. E hoa mā | my friends / colleagues |
| 2. E aku hoa ākongā | my fellow students |
| 3. E aku hoa mahi | my fellow workmates |

1. Tēnā koutou tēnā koutou tēnā koutou katoa
Greetings greetings greetings to you all

2. Tēnā koutou tēnā koutou tēnā tātou katoa
Greetings greetings greetings to us all

Ko _____	toku waka	_____	is my canoe
Ko _____	toku Maunga	_____	is my mountain
Ko _____	toku awa /moana	_____	is my river/sea
Ko _____	toku Iwi	_____	is my nation
Ko _____	toku Hapū	_____	is my family
Ko _____	toku Marae	_____	is my marae
Ko _____	toku Papakainga	_____	is my homeland
Ko _____	Te Tangata	_____	is the man/hero
Ko _____	toku Papa	_____	is my Dad
No _____	ia	He is from _____	
Ko _____	toku Mama	_____	is my Mother
No _____	ia	She is from _____	

A short version would only have a few of the above so that you can make yourself known and so others can make whanaungatanga connections. Pepeha may also include your children and grandchildren. Stand proud of who you are within your Māoritanga. This can also be used as a mihi to introduce yourself or as a waiata.... put to a tune as your waiata tautoko.

It makes no difference to your race, creed or religion when it comes to pepeha as we are all from somewhere.

NGĀTI TŪMATAUENGA

The following pepeha is one that all soldiers of Ngāti Tūmatauenga can use, which identifies the hub of the New Zealand Army, Waiouru.

Ko Ruapehu te Maunga

Ruapehu is the mountain

Ko Hautapu te Awa

Hautapu is the river

Ko Rongomarae Roa o Ngā Hau e Whā te Marae

Rongomarae Roa o Ngā Hau e Whā is the marae

Ko Te Whare Tū Taua a Tūmatauenga te Wharenui

Te Whare Tu Taua a Tūmatauenga is the big house

Ko te Tiānara te Rangātira

The General is the Chief

Ko Ngāti Tūmatauenga te Iwi

Ngāti Tūmatauenga is the tribe

NGĀTI TŪMATAUENGA

Part 2

PHYSICAL ELEMENTS

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NGĀTI TŪMATAUENGA

Section 1

Introduction

The NZ Army established a Marae at Terendak Camp, Malacca in Malaysia under the auspices of 1 NZ Regt. When the Battalion moved to Singapore the Marae was built at Dieppe Barracks, when it burnt down in 1972 it was rebuilt under the guidance of SSgt James Te Tuhi. In 1989 1 RNZIR was relocated to Linton Camp, a whakanoa ceremony was undertaken, the carvings and kōwhaiwhai panels were removed and returned to New Zealand whilst the remainder of the Marae building was burnt. These carvings now form the basis of the tomokanga on the Headquarters and Parade Ground of 1 RNZIR in Linton Camp. The kōwhaiwhai panels are in the 1 RNZIR History Room.

The original buildings for the Waiouru Marae were gifted by Maj Gen Bruce Poananga to the Waiouru Community for use as a Marae. The name of the whare was Maui. The current Wharenui is one section of those buildings and was carried to its current location by members of Ngāti Tūmatauenga in 1994.

The marae is the focal point of Ngāti Tūmatauenga. The marae is the open courtyard directly in front of the Wharenui (Prominent house) and extends to the Tomokanga (Entrance). This area is also known as the Marae Ātea (Sacred Ground). Ngāti Tūmatauenga has named this area 'Te Maraenui Ātea o Tūmatauenga (the Larger Marae of Tūmatauenga). Many use the word 'marae' to describe the complete marae complex; this is technically incorrect but has become an accepted practice when informally referring to the marae complex.

Ngāti Tūmatauenga has named our marae complex Rongomaraeroa o ngā hau e whā (The space between Papatūānuku and Ranginui from the four winds). We use Rongomaraeroa o ngā hau e whā to celebrate individual and collective achievements, learn our whakapapa and history, learn toi whakaari (Māori Arts), learn to kōrero i te reo Māori (speak Māori) and conduct formal ceremonial activities such as Pōwhiri (Welcome) and Tangihanga (Funeral services).

Ngāti Tūmatauenga also teaches and learns about the spiritual and physical structures that make up Rongomaraeroa o ngā hau e whā. Part 2 is dedicated to this.

The initial vision did not have our house facing the rising sun as is the custom in Māoridom but chose that we remain respectful of the local iwi, and turn our house to face the original shoreline where Waiouru first rose out of the sea. The treasures of Ngāti Tuwharetoa, Ngāti Rangi and Mokai Patea, who watch constantly over us in their majestic glory and beauty.

Traditionally marae face West to East so that the mahau embraced the morning sun and the prevailing winds did not enter the whare. The orientation of Rongomaraeroa o ngā Hau e Whā and Te Whare Tū Taua a Tūmatauenga face east to west. The rationale for this is because Ngāti Tūmatauenga is responsible for the Defence of New Zealand and if everyone is facing east, who is protecting our rear?

One would not have to look too deeply into the vaults of history to find references to prove that Waiouru is the **“stepping stone”** into the New Zealand Army. This is signified even more by the phrase from which the name Waiouru is derived.

“Te Wāhi Oru Ngā Tāngata – The place where people come together”

NGĀTI TŪMATAUENGA

Section 2

THE PHYSICAL ELEMENTS OF RONGOMARAEROA O NGĀ HAU E WHĀ.

TE TOMOKANGA

The tomokanga is the entrance to the Marae and welcomes you to the ranks of the Army and depicts your journey, on becoming a Soldier.

The whole of the tomokanga consists of two sets of carvings, the black (Te Ao Pō) and the red (Te Korekore) set. These identify key aspects of New Zealand and New Zealand Army histories.

The tomokanga is named Te Ngira (the needle) and represents all soldiers within Ngāti Tūmatauenga joining together as one strand and passing through the eye of the needle. In the words of Pōtatau Te Wherowhero at his coronation as the first Māori king “Kōtahi te kōhao o te ngira e kuhuna ai te miro mā, te miro pango, te miro whero. I muri, kia mau ki te aroha, ki te ture, me te whakapono.” (*There is but one eye of the needle through which white, black and red threads must pass. After I am gone hold fast to the love, to the law and to the faith.*) The faith referred to is Christianity. This proverb is symbolized by the three strands that join together to form one rope around the crucifix based at the top of the tomokanga. It also represents the many ethnic groupings that form Ngāti Tūmatauenga.



THE TEKOTEKO (Carved Figure)

The carved figure at the apex represents a hōia. The hōia (soldier) stands defiantly at the apex and represents the standing and mana which is achieved by discipline, hard work, courage and determination to strive for and attain leadership qualities.

The three feathers signify the status of a brave warrior.

The tā moko (facial patterns) are done in traditional style and the standard facial camouflage used today. The moko portrayed signifies the distinctive character of Ngāti Tūmatauenga.

This hōia carries a mere (hand club), the weapon of a chief, the significance of holding the mere pounamu in the left hand is a journey of self discovery that will be identified as an individual progresses through Ngāti Tūmatauenga.

NGĀTI TŪMATAUENGA

The hōia is not identified by gender, it is a Soldier.



KŌRURU (carved face on which the tekoteko stands)

The white unbridled horse's head represents Te Riri O, one of the kaitiaki (guardians) of the Waiouru region. It also depicts the Land Training Doctrine Group insignia which was approved and registered with the College of Arms and formally authorized on the 4th April 1984.

The bridled horse's head is derived from the Armorial Bearings of the Studholme family, who in the 1880s were the first official leaseholders of the land on which Waiouru Camp is now located.

Ko Takaka rātau ko Taunapiki ko Te Riri O ngā kaitiaki ki a Ruapehu me Tongariro me Ngauruhoe.

NGĀTI TŪMATAUENGA

TE AO PŌ

The maihi (bargeboards) reflect the contributions of those personnel responsible for this Marae. They also represent the individual and collective responsibilities to achieve a common goal to preserve the history of past personnel and Units that have served New Zealand.

The face of the entranceway is painted black to signify the unknown factor; it also gives that mystic aura to the potential Soldier “What is Beyond.....?”



RAPARAPA (Left)

The figure on the end of the raparapa represents Major Ben Porter.

There are 28 perforations which represent the 28th Māori Battalion.

The figurehead is Lt Col Dittmer, the first Commanding Officer of the Māori Battalion.

The five fingers of the raparapa represent the first five Commanding officers being Dittmer, Dyer, Love, Baker and Bennett.



RAPARAPA (Right)

The figure on the end of this raparapa represents Captain Harding Leaf, MC.

The figurehead is Lt Col Henare the last Commanding Officer of the 28th Māori Battalion.

The five fingers of the raparapa are the last Commanding Officers being Keiha, Fairbrother, Young, Awatere and Henare.



NGĀTI TŪMATAUENGA

AMO (left)
(Carved upright posts)



This carving is an acknowledgement of mana whenua, the people of the Waiouru area.

The top figure is Tūwharetoa son of Manukohaki and Mawake Taupo of the Te Arawa and Mataatua canoes. It is holding the tewhatewha, a prestigious and lethal weapon in the hands of a skilled warrior. Part of Waiouru ATG is upon Ngāti Tūwharetoa lands.

The second figure is in Ngāti Rangi style and shows the eponymous ancestors of Ngāti Rangi. They are Rangi Tuhia (the oldest to look after the airs and sky), Ūenuku Manawawiri (the younger sister and heartbeat of Ngāti Rangi) and Rangi Te Auria (to look after the land). Ngāti Rangi are the tangata whenua of the Marae area. Ngāti Rangi blessed our house by laying a mauri (life force) on our marae.

NGĀTI TŪMATAUENGA

AMO (Right)

The amo depicts two significant figures carved in a Northern style.

The upper figure is Te Haunui a Papārangi who was the kaitātaki/kaiārahi for Tamatea Pokaiwhenua who portaged from the Whanganui River to Taupō-nui-a-Tia. Te Haunui a Papārangi carried Tamatea across the Awa, hence the name for this area being Te Waiouru a Tamatea or stepping stones over the water.

The lower figure depicts Dame Whina Cooper who was an inspirational leader for Māori and Pākehā alike. The initial project name for the NZ Army Marae was “Project Harmony” which was about being one people together. In Dame Whina’s words “Me mahi tahi tātou, hei iwi kōtahi” (Let us work together and be one people). Her Taranaki lineage is signified by the two white feathers in her hat.



Both amo were constructed not to touch the ground as the NZ Army is landless to symbolize the relationship of the warrior to the country. Two rocks represent the debt of service that New Zealand has to the Army.

The stones underneath Dame Whina Cooper are from Ruapekapeka Pā honouring the people from the Te Taitokerau area (Northern Iwi). The rock on the right side is from Mount Ruapehu waahi Hauhunga and supports mana whenua. These rocks signify that Ngāti Tūmataunga do not claim tangata whenua status. The New Zealand Army through agreement with Ngāti Rangi have hau kāinga (home people) status and vested authority in the management of the Waiouru Training Area.

NGĀTI TŪMATAUENGA

IO MATUA KORE

Io Matua Kore represents the interdenominational and spirituality of mankind. The cross is covering all people from the four winds. The colours represent the cardinal points of a compass.

The Oak Leaf immediately below and supporting Io Matua Kore, is the Military symbol of Peace, also signifying the pinnacle of achievement.



TE KOREKORE

This represents all soldiers within Ngāti Tūmatauenga joining together as one strand and passing through the eye of the needle **Te Ngira**.

In so doing they form the loop that encircles the cross as a sign of allegiance to our Country, - 'hauhanga a taketake - binding together of all factors'.



NGĀTI TŪMATAUENGA

AMO

Depicts the family man who ploughs his fields to give sustenance to the people.

In times of strife he lays down his plough and takes up his sickle to defend the People.



AMO

Rongo-mā-Tāne (Māori God of Peace and Cultivated Food) is the carved figure with the white dove of peace on his shoulder. This shows the combined symbols of peace in both Māori and European beliefs.



TE MARAE AREARE

The courtyard immediately in front of the wharenui leading to the tomokanga is termed as the Marae areare or marae Ātea o TūmataUenga. It is here visitors experience pōwhiri and renditions of whaikōrero and mihi. This is a sacred place upon which the atua Tūmatauenga presides.

NGĀTI TŪMATAUENGA

Section 3

TE ARA HŌIA

Te Ara Hōia (The Soldiers Path) is part of the Marae Ātea (Courtyard) and is red in colour to symbolize the blood shed on battle fields throughout the world. Te Ara Hōia extends from the Tomokanga to the mahau (veranda). The path was also designed to provide for an 'Advance in Review Order' by a body of troops.



NGĀTI TŪMATAUENGA

Section 4

TE TOKA O MAUMAHARA

Approximately half the distance along the right side of the pathway embedded in the earth is our memorial of remembrance to those who have passed before us.

During the pōwhiri process the rock is where the second call from the hau kāinga is completed, this is being a call to our kindred dead.

This rock is born from Rūaumoko, the atua of volcanoes and earthquakes.

The rock also has another purpose as Te Punga; this is to link/anchor our personnel overseas to New Zealand and is directly connected to the mauri taken overseas by our deployed forces.



Section 5

NGĀTI TŪMATAUENGA

TE POU HAKI - IRIRANGI

Te Pou Haki (The Flag Pole)

Initially, the proposal was to have a carved flag pole but this did not eventuate.

The flag pole has been kindly 'loaned' to us by the Royal New Zealand Navy and is named after HMNZS Irirangi, the Navy Communications Station in Waiouru.

The first flag flown on this marae was officially broken by Sir Hepi TE HEUHEU, KBE in Oct 1995.

Haki (flag) can be flown during all ceremonies conducted on the marae. It should be remembered that the NZ Ensign is the senior haki of Ngāti Tūmatauenga. Other haki can be flown in accordance with Single Service regulations.



NGĀTI TŪMATAUENGA

Section 6

TE WHARE KAI – ĀWHINA TE RAU AROHA

Te Whare Kai (The Dining House) is where food is prepared and presented to manuhiri (visitors). The name of the Wharekai is Āwhina Te Rau Aroha being named after the canteen truck that provided services to the 28th Māori Battalion during the WWII. The tamariki (children) of Te Taitokerau, raised funds for the purchase of this canteen truck.

The wharekai is the physical aspect of manaakitanga (hospitality) Army provides to manuhiri.



NGĀTI TŪMATAUENGA

TE WHARE KAI – ĀWHINA TE RAU AROHA

Āwhina Te Rau Aroha displays on its walls 3many gifts, achievements and acknowledgements of and from the many personnel and visitors that have passed through the NZ Army marae.



NGĀTI TŪMATAUENGA

Section 7

TE WHARE NUI – Outside

“Te Whare Tū Taua a Tūmatauenga”
The House of the Standing Ranks (Soldiers) of Tūmatauenga
Or
The Sacred House of Tūmatauenga



Opened by: Dame Te Atairangi Kāhu ONZ, DBE

Soldiers of the New Zealand Army do not trace their lineage to one ancestor, therefore, the name of this whare was found to be more appropriate to encapsulate the diversity and full representation of the New Zealand Army.

This wharenui is at present the only recognized Marae for Ngāti Tūmatauenga and as such is the New Zealand Army National Marae.

The kaupapa of the wharenui is to educate and advance the Ngāti Tūmatauenga ethos by facilitating internal and external wānanga in a Marae based learning environment.

NGĀTI TŪMATAUENGA

TEKOTEKO

The central apex figure on top of the maihi (bargeboards) is named Tūmatauenga, (Maori God of War). Tū is depicted in the on guard position with the taiaha.

Immediately below Tū is a kōruru figure (carved face) which binds the maihi into one kaupapa and represents the face of the house.



NGĀTI TŪMATAUENGA

TE MAHAU

The mahau consists of the maihi, amo, paepae and everything that consists of the porch at the front of the whareniui.

NGĀ MAIHI

The maihi (bargeboards) are the extended arms of tupuna to shelter (whakaruruhau) the iwi. On this whare they represent the overarching concepts of the natural elements under which a soldier trains. They connect to every other aspect of the mahau. As seen from the front of the whare, the left side depicts the progress of the soldier and the right side the progress of the officer.



NGĀ RAPARAPA

The raparapa (carved ends of the maihi) are Rehutai (left picture below) and Hukatai (right picture below) and depict ones professional development as a Soldier/Officer. In a traditional wānanga they symbolize the learning environment. The carved figures on the raparapa beside the amo are Matiu Mareikura and Bishop Whakahuihui Vercoe and are the kaitiaki of Rehutai and Hukatai respectively.

1st space = Stage of learning = Recruit/Officer Cadet

2nd space = Stage of development and consolidation = Soldier/Officer

3rd space = Stage of enlightenment = Warrant Officer/Field Officer



NGĀTI TŪMATAUENGA

NGĀ AMO

Both of the Amo (Carved upright posts) are representations of all the elements that soldiers are expected to work and survive in.



Tānemahuta

This is the Atua Māori for forests, nurturing growth and development. Some of the learning's of Tāne are the ability to forage for food and shelter, navigation, the ability to complete the mission and safely return.

Tangaroa

This is the Atua Māori of the oceans, rivers and all elements regarding water. Some of the learnings of Tangaroa are how to survive in the rain, sleet and all elements of water.

Toi tū te Marae a Tāne
Toi tū te Marae a Tangaroa
Toi tū te Iwi

*Proper management of the domain of
Tāne and Tangaroa ensures
humanities existence.*

NGĀTI TŪMATAUENGA

Tāwhirimātea

This is the Atua Māori of the weather elements. He chose to remain in the realm of his father Ranginui (Sky Father). Tāwhirimātea is shown here with the four winds (Ngā Hau e Whā). One is depicted as the kōauau in his hand and the other three winds are below him. Some of the learnings from Tāwhirimātea are how to survive in the clouds, mist and fog.

Rūaumoko

This is the Atua Māori of earthquakes and volcanic fire. He was the unborn child and remained within Papatūānuku (Earth Mother). A learning of Rūaumoko is how to survive during the change of seasons.



NGĀTI TŪMATAUENGA

PAEPAE or PAETAPU

At the top of the steps, the pae poto and pae roa portray some of the many events that took place in Ngāti Tūwharetoa history.

The paepae is the threshold of the house, which is extended in modern times to include the orators' position. Depicted on the paepae is the acknowledgement of mana whenua and the role that Rongomaraeroa o ngā Hau e Whā Marae facilitates in the Waiouru area.



Pae poto



POU MUA

The Pou mua or Pou Kaiāwhā has its foundation in history not only to support the pou tāhūhū (centre pole) but to support the tūpāpakū (body of the deceased) which was attached to that pou. It is noted that some visitors will hongī this figure before entering the house.

When adorned with a piupiu for pōwhiri the status of the pou is enhanced to that of a rangātira.

The pou mua is Maui Tikitiki a Taranga.



NGĀTI TŪMATAUENGA

PARE

The pare is the door lintel and is part of the process symbolic of removing the tapu status of visitors. For this house the pare represents Hinenui te Pō.

WAEWAE/WHAKAWAI

Kūwatawata, is the guardian of the entrance. These carvings on the sides of the doorway represent the pōwhiri and manaaki process. Tū Karanga is at the bottom left of the picture and is the first part of the pōwhiri, this leads upwards, across the pare and then down the right side as shown. This is also represented inside the whare during pōwhiri where the hau kāinga sit on the side of Waewae and the manuhiri on the Whakawai, the sequence of the pōwhiri follows the sequence of these carvings in a clockwise direction starting from Tū Karanga.



Waewae

Tū Waiata

Tū Mihi

Tū Karanga

Whakawai

Tū Kōrero

Tū Aroha

Tū Manaaki

KŌRUPE

The kōrupe is the window lintel and represents the three Ngāti Rangi Tipuna.



NGĀTI TŪMATAUENGA

Poupou

The poupou that run down the left side of the mahau looking out to the flagpole are of Rangitāne and Ngāti Toa origin.



The poupou that run down the right side of the mahau looking out to the wharekai are of Tūwharetoa and South Taranaki origin.



NGĀTI TŪMATAUENGA

Section 8

Te Whare Nui – Inside

The inside of a wharenui is the domain of Rongomaraeroa, the atua Māori of peace, harmony and equilibrium.

In the Māori world the wharenui has a left and right energy with the left being the wahine or female side and is red. The right side is the tane or male perspective and is black. The corners are emphasized by the whakatauki “Ko ngā kokonga o te whare e kitea, ko te ngākau e kore e kitea” (Everything is not as it seems).

A Celtic overlay is shown below:

<i>Seasons</i>	SPRING	SUMMER	AUTUMN	WINTER
<i>Human Body</i>	Love	Courage	Hope	Purity
<i>Universe</i>	Earth	Fire	Wind	Water
<i>Christianity</i>	Dish	Cross/Sword	Candle	Chalice
	Red	Black	Red	Black



NGĀTI TŪMATAUENGA

KIA ORANA

A carving of a Cook Island warrior acknowledging service of the Pacific Island's people within the New Zealand Army.



TOROA AND WAIRAKA

This pou is of Toroa and his daughter Wairaka who was responsible for saving the Mataatua waka.



RONGORONGO

A famous Taranaki rangatira, shown here wearing an eight dogskin cloak. Above her is her husband Turi.



NGĀTI TŪMATAUENGA

Northern Side Wall



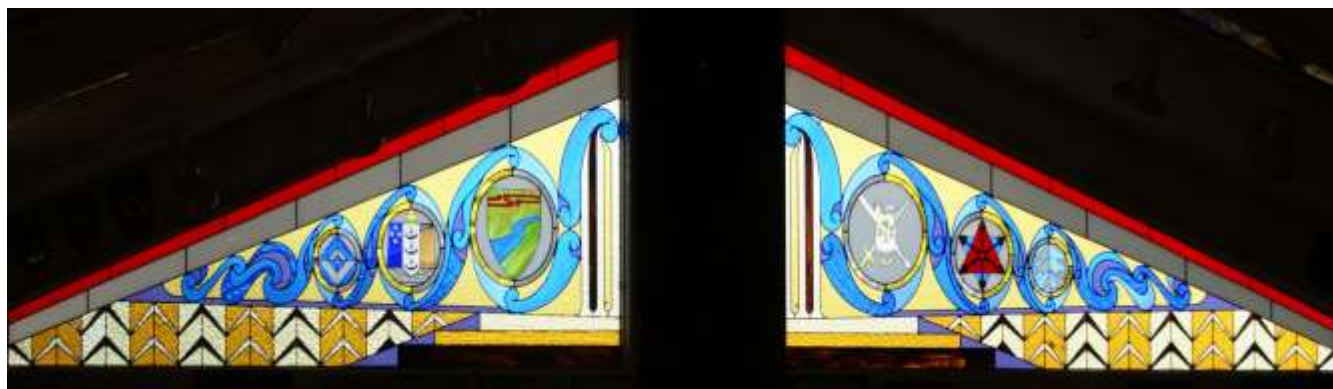
Hokowhitu a Tū
Whanganui River
Roimata
Whanganui
Kopito
Taranaki
Waka
Te Arawa
Poutama a Kahungunu
Maniapoto
Haere mai Katoa
Raukawa
Uawa
Tuhoe
Kaokao o Manatuke
Kahungunu
Putanga
Ngāti Awa
Patiki o Kahungunu
Ngāi Te Rangi
Porourangi Poutama

The tukutuku panels between the carvings represent the living.

The carvings along the sides of the building were carved by the Rimutaka Prison Carving Unit under the guidance of the late Jock McEwan, a master carver of Scottish descent. They are carved in the likeness of various iwi as stated and do not represent any specific tipuna figure from that iwi.

NGĀTI TŪMATAUENGA

TE MATAPIHI (The Window)



The stained glass window was donated by Mr Lee Watts, a resident of Te Wairoa, in recognition of the support given by the New Zealand Army to Wairoa after cyclone Bola in 1988.

1. The red line over the top = the soldiers road / te ara o te hoia. Red being Army's distinctive service colour.
2. Below is the white ionised line which is the manawa or heart line.
3. The blue ngutu kaka pattern is the Hōningingi river.
4. Left large circle is the crest for Te Wairoa.
5. Right large circle is the NZ Army crest.
6. Left centre circle is a stylised coat of arms utilising the Maltese cross representing the NZ and Victoria Cross.
7. Right centre circle contains six spearpoints; four represent the cardinal points and the total weapons – Tewhatewha, taiaha, tao, wahaika, kotiate, mere.
8. Left circle is the patiki and reflects the army navy relationship.
9. Right circle is the 'air' symbol and the army air relationship.
10. The kaokao pattern is dedicated to TūmataUenga and reflects the preparation for war this has been inverted for symmetry and highlights the similarity to the chevron.
11. Between the two sets of kaokao are three steps representing a) the skin colours of the nation, b) quest for advancement and improvement, c) the foundation from which that is made.

The tukutuku pattern below this is the poutama pattern representing the stairway to the 12 heavens.

The final element in the window are the pillars, European symbols of strength, stability, love and knowledge. They are positioned to support the poutuarongo being symbolic of the two warrior cultures supporting each other. The pillars form a stylised gateway and an extension of Te Ara o te hoia.

NGĀTI TŪMATAUENGA

HE TOA MATANGARO/THE UNKNOWN SOLDIER.

This carved epa is dedicated in memory of our ancestors who gave the ultimate sacrifice as part of 1NZEF1914-1918.

The poppies are to remind us of Flanders fields Belgium and the ANZACs.

Appropriately carved with its hand placed over the heart encompassed in the words:

“KA MAU MAHARA TĀTOU KI A RĀTOU”

“WE WILL REMEMBER THEM”

The immortal words from the BINYON LINES and requiem for the dead by the late Remi Morrison.



NGĀTI TŪMATAUENGA

TĀ APIRANA TURUPA NGATA

03/07/1874 – 14/07/1950

With Hikurangi Maunga at his head and Kawakawa (Te Araroa) at his feet, a cross to show his religious beliefs, a mere to show his Rangatiratanga, a scroll depicts his scholarly works.

A scholar, anthropologist, historian and politician, instrumental in raising the Māori Pioneer Battalion, Te Hokowhitu a Tū and the 28th Māori Bn as well as reviving interests in Toi whakairo.

Educated firstly in his home area at Waioamatatini then secondary at Te Aute Māori Boys College at Pukehou, Central Hawke Bay. Then to Canterbury University College gaining his 1st BA in politics in 1893 the first Māori to gain a degree at a NZ university, then gained an LLB at Auckland University the 1st New Zealander to gain a double degree.

The lower figure is Te Hākopa, a tohunga (Māori priest) also of Ngāti Porou who was instrumental in the conception and birth of Sir Apirana.



NGĀTI TŪMATAUENGA

THE HEART OF A LION

8077 Capt Charles Hazlit **UPHAM**,
VC & BAR

Born at 32 Gloucester Street
Christchurch. Attended Waihi school
Winchester South Canterbury, then to
Christ College 1923-27. He then
attended Canterbury Agricultural
College now known as Lincoln
University.

Sept 1939 – Joined 2nd NZEF as a
private despite serving as a sergeant in
the NZ Territorial forces for 5 years,
July 1940 was persuaded to join the
OTCU.

1st VC 14 Oct. 1941 2nd Lt.
Bar 26 Sept. 1945 Capt.

An unassuming and humble man off
the battlefield but a **true lion** upon it.
The only combatant in the world to be
awarded the VC and Bar.

Charles UPHAM, VC & Bar stands
proudly on our wall as an example to
all that in war we are one.



NGĀTI TŪMATAUENGA

POUTUARONGO

The poutuarongo that stands as the centre piece of the rear wall carries three influential ancestors of Māoridom

MAHUIKA.

The Goddess of Fire stands as the top figure. Mahuika is the younger sibling of Himetitama, and grandmother to Maui tikitiki a Taranga.

Ko [Murirangawhenua](#) ka moe a
[Mahuika](#) ka puta mai

A [Taranga](#)

Ka puta mai

A Māui Taha rātau ko Māui Roto, a
Māui Pae, a Māui Waho,

a [Māui Tiketike-a-Taranga](#)

(Māui Mua, Māui Waena, [Māui Poto](#))

Nika ra, Māui Tiketike i whangaimaitia
a Tangaroa i Rupetu rātau tana whanau
o te Moana.

HINE NUI TE PŌ.

Goddess of night and death and the
guardian of the dead.

Tane ka moe a Hine-ahu-one ka puta
mai a [Hinētītama](#) rāua ko [Mahuika](#).

MĀUI.

A demigod in the Māori creation cycle,
depicted here with Hinenui te Pō to
portray Man's mortality.

Ko [Māui Tiketike a Taranga](#) ka moe a
Hine Raukura ka puta mai a [Papatirau](#)

Ko [Papatirau](#) ka moe a Maewa ka puta
mai a Tiwakawaka



These carvings represent the creation cycle in Māori mythology.

In accordance with Ngāti Tūmatauenga kawa, the tūpāpaku (body) is placed under the poutu a rongo for tangihanga (funerals).

NGĀTI TŪMATAUENGA

MOANA NUI A KIWA NGARIMU.

39784 2LT Te Moananui-a-Kiwa
NGARIMU, VC.

Born 7 April 1918 in Whareponga, he grew up in Ruatoria and schooled in Hiruharama before attending Te Aute Boys College in Pukehou.

He joined the NZ Army on 11th Feb. 1940 volunteering for the 28th Māori Battalion. He was KIA at Tebaga Gap Tunisia for which he was posthumously awarded the VC. The medal was presented to his parents by Sir Cyril Newall GGoNZ on the 6th Oct. 1943.

The tikitiki on Ngarimu's head is representative of Hikurangi Mountain from the East Coast. The lower carving is Apanui Ringamutu descendant of Tama Te Kapua of the Waka tipua – Arawa, standing above White Island, Apanui is the founder of Te Whanau a Apanui - acknowledging Ngarimu's mother's genealogy.



NGĀTI TŪMATAUENGA

TAHA RĀKAU – THE FIELD SOLDIER

The true worth of a Soldier is the skills
he or she employs in the field.

This pou tells of those simple basic
skills that a soldier requires which
enables them to survive effectively in
combat.



NGĀTI TŪMATAUENGA

TE ARAWA CHILD DEDICATED TO TŪ

390999 LSgt Haani MĀNAHI, DCM.

Haane Te Rauawa Manahi - 28 Sept. 1913 of Te Arawa and Ngāti Raukawa heritage. Born in Ohinemutu, schooled locally. Joined the 2nd NZEF November 1939 and assigned to B Company 28th Māori Battalion.

Colour Sgt Mānahi's bravery in the face of the enemy proved more than worthy of a Victoria Cross, his endeavours between 19th-21st April saw him nominated for the VC by General's Montgomery, Kippenberger, Alexander, Freyberg as well as being endorsed by General H.M. Wilson CIC Middle Eastern Forces this was downgraded to the DCM by London. Haane Manahi died due to a car accident 29 March 1986 and is buried a Muriuika Cemetery.


After efforts by Te Arawa and the NZ Govt to have his DCM upgraded to a VC in Oct 2006 Buckingham Palace presented in recognition of his actions an altercloth (for God) a personal letter from the Queen acknowledging his gallantry (for King) and a sword (for country). This sword was presented to his sons Geoffrey and Rauawa on the 17 March 2007.

Colour Sgt Mānahi's photograph is being held by Tūmataunga to suggest Mānahi's actions were worthy of the highest recognition.



NGĀTI TŪMATAUENGA

Southern Side Wall

	
Hokowhitu a Tū	
Rongo Whakaata	
Roimata	
Whakatohea	
Kopito	
Ngāti Porou	
Waka	
Te Whanau ā Āpanui	
Poutama a Kahungunu	
Waikato	
Haere mai Katoa	
Hauraki	
Uawa	
Ngāti Whātua	
Kaokao o Manatuke	
Ngāpuhi	
Pātiki	
Kāi Tahu	
Pātiki o Kahungunu	
Aupouri/Te Rarawa	
Porourangi Poutama	

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NGĀTI TŪMATAUENGA

RUAPUTAHANGA



A Chieftainess of Ngāti Ruanui tribe of Taranaki.

TĀNEATUA



A kōruru depicting Taneatua, brother to Toroa, chief of the Mātaatua waka.

FIJIAN WARRIOR



A carving of a Fijian warrior depicting their long standing relationship with the NZ Army.

PAST AND PRESENT

This pou acknowledges our past soldiers and reflects on how the role of the NZ Army has evolved over the years.



NGĀTI TŪMATAUENGA

POU TOKOMANAWA



This pou represents Maj Gen Poananga CBE, the first Māori to become Chief of General Staff. This position is now known as Chief of Army.

NGĀTI TŪMATAUENGA



NGĀTI TŪMATAUENGA

Part 3

KŌRERO I TE REO

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NGĀTI TŪMATAUENGA

Section 1

INTRODUCTION

KORERO TE REO

It is the intent of the Ngāti Tūmatauenga Learning Outcome Framework that personnel on reaching the rank of Major and Warrant Officer will be able to take their place confidently on the Paepae/Taumata (front seats). It is essential that all personnel are prepared through our frame work and undertake in continuation training so that they understand our whakapapa, know the physical elements that make up the NZ Army marae and recieve Te Reo Māori training.

Whaikōrero (formal speech making) to the Māori is an art form, the student must learn to listen and contribute to the speech making so that it flows from one speaker to another, like the complementary speakers in a debating team. The Kawa (Protocol) employed by Ngāti Tūmatauenga is Pāeke. Pāeke is when the Hau Kāinga (Host Speakers) speak first 'enbloc' followed by the Manuhiri (Visitors). This differs from Tau utu utu or Tū mai Tū atu used by some Iwi whereby the hau kāinga and manuhiri alternate their speeches ie one for one with the host speaker starting.

Whaikōrero is the aim for our personnel whilst the willingness to do it, pronunciation, learning and understanding set reo structures is the goal. All other kawa, and who is entitled to speak on the NZ Army paepae is detailed in NZ P6 (A).

Te Ao

Lo, in the time before the nesting there was Io, Io Te Kore, Io Mātua Te Kore. In the nothing that is Io, something moved, and this was the separation of dark and light. From these entities came Ranginui and Papatūānuku, and from their union 70 children were brought into Rongomaraeroa, and 1 unborn. Of these children the most famous are Tane, Tangaroa, Tawhirimatea, Rongo-Pai, Tūmatauenga, Haumie-tiketike, Whiro and the unborn Rūaumoko whose restless movements torments his mother still and causes havoc amongst us today.

In the cramped space life was limited and so the children of Rangi and Papa decided to do something about this. Tūmatauenga said let us kill them, but the brothers disagreed. Tangaroa said to his brothers let us separate them. This they agreed to and they tried, but to no avail, then Tane said Tuakana let me try and he placed his shoulders between his mother's breasts and his heels against his Fathers chest and slowly extended his limbs driving them apart. Tawhirimatea cried as they were separated and joined his father to keep him company and grabbed at the light and placed those glowing lights to adorn his father, these are the stars in the night. Then came the time of experiments where the brothers made things and mated with them thus came the insects, birds, flora and fauna of the known world that was. Still however was the loneliness of want and thus Tangaroa and Tane went unto their mother and asked what they were doing that was not right and she sent them to the place Kurawaka the place of the Red earth and created the first woman and all the brothers worked in the creation of her. Tangaroa for the liquid that flows within, Tawhirimatea for the ability to draw breath but the spark of life was the passing of the life-force that is mauri and knowledge, this we celebrate today by the hongī. Rae ki

NGĀTI TŪMATAUENGA

rae, ihu ki ihu. Forehead to forehead thus exchanging knowledge and nose to nose to sharing our breath and becoming kotahitanga. The 1st woman was Hine-ahu-one woman made of earth. This then is but one version of our creation story.

The Christian world of course, is somewhat different, but at the base was a Creator, another difference is the belief in heaven and hell with man in-between. In Te Ao, there is none of that as we believe all exist on the same plane but are separated by the mists and veils of time. When a person dies they travel to the realm of Hine-Nui-Te-Po, daughter of Tane and Hine-ahu-one, who was once known as Hine-Titama. Within her realm are our ancestors waiting for us to make the journey in the future.

Te Kore.

What is Te Kore?

Te Kore is nothing, space/time continuum. Te Kore is all that is and more. What is smaller than an atom? What happens when you split the atom? Total chaos and from chaos comes order/new beginnings. Te Kore is the potential to be that is in all things. When we look at a world leader, where did they come from? For who can believe that the mischief child could one day become Leader of his / her country. Inside each of us lies that potential to be, the only thing that will stop us is ourselves.

Tikanga-Kawa

What is Tikanga?

Tikanga is the kauae runga or upper jaw, that is immovable. These are the criterion that govern behaviour and the ordered way in which a process is carried out.

Kawa or kauae raro the lower jaw which moves to the whim of the person. This is the method conducted by a given people to a process. Such as a Powhiri which changes between each tribe as each has its own way of conducting this practice with minute differences.

Powhiri

What is a powhiri?

This is the traditional ritual of encounter and welcome of the Māori tribes to people not of their own or manuhiri, literally translated: bird eagerly awaited. This ritual dates back to the earliest encounters and were developed to prevent warfarfare when tribes had to travel across the lands of others.

The process of the powhiri may change dependant upon factors such as: who are they, do they have a known Tangata rongoa or famous personage, what they are here for.

The process actually begins with the visitors, who will meet outside and away from the gateway. (This alerts the tangata whenua or home people.) they meet to greet each other and to confirm the reason for the visit, to select a speaker/s and if more than one speaker the rangatiratanga of each speaker, the last speaker will be given the koha from the individual groups so that it is laid once and at the end of the speeches, this tells the home people that the visitors have finished speaking.

When the manuhiri are ready they make their way to the entrance and then wait to be called on.

Tangi o te pū.

1st call is the alert to tell the manuhiri that they have been sighted. 2nd call to assemble the Haukāinga. 3rd call - we are prepared come forth and be welcomed.

NGĀTI TŪMATAUENGA

Wero.

The traditional warrior welcome that shows skill at arms with chosen weapons, this done by a single warrior showing his skill and dexterity or it can be part of a more elaborate welcome using an assortment of warriors with different weapons: such as the Taiaha, the Tewha tewha, patu, mere or koi. The wero culminates with the laying of a take. This may be in the laying of a green twig, a carved dart or even the bestowing of a weapon. How this is recieved or taken up depends upon the the manuhiri. It must be picked up by a male. There are many styles taught but here at Rongomaraeroa o nga hau e wha the kura wero is Te Kore.

Karanga.

If a Kaikaranga is present then they begin weaving their welcome calls, the manuhiri wahine make their way onto the marae atea and reply, stopping midway to their seating to pay homage to the ancestors.

The initial karanga a Rongo marae roa from the tangata whenua may proceed as follows.

Haere mai rā	Come forward
ngā manuhiri tuārangi e	visitors from afar
Haere mai, haere mai	Welcome, welcome

The second acknowledgement, to the departed

Mauria mai ō koutou tini mate	Bring with you the spirits from the dead
Kia mihia, kia tangihia e	that they may be greeted and mourned

A third to acknowledge the occasion.

Haere mai rā	come forward
ki te tautoko i te kaupapa o te rā nei e	to support the cause on this day
Haere mai haere mai	Welcome welcome

The final call signals to the manuhiri to take their seats.

Tau mai rā ki runga i te marae o	greetings and welcome
(Your marae) e. haere mai rā	to Rongomaraeroa. Welcome.

The initial karanga from the manuhiri called the Poroporoaki may proceed as follows.

Karanga mai rā ki a (Ingoatia te ope)	Call to (name of group)
kua tau mai nei e	who have assembled here
karanga mai rā	call to us.

The second response.

Karanga mai ki ō mātau tini mate	call to our people in spirit who now
kua wheturangitia e	appear above the horizon
karanga mai rā	call to us.

The third.

Tēnei rā kua eke mai nei	welcome us who have gathered here
	today

NGĀTI TŪMATAUENGA

i runga te kaupapa o te rā nei e	on this occasion
karanga mai karanga mai	call to us, call to us
karanga mai rā e	call to us this day.

At this time the men make their way to the front seats and the women and children sit in the behind. This is so the men form a barrier to protect them.

Once the ope or group is seated then the whaikorero will commence this is conducted in either the Paeke or Tuumai style... Each speaker will complete his oratory with a waiata, this signifies that he has finished. When the last orator for the manuhiri has finished his waiata he should then lay a koha which in the days of yore may have been food and or taonga to assist the hosts, today the koha is usually a monetary contribution to help with the day to day running of the marae. When the hau kainga acknowledge the koha a karakia is said to begin the whakanoa or the lifting of tapu. On completion of a hymn the hau kainga will signal to the visitors the time has come for the hariru and hongī. This is the last stage of the powhiri.

Some believe that it is a representation of manaakitanga, awhinatia and arohangia. They are part of, not the cause.

Whaikōrero.

The time now has come for the oratory to begin. The kawa on this marae is Paeke in which the home side will speak first enblock then they will hand the speaking rights over to the manuhiri then the home side will conclude with a karakia. If the kawa was 'Tū mai tū atu' or 'Tau utu utu' then the homeside starts then the manuhiri back to the hosts untill all speakers have completed with the tangata whenua concluding so that the mauri is left always with the home pae.

The tikanga for speeches is extant.

1st is a tauparapara with which the speaker settles the parapara or dust including bad wairua, brings attention to him for he now holds centre stage and all eyes and ears should be on him and for spiritual guidance from the Atua and/or Ihowa. Next will be his mihi to the Atua followed by a mihi to our dead including the ancestors. Then comes 'te whitinga' the transition from the dead to the living where greetings are given to the guests and known members of the manuhiri. Next is the kaupapa or reason for the hui. To conclude his speech the speaker must end with a waiata or his people will tautoko him that is to say they will sing for him. The waiata is sung to compliment the words of the speaker or to raise a point of order for the next speaker to carry on and or a challenge. When the waiata has ended the speaker will conclude. The tikanga for the manuhiri is almost the same however out of respect for the hosts prior to te whitinga they should include a mihi to the marae and taonga of the rohe or district.

To end the whaikōrero we conclude with a karakia or prayer and himene to end the formalities. This is also the start of the whakanoa process or the lifting of the tapu.

Hariru, hongī and whakanoa.

A tradition so old that its origins are associated with the creation stories and the breathe of life given to Hine-ahu-one the first female that was created by the Māori gods. Hariru – how do you do. Hands clasped in friendship, forehead pressed gently to forehead so that we may share our knowledge and ihu to ihu so that our breath intermingles into one. The analogy is of one thought one breath do we join to become one people or Kotahitanga. To complete the process we as one people

NGĀTI TŪMATAUENGA

share food or kai as food nullifies tapu. Like so many other people we share a meal, to eat as a family.

A world of prayer.

A question. What is a karakia?

To many the answer would be; "that is a prayer" but you would only be half right.

Within Te Ao, the karakia has many varied forms. They would ask questions of their gods, as we ask today of Ihowa but unlike today every thing was governed by karakia, even at pre dawn to ask for the light and warmth of Ra, to gather food, to plant, to play, to hunt to war, to procreate. Everything that they did they asked permission to do not only of their Atua but of their Ariki as well.

With the coming of Christianity to our shores many were pleased to adopt this form of worship as it meant only saying a prayer for certain occasions not all. Also many Europeans were astounded at the ease of which the Māori assimilated to having one God. But at heart even today we respect those "other" ones as well.

NGĀTI TŪMATAUENGA

Section 2

Akoako te Reo

The Māori alphabet consists of:

1. **Vowels** **A E I O U**

a sounds like **ar** as in ‘far’
e sounds like **ea** as in ‘leather’
i sounds like **ee** as in ‘feet’
o sounds like **awe** as in ‘nor’
u sounds like **oo** as in ‘moon’

2. **Long Vowels** **Ā Ē Ī Ō Ū**

Long vowels are pronounced the same as above, however the vowel is held for longer as if there were two vowels together. Using the vowel or long vowel can change the meaning of a word. For example:

Matua – Father	tera - saddle
Mātua – Parents	tērā – that (over there)

3. **Consonants: G H K M N P R T W**

4. **Diagrams: Ng Wh**

Ng sounds like ‘singer’
Wh sounds like **f** in ‘fat’

PRONUNCIATION CHART ONE

	A	E	I	O	U
H	Ha	He	Hi	Ho	Hu
K	Ka	Ke	Ki	Ko	Ku
M	Ma	Me	Mi	Mo	Mu
N	Na	Ne	Ni	No	Nu
P	Pa	Pe	Pi	Po	Pu
R	Ra	Re	Ri	Ro	Ru
T	Ta	Te	Ti	To	Tu
W	Wa	We	Wi	Wo	Wu
Ng	Nga	Nge	Ngī	Ngo	Ngu
Wh	Wha	Whe	Whi	Who	Whu

NOTE: Ētahi mita e kaore e mahia te “wh” i mahia te “w”. Some dialects do not use the wh only the w sounds, others like Kai Tahu elect not to use NG but utilise the K as its replacement.

PRONUNCIATION CHART TWO

NGĀTI TŪMATAUENGA

	A	E	I	O	U
A	aa	ae	ai	ao	au
E	ea	ee	ei	eo	eu
I	ia	ie	ii	io	iu
O	oa	oe	oi	oo	ou
U	ua	ue	ui	uo	uu

KEY WORDS TO NGĀTI TŪMATAUENGA

Here are some words to practice your pronunciation:

Reo	Syllables	Phonetic
Nui	Nu-i	Nu-ee
Roa	Ro-a	Raw-ar
Ngāti	Ngā-ti	Nga-tee
Taua	Ta-u-a	Tow-ar
Rongo	Ro-ngo	Raw-ngaw
Marae	Ma-ra-e	Mar-rye
Whare	Wha-re	Far-ree
Wairua	Wa-i-ru-a	Why-roo-ar
Tiānara	Ti-ā-na-ra	Tea-ar-nar-rar
Hautapu	Ha-u-ta-pu	Hoe-tar-poo
Ruapehu	Ru-a-pe-hu	Ru-ar-pear-hoo
Rangatira	Ra-nga-ti-ra	Rar-ngar-tee-rar
Tūmatauenga	Tū-ma-ta-u-e-nga	Too-mar-tow-ear-ngar
Whāngaia	Whā-nga-i-a	Faar-ngy-ar
Whakapainga	Wha-ka-pa-i-nga	Far-car-pie-ngar
Papatūānuku	Pa-pa-tū-ā-nu-ku	Pa-pa-too-are-new-coo

Pronouns.

I = au/ahau mine = taku/toku for me = māku / mōku	you = koe your's = nau/nou for you = māu/mōu	him/her = ia his /hers = tana/tona for him /her =māna/mōna
you and i = tāua those two = rāua	you and him/her = kōrua	me and him/her maua
we - plural = tātau them not us = rātou	you and yours = koutou	us not you = mātou

A and O

This is a tricky part of the language as it is dependant whether the thing in question is below the status of yourself, a tool or article that is used by oneself or whether you deem it to be of equal or higher in status such as peers, tuakana or tupuna.

NGĀTI TŪMATAUENGA

Greetings and farewells.

Tēnā koe	greetings to 1 person – hello.	That you
Tēnā korua	greetings to 2 people	
Tēnā koutou	greetings to 3 or more	
Kia ora	hello	Be well
Mōrena	morning	Translit
Ata marie	good morning	Peaceful morn
Pō marie	good night	peaceful night
Haere rā	good bye	said to those leaving
E noho rā	farewell	said to those remaining
Hei kōnei rā	goodbye	see you here (later)
Kei kōna rā	farewell	see you there (later)
Ā te wā	see you	(see you) after time
Mā te wā	see you	(see you) in time

Small phrases.

Kei te pēhea koe	how are you	
E pēhea	hows it.	
Kei te pai	it is good	
Tino pai	very good	tino accentuates
Ka nui te ora	very well	ora - pertaining to health
Kei te tū tonu	still standing, hanging in there.	
Heoi anō	so so, okay.	
Taua āhua anō	just the same (no change)	
Tau kē !	excellent!	
Kei whea mai tēnā	thats wonderful	(Lit) where is that
Kei runga noa atu	Fantastic out of this world	(Lit) above everything
Tō pai hoki	you're so good	
Tō mōhio hoki	you're so clever	

NGĀTI TŪMATAUENGA

Section 3

TAUPARAPARA

Note: The tauparapara (Tau=settle Parapara=Dust) is an opening stanza to grab the interest of your audience and is utilized to settle any unknown spirits that may be in the vicinity of the speaker. The following are some examples of tauparapara that may be used.

Tauparapara

He korōria ki te Atua,
He maungaarongo ki te whenua
He whakāro pai ki ngā tāngata katoa
Tihē mauri ora.

glory unto God
peace on earth
goodwill to all people
awaken the life force.

Takiri ake te awatea
Korihiri mai ngā manu
Ka ao ka ao ka awatea.

Dawn breaks
the bird awakens
tis light tis light tis daybreak.

Kōkiri te manu
tākiri te manu
ka ao ka ao ka awatea

the bird awakens
dawn breaks
tis light tis light this daybreak.

Ka tangi te titi
ka tangi te kaka
ka tangi hoki ko ahau
Tihei mauri ora

the mutton bird calls
the parrot calls
I call also.
Awaken the life force.

Kia tokia nei te paepae tapu
Kei ngā waha kaka nui a Tane

This speaking platform is a rock
from which the many talking
parrots of Tane

Kei ngā manu tioriori
Parikaranga
O Rangi me Papa
Tihē mauriora

and the singing birds
resounding in the space
between Rangi and Papa
awaken the life force.

He korōria ki te Atua
he maungārongo ki te whenua
he whakaaro pai ki ngā tāngata katoa
tihei mauriora

Glory unto God
Great peace on earth
Goodwill to all people
Awaken the life force.

Hei tuitui i a tātou
Tuia i runga, tuia i raro
Tuia ki roto, tuia ki waho
Tuia i te whakaaro kōtahito
Tihei Mauri ora

That society may be unified & bound
Woven from above and below
Woven from within and without
become as one people
Tis the sneeze of life!

Whakataka te hau ki te uru
whakataka te hau ki te tonga
kia mākinakina ki uta
kia mātaratara ki tai

the wind turns to the west
the wind turns to the south
bringing peircing cold on land
bringing intense cold at sea

NGĀTI TŪMATAUENGA

e hī ake ana te atakura
he tio, he huka, he hauhunga
Tūturu whakamaui kia tinā! Tinā!
Haumi e, Hui e,...Taiki e.

the red tinged dawn comes
with frost, with snow, with ice.

Tuhia ki te rangi
tuhia ki te whenua
tuhia ki te ngākau o Te Tangatā
he aha te mea nui?
makū e kī i a koutou
he tangata he tangata he tangata

Write it in the heavens
write it in the earth
write it in the heart of man
what is the greatest thing?
I will tell you all
tis man, tis man, tis man.

(The last line may be interchanged to suit the occasion.)

He whanau, he whanaunga, he whanaungatanga...Family, relations, relationships or
Matauranga, matauranga, matauranga...Learning, education, knowledge.

NGĀTI TŪMATAUENGA

Section 4

WHAIKŌRERO (abridged version)

Note: Whaikōrero is the art of formally speaking on a marae. The following is a suggested format for an abridged version of whaikōrero:

Tauparapara

As per Section 4

Te Atua

Hei timatanga kōrero māku
Ka mihi ki te Kaihanga
Nō reira, whakamoemititia te Atua

The Lord

Let me begin
By acknowledging the creator
So therefore praise the Lord

Ngā Mate

Kei ngā tini mate
haere, haere, haere, moe mai rā,

Kindred dead

I acknowledge our kindred dead
Rest in peace, farewell (x3)

Te Whare (Manuhiri)

E te whare e tū nei
Tēnā koe

The House (As visitors)

To the house which stands here
Greetings

Te Marae (Manuhiri)

E te marae ātea e takoto nei
Tēnā koe

The Courtyard (As visitors)

To the sacred ground which lays here
Greetings

Te Minenga (Hau kāinga)

E ngā reo, e ngā mana
Ngā mata -a- waka o ngā iwi katoa
Huri noa i a Aotearoa
Tēnā koutou katoa

The Assembly (As the home side)

Illustrious speakers and guests
Of all the tribes and canoes
from through out New Zealand
Greetings and salutations to you all

Te Minenga (Manuhiri)

E ngā reo, e ngā mana
E te Iwi kāinga
Karanga mai, mihi mai, karanga mai

Assembly (As visitors)

Illustrious speakers and guests
To the people of the land
Call us onto your marae, greetings

Te Kaupapa

E ngā rangātira e whakamana nei
i tēnei kaupapa hirahira
Tēnā koutou, tēnā koutou,
Tēnā koutou katoa

Theme/Topic

Eminent colleagues who whole-heartedly
support this great occasion
Greetings and salutations
to you all

NGĀTI TŪMATAUENGA

Waiata

Mā wai rā e taurima
Te marae i waho nei
Mā te tika
Mā te pono
Me te aroha e

Song

Who will administer
this marae outside
strength of conviction
belief and
with love

Mutunga

Ka āpiti hono, tātai hono
Te hunga mate ki te hunga mate
Ka āpiti hono, tātai hono
Te hunga ora ki te hunga ora
Tēnā koutou, tēnā koutou,
Tēnā koutou katoa

Conclusion

Assemble those generations
that forms the ranks of the dead
Assemble in our generations
as the ranks of the living
Greetings and salutations
to you all

NGĀTI TŪMATAUENGA

Section 5

WHAIKŌRERO TANGIHANGA

Tauparapara

As per Section 4

Te Kaupapa

Hei timatanga kōrero māku
ka tangi ki te hoa/tau
Nō reira, e moe mai rā
Ki raro i te korowai o tō tātou Kaihanga

Theme/Topic

Let me begin
By honoring our friend/ loved one
Therefore rest in your final sleep
beneath the cloak of our creator

Ngā Mate

kei ngā tini mate
haere, haere, haere, moe mai rā,

Kindred dead

I acknowledge our kindred dead
Rest in peace, farewell (x3)

Te Whare (Manuhiri)

E te whare e tū nei
Tēnā koe

The House (As visitors)

To the house which stands here
Greetings

Te Marae (Manuhiri)

E te marae ātea e takoto nei
Tēnā koe

The Courtyard (As visitors)

To the sacred ground which lays here
Greetings

Te Minenga (Hau kāinga)

E ngā reo, e ngā mana
Ngā mata - a- waka o ngā iwi katoa
Huri noa i a Aotearoa
Tēnā koutou katoa

The Assembly (As the home side)

Illustrious speakers and guests
Of all the tribes and canoes
From through out New Zealand
Greetings and salutations to you all

Te Minenga (Manuhiri)

E ngā reo, e ngā mana
E te Iwi katoa
Karanga mai, mihi mai, karanga mai
Tēnā koutou, tēnā koutou
Tēnā Koutou katoa

Assembly (As visitors)

Illustrious speakers and guests
To the people of the land
Call us onto your marae, greetings
Greeting
and salutations to all.

Waiata

Mā wai rā e taurima
Te marae i waho nei
Mā te tika
Mā te pono
Me te aroha e

Song

Who will administer
this marae outside
strength of conviction
belief and
with love

NGĀTI TŪMATAUENGA

Mutunga

Ka āpiti hono, tātai hono
Te hunga mate ki te hunga mate
Ka āpiti hono, tātai hono
Te hunga ora ki te hunga ora
Tēnā koutou, tēnā koutou,
Tēnā koutou katoa

Conclusion

Assemble those generations
that forms the ranks of the dead
Assemble in our generations
as the ranks of the living
Greetings and salutations
to you all

NGĀTI TŪMATAUENGA

Section 6

WHAIKŌRERO POROPOROAKĪ

Tauparapara

As per Section 4

Te Atua

Hei timatanga kōrero māku
Ka mihi ki te Kaihanga
Nō reira, whakamoemititia te Atua

The Lord

Let me begin
By acknowledging the creator
So therefore praise the Lord

Ngā Mate

E ngā tini mate
haere, haere, haere, moe mai rā,

Kindred dead

I acknowledge our kindred dead
Rest in peace, farewell (x3)

Te Whare

Kei te whare e tū nei
Tēnā koe

The House

To the house which stands here
Greetings

Te Marae

Kei te marae ātea e takoto nei
Tēnā koe

The Courtyard

To the sacred ground which lays here
Greetings

Te Minenga (Manuhiri)

E ngā reo, e ngā mana
E te Iwi katoa
Tēnā koutou katoa

Assembly (As visitors)

Illustrious speakers and guests
To the people of the land
Greetings to you all

Te Kaupapa

Kua tae ki te wā
Kia wehe ai mātou
Ka tuku atu ngā mihi
Mō tā koutou manaakitanga
Tēnā rawa koutou
Nō reira, tēnā koutou, tēnā koutou
Tēnā tātou katoa

Theme/Topic

The time has arrived
For us to depart
We give greetings and thanks
For your generosity and hospitality
Thank you very much
therefore, thank you, thank you one
one and all.

Waiata

Mā wai rā e taurima
Te marae i waho nei
Mā te tika
Mā te pono
Me te aroha e

Song

Who will administer
the marae outside
strength of conviction
belief and
compassion

NGĀTI TŪMATAUENGA

Mutunga

Ka āpiti hono, tātai hono
Te hunga mate ki te hunga mate
Ka āpiti hono, tātai hono
Te hunga ora ki te hunga ora
Tēnā koutou, tēnā koutou,
Tēnā koutou katoa

Conclusion

Assemble those generations
that forms the ranks of the dead
Assemble in our generations
as the ranks of the living
Greetings and salutations
to you all

NGĀTI TŪMATAUENGA

Section 7

WHAIKŌRERO (full)

Tauparapara

Hei tuitui i a tātou
Tuia i runga, tuia i raro
Tuia ki roto, tuia ki waho
Tuia i te whakaaro kōtahi
Tihe Mauri ora!

That society may be unified & bound
Woven from above and below
Woven from within and without
to become as one people
Tis the sneeze of life!

Te Atua

Hei timatanga kōrero māku
Ko te wehi ki a Ihowa
Ngā whakawetai ki te Atua
Ko ia te Pūtaka o Ngā mea katoa
Me whakamoemititia te Atua
Whakamoemititia

The Lord

Let me begin
By heralding our Lord
For he is the basis of existence
and praising him as our God
Therefore, submit yourselves
In all humility.

Ngā Mate

Tēnā tātou e ngā tini mate
Kei te tangi tonu te ngākau
Ki te hunga kua ngaro atu
Ki te tirohanga kanohi
I runga i te kōrero
“He rārangi maunga tū te Ao, tū te Po
He rārangi tāngata, ngaro noa, ngaro noa”
Koutou kua riro ki te mārā o te pākinga,
Ki te mura o te ahi
Moe mai ngā mate, haere, haere, haere!
Okioki i te atawhai o te Atua
Kia kii ai ngā apakura o te motu
Kua ea! Kua ea! Kua ea!

Kindred Dead

Bear in mind our kindred dead
and our heartfelt memories
for our fallen comrades
of past and present battles.
That we remember them thus,
“Although mountains stand forever
Alas, man is destined to depart this life”
They who have fallen on the battle fields,
In the heat of battle
Rest in peace
And in Gods promised care
so all thru-out the land lament,
T’is complete!

Te Whare (Manuhiri)

Kei te whare e tū nei
Tēnā koe

The House (As visitors)

To the house which stands here
Greetings

Te Marae (Manuhiri)

Kei te marae ātea e takoto nei
Tēnā koe

The Courtyard (As visitors)

To the sacred ground which lays here
Greetings

NGĀTI TŪMATAUENGA

Te Minenga (Hau kāinga)

E ngā reo, e ngā mana
Ngā mātā - a- waka o ngā iwi katoa
Huri noa o Aotearoa
Piki mai, kake mai, nau mai, haere mai!

Te Minenga (Manuhiri)

E ngā reo, e ngā mana
E te Iwi katoa
Karanga mai, mihi mai, karanga mai

Te Kaupapa

E ngā rangatira e whakamana nei
tēnei kaupapa hirahira
Tēnā koutou, tēnā koutou,
Tēnā koutou katoa

Te Whitinga

Ka āpiti hono, tātai hono
Te hunga mate ki te hunga mate
Ka āpiti hono, tātai hono
Te hunga ora ki te hunga ora
Tihe Mauri ora!

Waiata

Mā wai rā e taurima
Te marae i waho nei
Mā te tika
Mā te pono
Me te aroha e

Mutungā

E te iwi, mā te Atua e tiaki i ngā wā katoa
Kia tau te rangimārie
Tēnā koutou, tēnā koutou,
Tēnā tātou katoa.

The Assembly (As the home side)

Illustrious speakers and guests
Of all the tribal and conoe unions
through out New Zealand
Welcome (x4)

Assembly (As visitors)

Illustrious speakers and guests
To the people of the land
Call us, welcome us onto your marae.

Theme/Topic

Eminent colleagues who whole-heartedly
support this awesome responsibility
Greetings and salutations
to you all

The Transition

Assemble those generations
that forms the ranks of our dead
Assemble in our generations
as the ranks of our living
T'is the sneeze of life!

Song

Who will administer
the marae outside
strength of conviction
belief and
love will

Conclusion

O people, may God continue to bless you
May peace comfort you
Thank you
One and all

NGĀTI TŪMATAUENGA

Whakataukāki

Proverb

Note: This is a suitable time to incorporate a whakatauki or whakataukāki which must have relevance to the purpose of the gathering. Below are some examples you may wish to utilise.

Nāu te rourou, nāku te rourou
Ka ora te iwi e

With your input and mine
The people will endure

Tama tū, tama ora,
Tama moe, tama mate.

Work makes you well
Laziness makes you sick.

He totara wahi rua
He kai nā te ahi

A totara split in two
Is food for the fire (Strength in unity)

He tao huata e taea te karo
He tao nā āitua kāore

Human spears can be deflected
But not those of misfortune (Death)

Mā te mahi tahi
ka oti pai te kaupapa

Working as one
to achieve the (desired) result

Whaia te iti kahurangi
ki te tuohu koe
me he maunga teitei

Seek the treasure,
if you must bow your head
let only be to a lofty mountain.

Mā te mahi tahi, ka oti pai te kaupapa.

By working together the objective will
be achieved.

He mana to te kupu.

Words have mana, I shall keep mine.

Ka mate kāinga tahi, ka ora kāinga rua.

If the first plan fails, on to plan B.

He kōtuku rerenga tahi.

A rare visitor.

Ma pango, ma whero, ka oti te mahi.

By black by white shall the work be
completed.

E mua kaikai, e muri tata kino.

The early bird catches the worm

He iti rā, he iti māpihi pounamu.

Quality not quantity.

NGĀTI TŪMATAUENGA

PART 4

HAKA, WAIATA, KARAKIA , HIMENE & KARANGA

THE SHORTENED VERSION OF THE NEW ZEALAND ARMY HAKA

1. The shortened version of the New Zealand Army haka is titled “Tu”. Like the longer version, Tu is a haka taparahi (performed without weapons, weapons can be slung) and can be performed by all ranks regardless of race or gender, in any form of dress, anytime, anywhere, for any occasion.
2. This shortened version was researched and with the consent of Mr Keepa Sterling was introduced. It is easier to learn, shorter than the original, and the actions are relatively simple to perform.
3. This haka is to be taught to Officer Cadets (Regular and Territorial Forces) and the Recruit Courses (Regular and Territorial Forces).

Tū (NZ Army Short haka)

Kaea (Leader): Taringa whakarongo, Kia rite, Kia rite, Kia mau!
Listen up, be ready, be ready Stand to!

Tārona kei waho!
Grasp it out

Katoa (All): Kei waho !!!
Out!!!

Kaea: Ki ngā ope tu taua a Tūmatauenga e...!!!
The group is the war ranks of Tūmatauenga

Katoa: I aa Ha Ha – Whoooooooooooo.....
Replicates the sound of the Pūrerehua

Kaea: I aa...

Katoa: Ha! Ha! Ko mātou a koutou, mō-rehu-rehu e,
We your descendants
whai ake nei,
Following,
i tae koutou, ki te mura o te ahi.
You arrived at the fires of hell
He kō-hatu-hatu, repo-repo, kiri-kiri ee.....
The stoney ground, the swamps, the gravel
Paru-paru, ngā-here, tomo-taua ee, ii - aa –ha! ha!
In the mud, in the forests and in the trenches
Mau-mahara tonu tātou, kia rātou ee..
We will remember them.
*aue hi!

* To lengthen the haka, the Kaea may order “**I A HA HA**” at the end of the final verse, in lieu of “Aue Hi”. In which case

NGĀTI TŪMATAUENGA

the group will repeat the final verse from “Ko matou a koutou... “

Kaea: I aa...
Katoa: Ha! Ha! Ko mātou a koutou, mō-rehu-rehu e, whai
ake nei, i tae koutou, ki te mura o te ahi.
He kō-hatu-hatu, repo-repo, kiri-kiri ee.....
Paru-paru, ngā-here, tomo-taua ee, ii - aa -ha! ha!
Mau-mahara tonu tatou, kia ratou ee..
*aue hi!

At the end of this second rendition, the Haka can conclude on
”**Aue hi!**

TOIA MAI.

Kaea...Toia mai	Drag
Ope... Te waka	the canoe
Kaea...Toia mai	Drag
Ope... Te waka	the canoe
Kaea... ki te urunga	to its resting place
Ope... Te waka	the canoe
Kaea... ki te moenga	to its sleeping place
Ope... Te waka	the canoe
Katoa...Ki te takotorangai	let it lay
takoto ai	let it lie
Te waka	The canoe.
Kaea... He waka pēhia	Press down the canoe
Katoa... HI!	

TIKA TONU.

Kaea...Tika tonu	Start your journey
Ope... Ue	Indeed
Kaea... Tika tonu	begin your journey
Ope... Ue	Indeed
Katoa... Tika tonu ki a koe,e tama	We acknowledge you, son
Hiki nei koe i aku whakaaro	Lift your thoughts, connect
He hiki aha tō hiki	shall I lift it
He hiki roa tō hiki	How long shall I carry it
I ahaha	
E tama te uaua nā	Son tis mighty
E tama te mārō	son tis powerfull
I na hoki rā te tohe	tis so insurmountable
O te uaua nā	it descends upon me
E tau nei	at this time
Ana kss aue kss aue e kss aue e	
Hi	

NGĀTI TŪMATAUENGA

Waita Oriori / tautoko

Te Aroha.

Te aroha
Te whakapono
Te rangimarie
Tātau tātau e

Love
Faith
Peace
These things that unite us.

Māku rā pea.

Māku rā pea
māku rā pea
māku koe e awhi e
ki te ara, ara tipu
māku koe e awhi e

I will indeed
I will indeed
I will support you
on the path of development
I will support you.

Ma wai rā

Mā wai rā e taurima
te marae i wahao nei
mā te tika
mā te pono
me te aroha e

Who will administer
this marae outside
strength of conviction
faith and
with love.

Tau tahi tau rua
E kore koe e wareware
Ka piri mai ko te aroha
Hei hoa haere

One year two years
you will not be forgotten
there love abounds
for our friends journey

I runga ahau o ngā hiwi
Ka pai na titiro
Ki te ara i nunumi ai
Ngā tira haere...

I stand upon the hills
it is good to witness
the paths that lead afar
as their journey continues.

E hara i te mea.

E hara i te mea
nō ināianei te aroha
nō ngā tūpuna
tuku iho
tuku iho.

It is not as if
love is from the present
it is from the ancestors
handed down
handed down.

Te whenua te whenua
Te oranga o te iwi
nō ngā tūpuna
tuku iho
tuku iho.

The lands the lands
is the health of the people
it is from the ancestors
handed down
handed down.

Whakapono tumanako
Te aroha te aroha
nō ngā tūpuna
tuku iho
tuku iho.

Faith hope
and love repeated
it is from the ancestors
handed down
handed down.

NGĀTI TŪMATAUENGA

E toru ngā mea.

E toru ngā mea
Ngā mea nunui
E kii ana te paipera
Whakapono
Tūmanako
Ko te mea nui
Ko te aroha

There are three things
important things
the bible speaks about
Faith
Hope
The most important one
is love.

Hui e.

Hui e, hui e,
i te pu
i te weo
i te aka
i te tamore
ngā kākano
i ruia mai
i Rae'atea

Gathering, gathering
from the beginning
from the start
from the roots
from the taproot
the seeds
sown from
Rae'atea

Pēnei tonu ai

Pēnei tonu ai
Ki te roimata hanga
He kai maringi kino e....i

Thus
with the build up of tears
that overflow

Nā te aroha rā
Ka ngaro mai kei roto
Kei te hina pouri e....i

By that love
hidden within
the sadness

Te moea te kekeno
I waho rā i te moana
E tete kau ana mai e....i

the sealion dreams
upon the ocean
of swimming and more

Tērā te whetu
Taukamo ana mai
Nā runga ana mai e....i.

that star
winking from
high above

TŪ TIRA MAI NGĀ IWI

Tū tira mai ngā iwi
Tātau tātau e
Tū tira mai ngā iwi
Tātau tātau e
Whaia te māramatanga
Me te aroha
E ngā iwi
Kia tapatahi
Kia kotahi rā
Tātau tātau e
Tātau tātau e

Stand in ranks the tribes
Let us be one
Stand in ranks the tribes
Let us be one
Seek enlightenment
and love
the tribes
Be united
Be one
Together as one
Together as one

NGĀTI TŪMATAUENGA

Tūmatauenga.

Kaea... Tūmatauenga	Leader... Tūmatauenga
Ope... Tūmatauenga	Group ... Tūmatauenga
E karanga e te iwi e.	Calls to the tribe
Kaea... Kua eke mai nei	Leader... coming forth
Ope... Kua eke mai nei	Group... coming forth
Ki runga te marae e.	upon the marae
Kaea... Mauria mai rā	Leader... give life too
Ope... Mauria mai rā	Group... give life too
E ngā mate ō te motu e.	the dead of the island
Kaea... Me ngā tini roimata	Leader... and let us shed tears
Ope... Me ngā tini roimata	Group... and let us shed tears
E maringi whanui e.	that flow wide and far.
Kaea... Titiro e ngā iwi	Leader... Look upon the tribes
Ope... Titiro e ngā iwi	Group... Look upon the tribes
E ngā mahi ō te motu	working the land
E hora ake nei e.	scattered everywhere
Kaea... Ru ana te whenua	Leader... the land quivers
Ope... Ru ana te whenua	Group... the land quivers
Whati whati te moana	the sea breaks
Kaea... Auē te aroha	Leader... Alas the love
Ope... Auē te aroha	Group... Alas the love
Auē te aroha te mamae i ahau e.	Alas the love that hurts me
Kaea... Auē te aroha	Leader... Alas the love
Ope... Auē te aroha	Group... Alas the love
Auē te aroha te mamae i ahau e.	Alas the love that hurts me

NGĀTI TŪMATAUENGA

KARAKIA

He hōnore he kōroria ki te Atua
He maungarongo ki te whenua
He whakaaro pai ki ngā tāngata katoa
I hanga te Atua
He ngakau hou
Ki roto ki tēnā, ki tēnā ō mātau
Whakatōngia tōu wairua tapu
Hei awhina, hei tohutohu i a mātou
I roto o ngā mahi katoa
Ake, ake, ake
Āmine

Honour and glory to God
Peace through out the lands
Prosperous thoughts to all
The lord has built
A new heart
Within all of us
Grasp your holy spirit
To help direct us
In all that we do
For all eternity
Amen

HE KARAKIA TUATAHI

E te Ariki,
Kei a koe te kaha me te mana,
ko koe te Kai hōmai
o ngā mea pai katoa.
Whakanohotia ki ō mātau ngākau
te aroha ki tōu ingoa.
Whakanuia ki roto i a mātau
te whakaponono tika
Whāngainga mātau ki te pai.
Whakapūmautia mai hoki
ēna mea ki a mātau
he nui nei hoki tōu aroha
Ko Ihu Karaiti hoki tō mātou Ariki.
Āmine

Lord,
you are the power and authority,
You are the giver
of all good things.
Help us keep in our hearts
love for your name.
Build up in us
True honesty.
Sustain us with goodness
make these things part of
our everyday life
for your love is great
Through Jesus Christ our Lord.
Amen

HE KARAKIA TUARUA

E te Atua kaha rawa,
e tūwhera ana
ngā ngākau katoa ki a koe
e mohiotia ana ngā hiahia katoa
e kore hoki
e ngaro i a koe te mea huna;
Horoia o mātou whakaaro
ki tōu Wairua Tapu
kia pono ai tō mātou aroha ki a koe
kia tika ai te whakanui
i tōu ingoa tapu
Ko Ihu Karaiti hoki tō mātou Ariki
Āmine.

Almighty God,
all hearts are open to you,

all longings known
and no
secrets hidden from you;
wash clean our thoughts
with your Holy Spirit
so that we love you genuinely
and do right in praise
of your holy name
Through Jesus Christ our Lord
Amen.

NGĀTI TŪMATAUENGA

HE KARAKIA TUATORU.

E te Atua o te tumanako
mā tāu manaaki e ū
ā mātou whakamoemiti, īnoi hoki
whakapono mātou
ko koe te Atua ora
koi wāwata
koi tūtuki
koi mahi
koi taea
ka ū tonu
Āmine

God of hope
may your blessings empower
our thanksgiving and prayer
for we put our trust in
you the living God
risking disappointment
risking failure
working
waiting
expectantly
Amen

KARAKIA MO TE KAI

Whakapainga ēnei kai
Hei oranga mō ō mātou tinana
Whāngaia hoki ō mātou wairua
Ki te taro o te ora
Mō ake tonu ake
Āmine

Bless this food
To sustain our bodies
Feed also our souls
With the bread of life
For all eternity
Amen.

KARAKIA WHAKATUWHERA HUI.

E te Atua
manaakitia mai mātau
me ā mātau mahi
i tēnei wā
i runga i tō ingoa tapu
Āmine.

O God
bless us
and our activities
at this time
in your holy name
Amen.

KARAKIA WHAKAKAPI HUI.

E te Atua
Kua mutu ā mātau mahi
manaakitanga aku hoa
me ō mātau whānau
i runga i tō ingoa tapu
Āmine.

O God
our activities are finished
bless our companions
and our families
in your holy name
Amen.

HE WHAKATAUKĪ HEI KARAKIA.

Whakataka te hau ki te uru.
Whakataka te hau ki te tonga.
Kia mākinakina ki uta.
kia mātaratara ki tai.
E hii ake ana te atakura.
He tio, he huka, he hauhunga.
Tūturu whakamaui kia tinā! Tinā!
Haumi e, hui e.... Tāiki e!

The wind turns to the west
The wind turns to the south
Bringing piercing cold on land
Bringing intense cold at sea
The red tinged dawn comes
With frost, with snow, with ice

NGĀTI TŪMATAUENGA

TE INOIA A TE ATUA.

E to mātau Matua i te rangi
Kia tapu tō ingoa
Kia tae mai tou rangatiratanga
Kia metia tau e pai ai
Ki runga ki te whenua
Kia rite ano ki te rangi.
Homai ki a mātau āiane
He taro mā mātau mō tēnei rā
Murua o mātau hara
Me mātau hoki e muru nei
I o te hunga e hara ana ki a mātau
Aua hoki mātau e kawea kia whakawaia
Engari whakaorangia mātau i te kino
Nou hoki te rangatiratanga
Te kaha me te kōroria
Ake tonu ake
Amine.

Our father who art in heaven
hallowed be thy name
thy kingdom come
thy will be done
on earth
As it is in heaven
give unto us
our daily bread
and forgive our trespasses
as we forgive those
who trespass against us
lead us not into temptation
but deliver us from evil
for thine is the kingdom
power and the glory
forever and ever
Amen

NGĀTI TŪMATAUENGA

Ētahi Himene.

He Hōnore he kōroria.

He hōnore he korōria
Maungārongo ki te whenua
Whakāro pai e
Ki ngā tāngata katoa
Ake ake ake ake
Amine
Te Atua, te piringa
Tōku oranga.

Honour and glory
Great peace on earth
Good will
to all peoples
forever and forever
Amen
God is my refuge
My wellbeing.

Ka waiata ki a Maria.

Ka waiata ki a Maria
Hine i whakaae
Whakametia mai
Hei whare tangata
Hine purotu
Hine ngakau
Hine rangimarie
Ko te Whāea ko te Whāea
O te Ao (O te Ao).

Let us sing to Maria (Mary)
the woman who consented
to become
The carrier of a child
a handsome woman
a loving woman
a peacable woman
the mother the mother
Of the world (of the world).

Whakaaria mai.

Whakaaria mai
Tō riipeka ki au
Tiaho mai
Rā roto i te Pō
Hei konā au
Titiro atu ai
Ora mate
Amine .

Reveal
your cross unto me
it shines
Through the Darkness
there I will be
Looking upon you
you will abide with me.
Amen.

Tama Ngākau Mārie.

Tama ngākau mārie
Tama a Te Atua
Tēnei tonu mātou
Arohaina mai

Son of gentle heart
son of God
we are here
Have compassion on us

Muru rā ngā hara
Wetekina mai
Ēnei here kino
Whakararu nei

Forgive us our trespasses
release us from
these evil bonds
that trouble us.

Tama ngakau Marie...

Son of gentle heart...

NGĀTI TŪMATAUENGA

E Ihowā Atua

E Ihowā Atua
O ngā iwi mātau rā
Āta whakarongo nā
Me aroha noa
Kia hua ko te pai
Kia tau too atawhai
Manākitia mai
Aoteroa.

O Jehovah God
of the nations and us
Hear us
give unto us your love
let good abound
let your kindness descend
and bless us
Long white cloud.

E Te Ariki.

E te Ariki
Whakarongo mai rā ki a mātau
E te Ariki
Titiro mai rā ki a mātau
Tēnei mātau ō tamariki
E whakaponono ana mātau
Ki a koe
Aue! Aue!
Te Matua te Tamaiti
Wairua tapu e

O Lord
listen unto us
O Lord
look upon us
we your children
we believe
in you
Alas alas
the Father the Son
and the Holy Spirit.

TE INOIA A TE ATUA.

E to mātau Matua i te rangi
Kia tapu tō ingoa
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Kia metia tau e pai ai
Ki runga ki te whenua
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Nou hoki te rangatiratanga
Te kaha me te kōroria
Ake tonu ake
Amine.

Our father who art in heaven
hallowed be thy name
thy kingdom come
thy will be done
on earth
As it is in heaven
give unto us
our daily bread
and forgive our trespasses
as we forgive those
who trespass against us
lead us not into temptation
but deliver us from evil
for thine is the kingdom
power and the glory
forever and ever
Amen

NGĀTI TŪMATAUENGA

MĀ TE MĀRIE

Mā te mārie a te Atua
Tātou katoa e tiaki
Māna anō e whakaū
O tātou ngākau ki te pai

The peace of God
keep us all
he will confirm
our hearts in goodness

Mā te Atua Tamaiti rā
Mā te Wairua Tapu hoki
Rātou Atua kotahi nei
Tātou katoa e whakapai
Āmine

May the Son of God
and the Holy Spirit also
The trinity as one
Bless us all
Amen

E Te Atua. (Tune - Amazing Grace)

E te Atua kua ruia nei
O purapura pai
Homai e koe he ngakau hou
Kia tupu ake ai.

O Lord who has spread
Your good seed
Give us new heart and strength
And let it grow stronger

E Ihu kaua e tukua
Kia whakangaromia
Me whakatupu ake ai
Kia kitea ai ngā hua

O lord let it not
Be lost
but let it thrive so that
The results may be seen

A mā te Wairua Tapu rā
Mātou e tiaki
Kei hoki ki te mahi he
O mātou ngakau hou

Let the Holy Spirit
Guide us
Lest our hearts should
Return to evil deeds.

AU, E IHU

Au, e Ihu tirohia
arohaina iho rā
whakaaetia ake au
ki tōu uma piri ai
I te wā e āki ai
Ēnei ngaru kino nei
I te wā e kerī ai
Ēnei āwhā kaha mai

O Jesus look at me
send your love down
let me
cling to your breast
at the time when
The wild seas crash down,
at the time when
the violent storms rage over us

Tiakina mai ahau
I te wā e rurea nei
aratakina e koe
roto te marino nui
aua au e waiho noa
hīpokina iho au
raro i ōu parirau

keep me
in the time of trouble;
leadeth me
into the great calm
do not forsake me
cover me
under your wings

Ranea tonu ana mai
tōu aroha atawhai
kaha ana mai ko koe

Always overflowing
is your caring love
Your power

NGĀTI TŪMATAUENGA

ki te muru i ngā hē
Puna o te oranga
whakahekea tēnei wai
kia pupū i roto nei
tae noa ki te mutunga

is to forgive sins
The well of life
Let its waters flow freely
let it bubble up within
Till it reaches the end of time.

PIKO NEI TE MATENGA

Piko nei te mātenga
tau mai ko te pōuri nui
e te Tama a te Atua
tēnei arohaina mai

Our heads are bowed
Great anguish rests on us
o Son of God
Love us now.

Ngaro nei ō mātou hoa
riro atu ki te pō
tangihia i muri nei
tēnei arohaina mai

Our friends depart
carried up to the night
leaving us to mourn
Love us now.

Tēnā koe te mōhio nā
Ki ngā pānga mamae mai
Nōu te mamaetanga nui
tēnei arohaina mai

You who understand
the touch of suffering
Your suffering was greater
Love us now.

Whakapīkau ana koe
I ngā hara o te Ao
Nāu katoa i whakea
tēnei arohaina mai

You shoulder
the sins of the world
you have paid the price for all
Love us now.

KO TĒNEI TE WĀ.

Ko tēnei te wā
Ka waiata ahau
Ka waiata ki a Ihoa

This is the time
for me to sing
To sing to the Lord

Ko tēnei te wā
Ka Inoi ahau
Ka Inoi ki te Ariki

This is the time
For me to pray
to pray to the Lord

Waiata
Arohanui
Waiata
Arohanui
Waiata
Arohanui
Ki te Atua

Sing
Love
Sing
Love
Sing
Love
To god.

NGĀTI TŪMATAUENGA

Te Karanga

The calling

These karanga are only examples of the many that are available.

The initial karanga from the tangata whenua may proceed as follows.

Haere mai rā	Come forward
ngā manuhiri tuārangi e	visitors from afar
Haere mai, haere mai e	Welcome, welcome

The second acknowledgement, to the departed

Mauria mai ō koutou tini mate	Bring with you the spirits from the dead
Kia mihia, kia tangihia e	that they may be greeted and mourned

A third to acknowledge the occasion.

Haere mai rā	come forward
ki te tautoko i te kaupapa o te rā nei e	to support the cause on this day
Haere mai haere mai e	Welcome welcome

The final call signals to the manuhiri to take their seats.

Tau mai rā ki runga i te marae o	greetings and welcome
Rongomaraeroa e. haere mai rā	to Rongomaraeroa. Welcome.

The initial karanga from the manuhiri may proceed as follows.

Karanga mai rā ki a (Ingoa tou ope)	Call to (name of group)
kua tae mai nei e	who have assembled here
karanga mai rā	call to us.

The second response.

Karanga mai ki ō mātau tini mate	call to our people in spirit who now
kua wheturangitia e	appear above the horizon
karanga mai rā	call to us.

The third.

Tēnei rā kua eke mai nei	welcome us who have gathered here
i runga te kaupapa o te rā nei e	on this occasion
karanga mai karanga mai	call to us, call to us
karanga mai rā e	call to us this day.

NGĀTI TŪMATAUENGA

Notes