

TE WHAI WĀHI KI TE MĀORI ENGAGING WITH MĀORI

In this section of the guide, we will provide you some guidance on establishing relationships with Māori and ensuring you are culturally safe in your engagement and understanding.

Ngā hononga ki te Māori

Relationships with Māori

He Pito Mata aims to strengthen our capability to better connect with iwi and Māori. Partnering with Māori leads to better outcomes not only for Māori, but for the wider communities we serve.

Our mission at Rīpeka Whero Aotearoa is clear; to improve the lives of vulnerable people by mobilising the power of humanity and enhancing community resilience. We acknowledge that we will keep showing up, with compassion, action, and unwavering commitment to the communities we serve.

DID YOU KNOW...



...that iwi and Māori have provided significant assistance during disasters?

- During Cyclone Gabrielle, Māori communities and iwi organisations wasted no time in providing essential support and resources to those who needed them.
- The importance of working with Māori has also been highlighted by adding the new Tākahere role in the Coordinated Incident Management System (CIMS) structure, a role designed to liaise with iwi and hapū during a response, particularly in local Emergency Operations Centres.



...that during World War II, a prominent wāhine Māori leader raised significant funds for Rīpeka Whero Aotearoa?

- Although Te Puea Hērangi discouraged Māori men from enlisting in the military, she raised thousands of pounds for the Red Cross by organising dances, garden parties and selling fresh farm produce.



...we celebrate significant Māori dates annually?

- In June 2022 Matariki was confirmed as a public holiday to acknowledge the Māori new year.
- A public holiday was established on the 6th of February to acknowledge the signing of the treaty of Waitangi and Te Tiriti o Waitangi.
- Every September the Country celebrates Te Wiki o te reo Māori a week to celebrate the Māori language while we reflect on the journey of the language

These facts are important as they highlight the importance for us to establish authentic relationships with Māori, but before we engage with Māori, there are a few things we need to understand including The Treaty of Waitangi and the impact and lasting effect this has had on Māori.

The Treaty in Māori was deemed to convey the meaning of the English version, but there are important differences:

The Treaty of Waitangi

Preamble

States that the British intentions were to: Protect Māori interest for the encroaching British settlement. Provide for British settlement. Establish a government to maintain peace and order.

Article One

Māori give the British Crown 'absolutely and without reservation all the rights and powers of sovereignty' over their lands but are guaranteed 'undisturbed possession' of their lands, forests, fisheries, and other properties.

Article Two

The Queen guarantees to Māori the undisturbed possession of their properties, including their lands, forests, and fisheries, for as long as they wished to retain them.

Article Three

The Crown promises to Māori the benefits of royal protection and full citizenship.

English text

Te Tiriti o Waitangi

Preamble

Suggests that the Queen's main promises to Māori were to: Secure tribal **rangatiratanga**, Secure Māori land ownership.

Article One

Māori give the Crown 'kāwanatanga katoa' – complete governorship. And they are guaranteed tino rangatiratanga – the unqualified exercise of chieftainship over their lands, dwelling places, and all other possessions.

Article Two

The chiefs agree to sell land to the Queen at agreed prices.

Article Three

The Queen agrees to give Māori the same rights and duties of citizenship as the people of England.

Māori text

Te mārama ki Te Tiriti o Waitangi Understanding Te Tiriti o Waitangi

In this section of the guide, we provide an overview of Te Tiriti o Waitangi and the impacts The Treaty of Waitangi has had on Māori.

You likely know something about the Treaty of Waitangi, as we acknowledge it every year on 6 February, but you may not know there are two texts: the Treaty of Waitangi and Te Tiriti o Waitangi. You may also be wondering about the importance of Te Tiriti o Waitangi and how to embody it in your mahi and daily life.

An overview of the Treaty of Waitangi

The Treaty of Waitangi was signed on 6 February 1840, it outlined an exchange of promises between representatives of the British Crown and Māori chiefs.

The intentions of The Treaty of Waitangi were to found a nation state and establish a government in New Zealand. It also aimed to establish an ongoing relationship of mutual benefit by promising to protect Māori culture and to enable Māori to continue to live in New Zealand as Māori. At the same time, The Treaty of Waitangi gave the Crown the right to govern New Zealand and to represent the interest of all New Zealanders.

Captain William Hobson drafted the Treaty in just a few days, relying on advice from British Resident James Busby. On 4 February Missionary Henry Williams and his son Edward Williams then translated the English text into Māori text overnight. The two versions of the treaty didn't match up when outlining sovereignty and full authority.

The Māori text (Te Tiriti o Waitangi) was presented to Māori on the 5th of February 1840. For several hours chiefs spoke for and against it, they debated the document late into the night. About 40 chiefs signed the Te Tiriti o Waitangi on 6 February 1840. By the end of the year, about 500 other Māori, including 13 women, had put their names or **moko** to the document. While some had clear expectations about what their agreement would bring, others chose not to sign it.

kāwanatanga katoa	complete governorship	moko	Māori tattoo design on the face or body
Rangatiratanga	sovereignty, self -determination		

39

Māori chiefs signed the English text

500

Māori chiefs signed the Māori text

13

Wāhine Māori signed the Māori text

In 1840, **nine copies** of the agreement were sent around the country to be signed by various Māori chiefs.

Just one of those copies was in English.

Nō muri i te hainatanga After the signing

At the start of the 19th century, Māori were close to 100% of the population and held 100% of the land. By the end of the century Māori were mistakenly referred to in **Pākehā** newspapers as “a dying race” and many Māori were landless. It became increasingly clear to Māori that the treaty provided them with very limited protection.

Other legislation and government systems were put in place that further impacted Māori – including but not limited to:

- **Native Land Acts 1862 & 1865:** Created the Native Land Court to convert communal, tribal land ownership into individual titles, making it easier to sell and fragmenting traditional structures
- **New Zealand Settlements Act 1863:** Allowed for the confiscation of 1.3 million hectares of land from Māori tribes deemed to be in “rebellion” against the Crown.
- **Native Townships Act 1895:** Authorised the government to take Māori land for building townships.
- **Tohunga Suppression Act 1907:** Prohibited traditional Māori spiritual leaders from practicing.

These Acts contributed to the reduction of Māori land ownership. By 1920, approximately 8% of land remained under Māori ownership.

wāhine Māori	Māori women	tohunga	expert, spiritual leader, priest, healer
pākehā	NZ European, English (language)		



More information on Te Tiriti o Waitangi can be found on our Kaupapa Māori intranet site.

Te Whakatinanatanga o Te Tiriti o Waitangi Embodying te Tiriti o Waitangi

Statistics show that because of the impacts of colonisation, there is a deep imbalance in our society. Honouring Te Tiriti o Waitangi provides the framework for addressing this imbalance in our society in relation to social and wellbeing outcomes for Māori.

You may have heard of the treaty principles that are used by parts of the Crown to provide guidance on how to uphold Te Tiriti o Waitangi. The “three P’s” as they are often called, are:

- **Participation** – the exercise of chieftainship and autonomy
- **Protection** – equity of access and participation
- **Partnership** – the sharing of power and decision-making

Together these principles ensure Māori have opportunities to provide input into decision-making and require the government to protect rangatiratanga.

To make positive changes, it is important to consider the gaps in our own knowledge and experience. There are many ways to deepen our understanding of Te Tiriti o Waitangi, and to begin to undo some of the negative impacts of colonisation. By reading through this guide you are already part of the change by increasing your knowledge of te ao Māori and Te Tiriti o Waitangi.



Figure 2

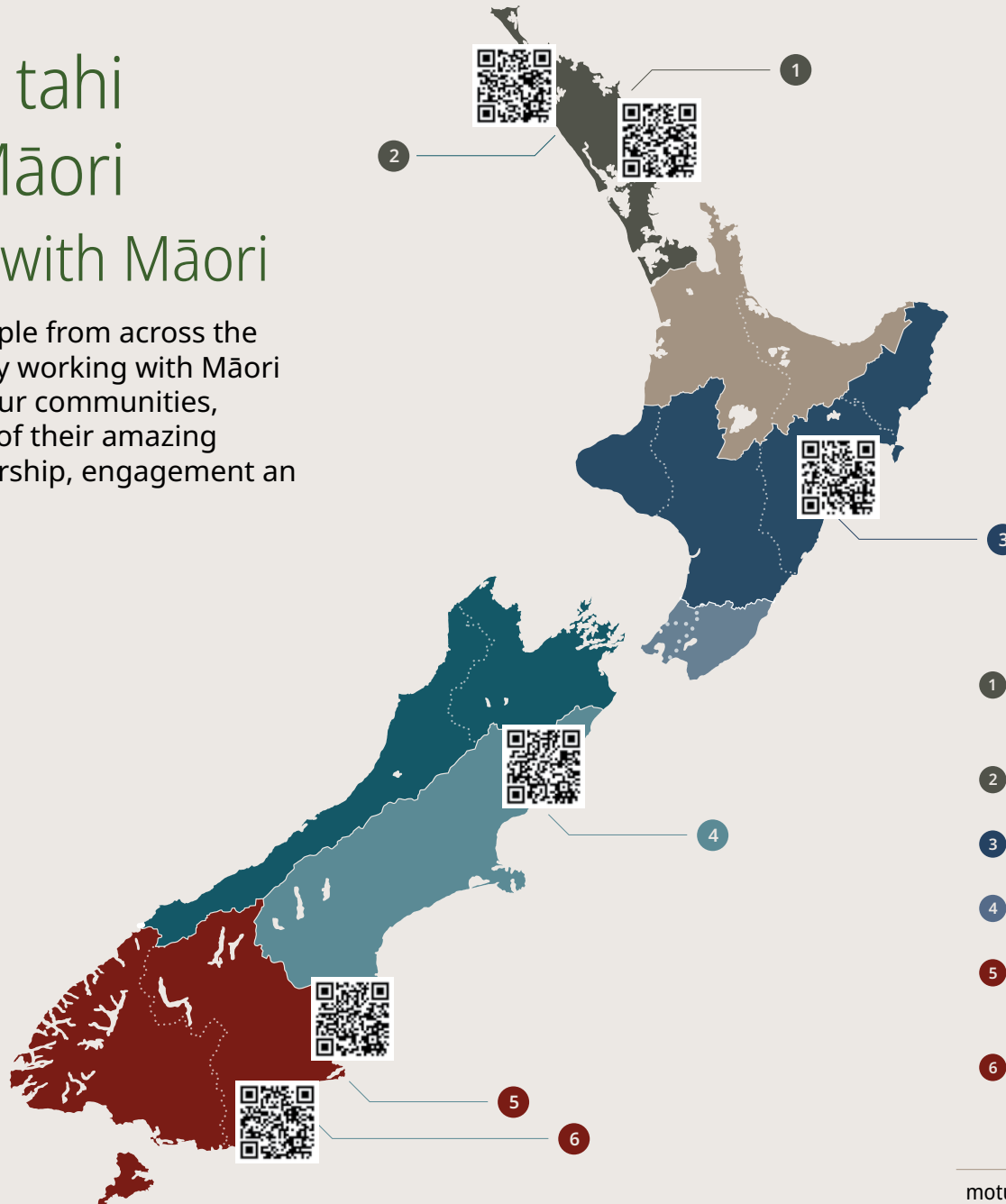
Did you know that you can visit The Treaty of Waitangi at the National library in Wellington?

Figure 2 Photo of some of our Red Cross House kaimahi at He Tohu Tour 2026

Te mahi tahi me te Māori

Working with Māori

Many of our people from across the **motu** are already working with Māori to better serve our communities, below are some of their amazing stories of partnership, engagement and relationships.



- 1 NORTHLAND | Supporting communities impacted by severe weather
- 2 NORTHLAND | Marae ready to help in a disaster
- 3 HAWKE'S BAY | One Voice Charitable Trust
- 4 KAIKOURA | Kaikoura Earthquake
- 5 DUNEDIN | Araiteuru marae welcomes former refugees with a pōwhiri
- 6 DUNEDIN | Pātaka Ora welcomes former refugees

motu

Land, nation

BATTLE OF PUKEHINAHINA (GATE PĀ)



The Battle of Pukehinahina (Gate Pā), fought on 29 April 1864 in Tauranga, is remembered not only for its military significance but for an extraordinary act of humanity. Before the battle, Hēnare Taratoa established a code of conduct that called for compassion, dignity, and respect for all, even in times of war.

This is the story of how humanity and kindness prevailed amidst conflict.

The battle of Pukehinahina (Gate Pā)

During the New Zealand Wars, the first British troops arrived in Tauranga in January 1864, intending to stop Māori and supplies reaching the Waikato to support the **Kīngitanga**. As a result, Tauranga iwi became aware that their own fertile lands were now under direct threat, and began preparations to defend their land and whānau.

□□ *We drew up a challenge in the form of a letter to the British General inviting him to meet us and fight it out. This letter was sent by a herald to the Pākehā camp at Te Papa, and we waited for a reply.*

Our leaders drew up a code of regulations for the conduct of the fighting. It was resolved that barbarous customs should not be practised by us, that the wounded should be spared, and the dead should not be mutilated. We resolved, too, that we should not harm non-combatants or unarmed persons. In short to fight fairly and squarely on the same lines as the Pākehā. These regulations were put in place by Rāwiri Puhirake."

HŌRI NGĀTAI AS TOLD TO CAPTAIN MAIR
IN WELLINGTON.

The 'laws for regulating the fight' which were written down by Hēnare Taratoa of Ngāti Raukawa, a former mission schoolteacher, were sent to Colonel Greer on 28 March 1864.

The laws for (regulating) the fight were:

RULE
1

If wounded or (captured) whole and butt end of the musket or hilt of sword be turned to me (he) will be saved.

RULE
2

If any Pākehā being a soldier by name, shall be travelling unarmed and meet me, he will be captured and handed over to the discretion of the law.

RULE
3

The soldier who flees, being carried away by his fears, and goes to the house of the priest with his gun (even though carrying arms) will be saved; I will not go there.

RULE
4

The unarmed Pākehās, women and children, will be spared.

Kīngitanga

King Movement



Cameron arrived in Tauranga with reinforcements on 21 April 1864. Seven days later he led approximately 2000 British troops out of camp at Te Papa. Expectations of victory were high. The heaviest artillery bombardment of the war was to be unleashed on Gate Pā. To prevent any of the defenders escaping, Cameron ordered the 68th Regiment to take up positions behind the **pā**. 230 Māori warriors were holed up within their fortified pā on the hill, armed only with simple muskets and traditional weapons.

At first light on April 29 an intense barrage began. It was said to have been the heaviest artillery bombardment of the New Zealand Wars. Among its defenders was the only woman still inside Gate Pā, Hēni Te Kiri Karamū, who had refused to leave her brother's side when the assault began.

The Māori warriors showed immense physical and mental toughness as they lay concealed in the trenches. They withstood over 12 hours of relentless bombardment on a cold, damp day, after which they were still ready to deal with the British assault.

“We adhered strictly to the terms of the battle-covenant, and harmed not the wounded nor interfered with the bodies of the dead. The British Colonel (Booth) fell mortally wounded, just inside the gateway, and there he lay all night. In the hours of darkness his voice could be heard calling for water. One of our people went and got some and ministered to his wants. One of the Māoris took Colonel Booth's sword. Another wounded officer left behind after his men had retreated dropped his sword a little distance away. A Māori picked it up and went to restore it to the officer. The Pākehā squared himself up as well as he could to meet his deathblow, but to his surprise the Māori turned the hilt toward him (the officer) and returned his weapon.”

HŌRI NGĀTAI, NGĀI TE RANGI

During the night Rāwiri Puhirake and the defenders gathered their wounded and slipped past the men of the 68th.

pā

fortified village



After Gate Pā

On June 22 1864, two months after the battle at Gate Pā, another battle at Te Ranga resulted in a victory for the British regiment. Colonel Greer, on patrol south of the Gate Pā site, came across a force of 500 Māori who were fortifying a position between the Waimapu River and the Kopurererua Stream. Under attack from the British, the Māori fought bravely in their unfinished pā using only their digging implements. It is said “they stood the charge without flinching and did not retire until forced out of the point of a bayonet”. 108 Māori were buried in the rifle pits they had been preparing. Among them were their leader, Rāwiri Puhirake, and the man who had written the code of conduct, Hēnare Taratoa.

The pā, built under the direction of Pene Taka had been cleverly constructed using a system of trenches and bunkers similar to those later used in world war one.

A pou stands at the historic Te Ranga battle site in Tauranga serving as a solemn reminder of one of the bloodiest conflicts of the New Zealand Wars

Following the battles

Later, when the fighting in Tauranga had ended, a British officer, Lieutenant-Colonel Dominic Gamble, acknowledged Ngāi Te Rangi as *'an enemy anything but despicable, either in intelligence or courage'*.

The battle of Gate Pā, was not only seen as a victory for Māori, but it also demonstrated that even in a time of grief, the rules of war could be upheld

with humanity. The voluntary code which Māori drew up and fought under, best exemplifies that conflict and humanity can co-exist and for some, is described as a precursor to the Geneva Conventions. The story of Gate Pā required humane treatment by Māori soldiers of non-combatants – women and children, prisoners, or soldiers who fled from the battle.

On his return to England in 1868, Augustus Selwyn, chaplain to the troops and the first Anglican Bishop of New Zealand, commissioned a stained glass window commemorating the battle and the chivalry demonstrated by Māori. The window is in the Episcopal Chapel attached to the Lichfield Cathedral and is said to have been partly funded by soldiers who took part in the battle.

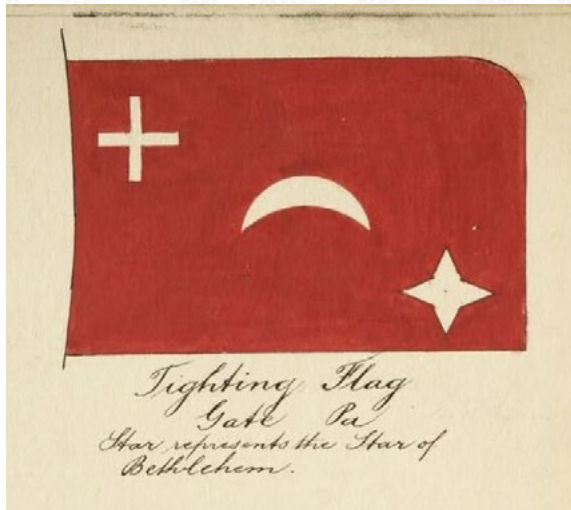


At Mission Cemetery in Tauranga. A white marble frieze showing a scene at Gate Pā after the battle. A British officer lies at Rāwiri Puhirake's feet. The Ngāi Te Rangi leader gestures to his men for water, which is being brought in a gourd.

Rules of War ICRC

In August 1864, at the initiative of the ICRC, the Swiss government organised a diplomatic conference to discuss the adoption of a convention to improve conditions for wounded soldiers on the battlefield. The treaty established the obligation to provide aid to all wounded soldiers regardless of nationality, the neutrality of medical establishments and their personnel, and the use of a distinctive emblem – a red cross on a white background – to specifically identify medical services.

The text was adopted on 22 August 1864 becoming the first universal and lasting treaty of international humanitarian law.



Source: <https://blog.tepapa.govt.nz/2014/04/28/the-new-zealand-wars-150th-anniversary-of-pukehinahina-the-battle-of-gate-pa/>

Flag on display

Another thing that may look quite familiar is the flag that was flying at Gate Pā.

During the battle at Gate Pā a flag was seen flying sixty yards behind the Māori actual position. This was to mislead the British troops to aim fire toward the flag under the impression this was the centre of the Māori warriors.

The Gate Pā flag consisted of three symbols on a red background – a cross, a new crescent moon, and a star. The icons used in the flag are related to the various **Hauhau** flags that flew during the New Zealand Wars.

hauhau

rebel, insurgent, revolutionary



Did you know: To Māori the battle site is known as Pukehinahina.

The word puke means 'hill' and the word hinahina refers to the name of the plant that covered the hill.

The Māori fortified position, known as a pā, was next to a gate which formed part of a boundary fenceline. This is how Gate Pā was named.

Pukehinahina (Gate Pā) today

On 29 April 2007, a carved **tomokanga** was added to the Gate Pā to commemorate the battle. The **amo** (vertical figures) depict Tūmatauenga, the God of War, and **Rongo**, the God of Peace. The **maihi** (barge boards) symbolise the **hōkioi** (type of bird). On the 150th commemoration eight carved **pou** were added to the site along with a marae ātea platform and two carved trees flanking the new flagpole. These are further reminders of what happened there 150 years ago.



E rere kau ana ngā mihi ki a Pāpā Les (Wereta) Millard, nāu rā te kōrero, te hītori nei o Pukehinahina me ngā kōrero o Tauranga moana, o Tauranga tangata.

We thank and acknowledge Les (Wereta) Millard for the time he spent with us to kōrero to the history of Tauranga and the battles that took place.

Isaia Piho (Ngāti Porou, Whānau-a-Apanui) and Les (Wereta) Millard (Ngāti Ranginui, Ngā Pōtiki o Tama Pahore) at Pukehinahina June 2026.

tomokanga	gateway	pou	post, support, pole, pillar
Tūmatauenga	Deity of war and humans	amo	upright supports of the lower ends of the maihi
maihi	barge boards	Hōkioi	type of bird (now extinct)

He kupu whakataki ki te tikanga me te kawa

An introduction to tikanga and kawa

To form authentic relationships with Māori in our communities, we need to deepen our understanding of Māori culture. Tikanga and kawa are central pillars of Māori culture, developing your understanding in these areas will not only help you build respectful and effective relationships with Māori but can also help you build a respectful and inclusive culture in your workplace.

tapu	be sacred, prohibited, restricted	noa	to be free from the extensions of tapu
marae	complex of carved buildings and grounds that belongs to a particular iwi , hapū or whānau	pōwhiri	to welcome, invite
wharehui	meeting house, main building of a marae		

Tikanga and Kawa what is the difference?

Tikanga and Kawa both guide correct behaviour, but they work at different levels. A useful way to think about it is that *tikanga informs kawa*.

Tikanga are the customs, values, principles and practice that come from Māori worldviews. Tikanga helps you understand why things are done in a certain way and how people are treated. Tikanga is variable: it can differ between Iwi and hapu and it can also evolve over time.

Examples of tikanga

- Removing shoes before entering a **wharenui** or a home to show respect.
- Food is considered **noa** and should never be passed over a person's head which is highly **tapu**. A person's head is highly tapu because it houses the intellect, the spirit, and an individual's mana.
- Pillows or hats should not be placed on dining tables. Anything that touches or goes on the head absorbs that tapu. Therefore, pillows, hats, and even sunglasses are considered extensions of this sacred state. Placing them on a dining table, a surface strictly reserved for food and eating, violates this boundary.

Kawa are the formal protocols or procedures that put tikanga into action, especially in ceremonial contexts. Kawa explain how things are done in a specific place and are usually local and fixed

Examples of kawa

- The order of speakers on the **marae**.
- How **pōwhiri** are conducted.



He aratohu mō te kuhu atu ki te marae

Guidance on entering a marae

Being invited onto a marae is a privilege and carries with it a deep sense of responsibility, before you go there are a few things to consider.

General tikanga to adhere to:

- Smoking and vaping on most marae is forbidden.
- Shoes need to be removed before entering the wharenuī.
- Eating and drinking in the wharenuī is not allowed.
- Do not walk in front of speakers, go around them or wait until they are finished.

Before arriving to the marae

Be informed – find out more about the marae you are about to visit, including any specific tikanga and kawa, and which iwi and **hapū** it belongs to. You can often find this information available online.

Dress respectfully – for the Pōwhiri, wearing long trousers is preferable for **tāne** and over the knee skirts for **wāhine**. *Wear what makes you comfortable, while prioritising modest formal clothing that covers the knees and shoulders.*

hapū	kinship group, clan, tribe, subtribe	wāhine	women
tāne	male		

Be Prepared

There are also a few things you need to organise before arriving at the marae such as:

- **Koha** – Ensure someone has an envelope to collect the koha from members of your rōpū. A koha is just that; money given with aroha. Contribute what you can.
- **Kaikaranga** – organise who will be delivering the **karanga** for your **rōpū**. If you don't have someone who is able to deliver a karanga, sometimes a tāne in your rōpu will perform a karakia or waiata to maintain spiritual safety.
- **Kaikōrero** – confirm how many speakers your rōpū will have and ensure they have all the relevant information about the marae and the hosts greeting you.
- **Waiata** – ensure your rōpū have a waiata prepared that you can all sing following the speech made by your chosen kaikōrero.

wharekai	dining hall	rōpū	group
iwi	tribe	waiata	song
karanga	ceremonial welcome call, to call	kaikaranga	caller
kaikōrero	speaker	koha	offering

Gathering outside the marae

It is recommended to arrive at least 15 minutes before the pōwhiri so you can get prepared as things tend to be dynamic and can be prone to change. Your liaison will brief you on arrival of any changes to the process and ensure you are prepared. This is where you will collect the koha, turn off mobile devices and practice your waiata.

Once your rōpū have all arrived and you are ready to enter the marae, gather under the **waharoa**. This signifies to the **haukāinga** that you are ready to enter.

Entering the marae

Once you have gathered as a group underneath the waharoa, the hosts will welcome you on through karanga. For many marae, walking onto the **marae ātea** involves wāhine walking at the front, closely followed by the tāne. Walk as a single group with your kaikaranga leading you from the front. As part of the karanga, you may stop briefly to acknowledge the dead.

Entering the wharenuī

At the front door, remove your shoes, you will again follow marae kawa and will often be guided by the haukāinga on whether wāhine or tāne enter the door first. From there you will be guided to your seats and for many marae tāne will sit at the front as a sign of protection. Once everyone is inside you will be gestured to sit.

waharoa	main entranceway	haukāinga	hosts
marae ātea	courtyard		

Following marae kawa

For some iwi you may do **hongi** and **harirū** when you first enter the wharenuī before taking your seats, where for other iwi you may do hongi and harirū at the end of the formalities before having kai.

The kawa of the marae will also inform the flow and order of the speakers. You will notice some iwi have all their speakers talk first before passing the **rākau** over to the **manuhiri** for their speakers to begin, while others alternate between the host and guest speakers.

After each speech a waiata is performed as sign of your support to your speaker and what has been said. So if you have two speakers, then you will need two waiata.

For many marae, when your last speaker has finished and you have sung your final waiata, the kaikōrero will place down or hand over your koha to the haukāinga.

End of formalities

Once the formal part of the pōwhiri is complete, the haukāinga may speak in English and invite you to enjoy some kai. This concludes the **whakanoa** process of the pōwhiri. As a mark of respect, the manuhiri eat first, followed by the **kaumātua**, **tamariki**, then adults. Kaumātua and tamariki from the haukāinga then eat, followed by everyone else. As in other cultures, the provision and sharing of kai symbolises the final binding together of people.

harirū	handshake	manuhiri	visitor, guests
whakanoa	to remove tapu	hongi	pressing noses
tamariki	children	kaumātua	Elderly, an elderly person of status