

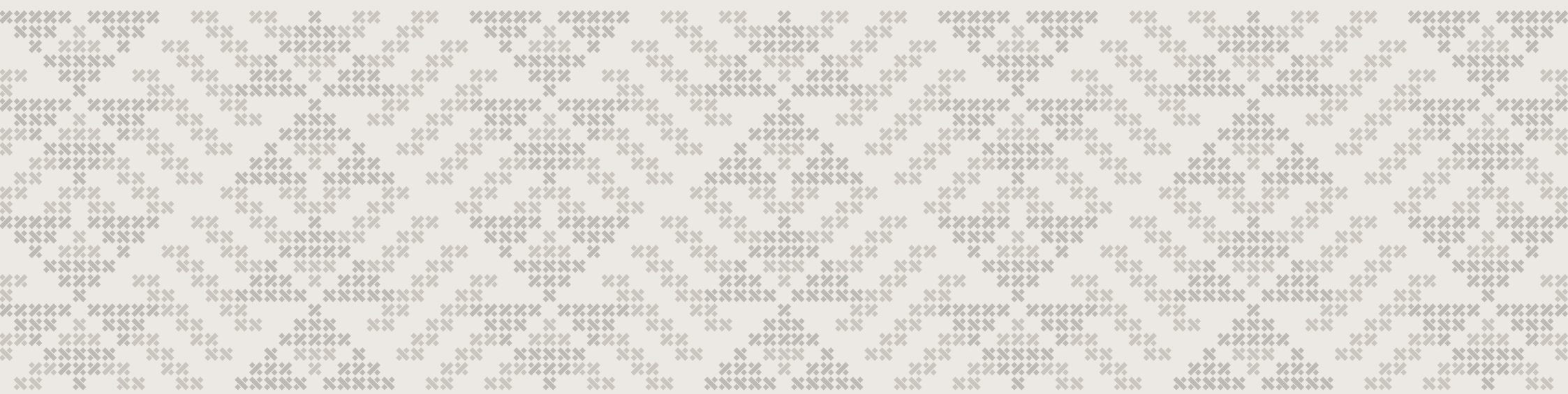
He Pito Mata

An introductory guide to Te Ao Māori



NEW ZEALAND
RED CROSS
RĪPEKA WHERO AOTEAROA

**HERE FOR
HUMANITY**





KUPU WHAKATAKI

FOREWORD

Tēnā koutou katoa,

At New Zealand Red Cross, our mission is to improve the lives of vulnerable people by mobilising the power of humanity and enhancing community resilience. To achieve this, we must continually strengthen our understanding of the diverse communities we serve and the unique histories, perspectives and knowledge systems that shape Aotearoa New Zealand.

He Pito Mata represents an important step in this journey. A key focus of the programme is supporting our people to build their awareness and understanding of Te Ao Māori, creating opportunities for learning, reflection and connection. As a humanitarian organisation, we know that meaningful relationships are built on respect, understanding and a willingness to listen and learn from one another.

This **rauemi** | resource has been developed to support that learning journey.

John Dyer
NATIONAL PRESIDENT

As we strengthen our cultural capability, we also strengthen our ability to live and uphold our Fundamental Principles. The values found within Te Ao Māori often reinforce the humanitarian ideals that sit at the heart of our work: humanity, respect, dignity, collective wellbeing, and care for one another. By growing our understanding of these connections, we can become more effective partners, colleagues and humanitarians.

We encourage you to approach this rauemi with curiosity, openness and a willingness to reflect on your own experiences. Every step we take towards greater understanding helps us build a stronger, more inclusive organisation and enables us to better serve the communities who place their trust in us.

Thank you for being part of this important journey.

Ngā manaakitanga

Sarah (Norm) Stuart-Black
SECRETARY GENERAL

HE WHAKAMĀRAMA ABOUT THIS GUIDE



*Iti noa, he pito mata
With care, a small seed
can sustain many people.*

This guide supports a key focus of the He Pito Mata programme: building your awareness of **te ao Māori**. Te ao Māori relates to cultural values that are inherently **Māori**. It is a way of doing things informed by tradition and is inclusive of people from all ethnicities and backgrounds.

This introductory guide will help you move on from **Kākano | pre-learning** and attain **Pakiaka | foundational knowledge**, which you can build on over time.

Once you have read this guide you will have a better understanding of:

- Our commitment to using Te Tiriti o Waitangi to guide our relationship with Māori as **tangata whenua** and Treaty partners
- Who we are as **Rīpeka Whero Aotearoa** | New Zealand Red Cross
- He Pito Mata programme
- **Tikanga** and **Kawa**, and how they help us to engage more respectfully with each other and communities
- **Te Reo Māori**

Take your time. Schedule quiet periods to digest and reflect on the content and your learning, revisiting each section as needed. At the end of this guide, you will find a link to complete an online knowledge check. The knowledge check provides you (the learner) with a way of confirming what you have learnt.

As a nationwide organisation we use a standardised form of te reo Māori, also known as written Ngāpuhi dialect. We acknowledge that there are complex historical and social reasons that have made this dialect the standard for reo Māori.

Karawhiua e hoa
Give it heaps my friend.

Every time we use new **kupu** it will be highlighted and explained at the bottom of each page. There is also a full glossary at the back of the guide.

te ao Māori	the Māori worldview	kawa	marae protocol	tikanga	correct procedure, custom
kākano	seed	Māori	indigenous people of Aotearoa New Zealand	te reo Māori	Māori language
tangata whenua	indigenous people	pakiaka	root		
kupu	word, words	Rīpeka Whero Aotearoa	New Zealand Red Cross		

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1 TAHI

KO WAI TĀTOU WHO ARE WE



This section of the guide will take you through a journey of who we are as Rīpeka Whero Aotearoa, the importance of our commitment to Te Tiriti o Waitangi, and how our Fundamental Principles can be understood and expressed through Te Ao Māori values in practice.

Rīpeka Whero Aotearoa New Zealand Red Cross

The International Red Cross Movement is a global humanitarian network made up of the International Committee of the Red Cross, the International Federation of Red Cross and Red Crescent Societies, and 191 National Societies worldwide.

Around the world, each National Society is guided by the Fundamental Principles, working to prevent and alleviate human suffering within their own communities, while contributing to collective global responses in times of crisis. While we are united by these shared principles, each National Society reflects the unique context, culture, and people of the country it serves.

So, what does this mean for Rīpeka Whero Aotearoa, and what makes us unique?

New Zealand Red Cross was established in 1915 as a branch of the British Red Cross, supporting troops during the First World War, and became an independent National Society in 1931. In 2014, the name Rīpeka Whero (a literal translation of Red Cross) was adopted, reflecting the organisation's commitment to honouring Indigenous language and identity, and acknowledging Aotearoa New Zealand's bicultural foundation.

At the heart of what makes Rīpeka Whero Aotearoa unique, compared with other National Societies, is our commitment to Te Tiriti o Waitangi and our relationship with Māori as tangata whenua. This commitment is foundational and is reflected in our constitution. It shapes how we understand our role, how we build relationships, and how we deliver our **mahi** in ways that uphold equity, **mana**, and partnership.

mahi	work	mana	prestige, authority, power
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Tā tātou tauāki paiherenga ki te Tiriti o Waitangi

Our commitment to Te Tiriti o Waitangi

Rīpeka Whero Aotearoa | New Zealand Red Cross is committed to Te Tiriti o Waitangi, to strengthen our engagement with Māori as tangata whenua. We work as an auxiliary to government in the humanitarian field, supporting people and communities in times of need while remaining independent and guided by our Fundamental Principles.

Te Tiriti o Waitangi is a founding document, and a source of rights for all New Zealanders. Although we are not a Crown entity and have no statutory obligation to Te Tiriti, our global mission is to uphold humanity wherever it is found, promote human dignity, and serve vulnerable people. New Zealand Red Cross embraces the principles of partnership, participation and protection in pursuing and fulfilling the objectives set out in our mission and what has been written in our constitution.

Our commitment to Te Tiriti o Waitangi

We're committed to strengthening our understanding and building capability in:

- te reo Māori
- tikanga Māori
- **mātauranga** Māori

By doing this, New Zealand Red Cross will:

- support Māori with their humanitarian aspirations
- build meaningful relationships and networks with Māori
- deliver culturally responsive and relevant services that are accessible to all

By working alongside Māori as tangata whenua in our humanitarian efforts, we will improve outcomes for the people and communities we serve.

Nāu te rourou, nāku te rourou, ka ora ai te tangata
With your food basket, and my food basket, the people will thrive

mātauranga

knowledge, wisdom

Ngā uara Māori kua tuituia ki ā tātou Mātāpono Taketake

Māori values
interwoven with
our Fundamental
Principles



The seven Fundamental Principles are the foundation for all the work the Red Cross Red Crescent Movement and National Societies around the world do – in peacetime, in public health emergencies, after disasters, and in response to armed conflict.

Te ao Māori is a holistic and interconnected framework deeply rooted in **whakapapa**, which binds people to the environment, ancestors, and the spiritual realm. It embodies core values that emphasise collectivism, sustainability, and relational ethics.

When we explore the deeper meaning of Māori values we see they often overlap or are connected to our Fundamental Principles.

Our Fundamental Principles are centred around humanity, born of a desire to bring assistance without discrimination to the wounded on the battlefield and, in both international and national contexts, to prevent and alleviate human suffering wherever it may be found. Māori values are also deeply centred on humanity, emphasising interconnectedness, collective wellbeing, and relationships over individual pursuits. The core of this worldview is often summed up by the following **whakataukī**:

*He aha te mea nui o te ao? He tangata, he tangata, he tangata.
What is the most important thing in the world? It is people, it is people, it is people.*

whakapapa

genealogy

whakataukī

proverb

When we start to flesh out what these values are, we can see how they are interwoven with our Fundamental Principles.

Whanaungatanga – fostering strong, respectful connections with others, creating a sense of belonging and ensuring that everyone is included and valued.

Manaakitanga – raising the mana of others and showing care through actions.

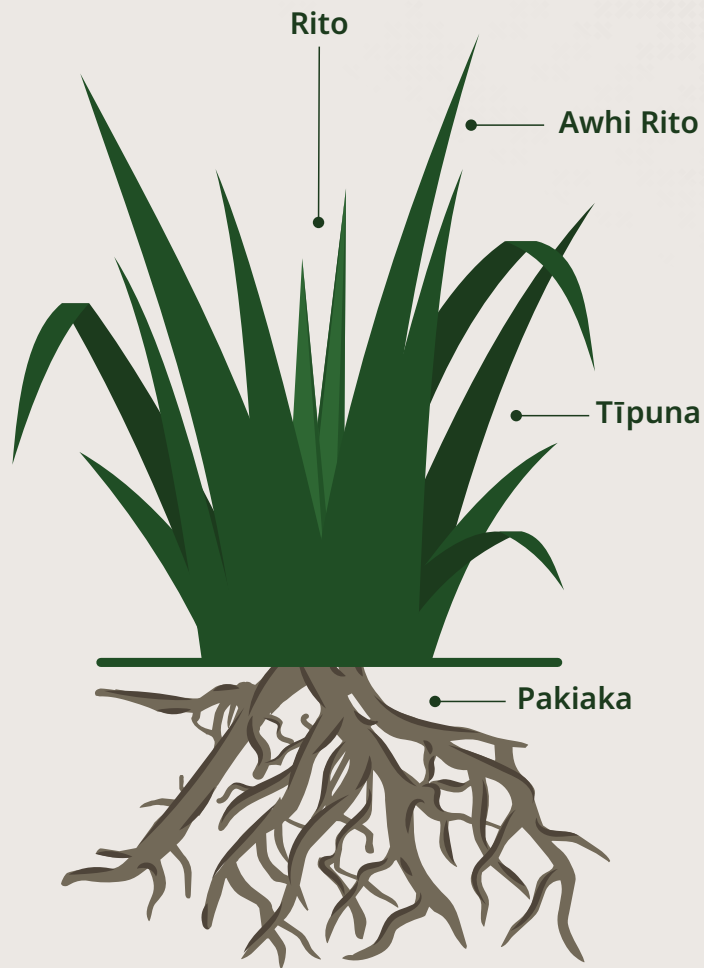
Mana – The inherent authority, power, prestige, and dignity that every person possesses.

Aroha – Demonstrated through action rather than just emotion, such as sharing resources, and supporting **whānau** and community.

Kotahitanga – Bringing together diverse people for a common purpose, encouraging collaboration and solidarity.

Kaitiakitanga – Managing resources to maintain the life force (**mauri**) of both the environment and the people.

whanaungatanga	relationship	kotahitanga	unity
aroha	compassion, love	mauri	life force
kaitiakitanga	guardianship	whānau	family
manaakitanga	hospitality, kindness		



In te ao Māori, **harakeke** is often used as a metaphor for whānau, values and interconnected systems. When we look at the different parts of harakeke we see a structure like that of our Fundamental Principles.

The centre leaf in harakeke is called the **Rito**. It is referred to as the child of the plant and is protected by the **Awhi Rito**, the outer leaves that support, nurture, and protect the rito, ensuring its survival and growth. They do not favour one side or another; their purpose is steady, balanced care. The **tīpuna** represent the ancestors, providing strength, protection, and wisdom to the whole plant. They stand on the outside, forming a boundary between the inner whānau and the wider world. **Pakiaka** is the root system that does its work quietly. They do not seek recognition, yet they sustain the entire plant. Pakiaka often grow together, intertwining and strengthening one another.

This concept provides a practical and meaningful way to apply our Fundamental Principles in the work we do. The values closely align with the approaches that guide our mahi, offering another lens through which we can understand and strengthen our practice.

harakeke	flax	tīpuna	ancestors
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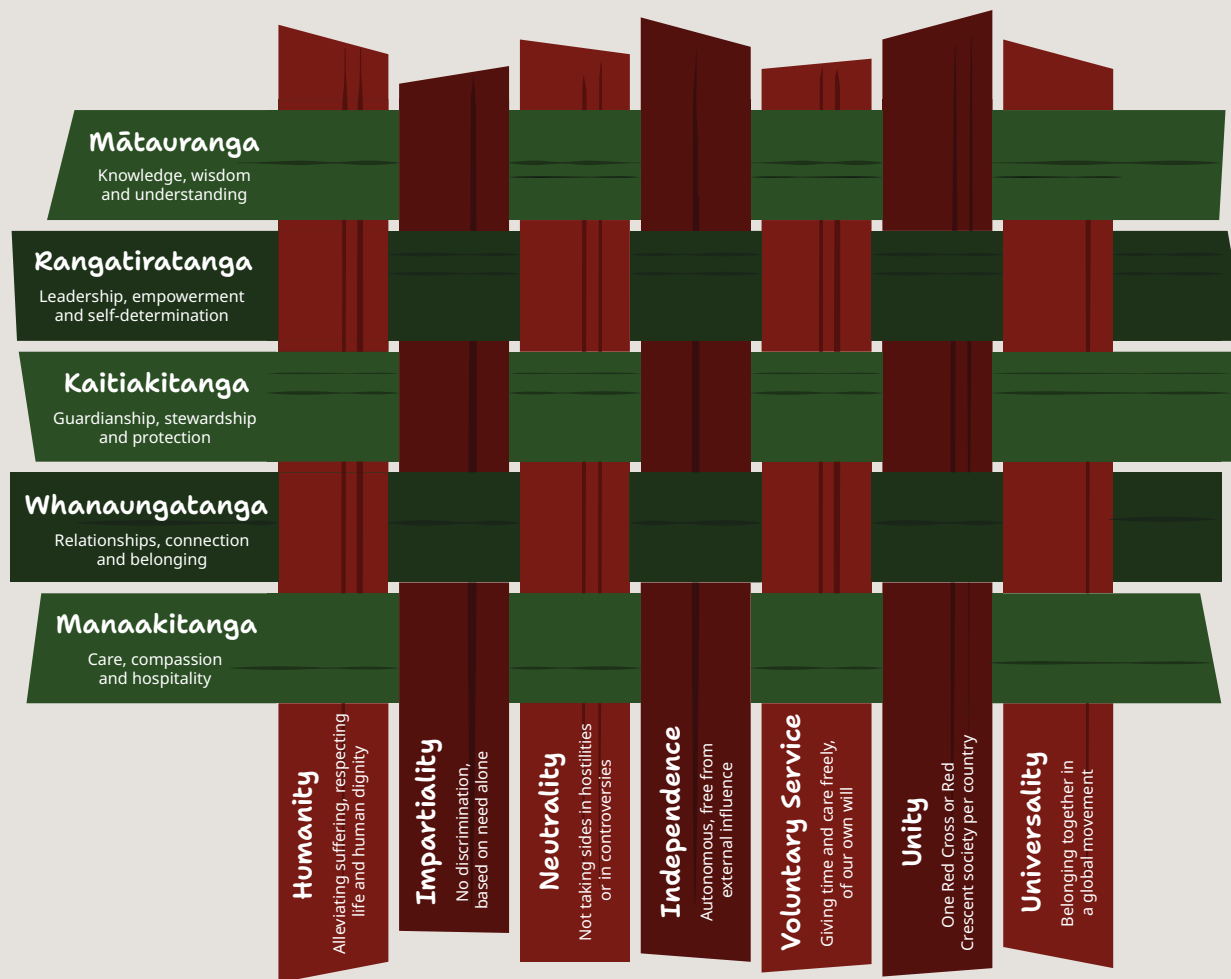


Humanity is what we aim to protect, represented by the rito at the centre of the harakeke. Around the centre, the awhi rito create a safe, trusted space. In the same way, **impartiality** and **neutrality** guide us in how we treat people – fairly, without bias or favouritism. Through the strength and protection of the tīpuna leaves, the harakeke stands securely within its own structure. This reflects our **independence** – we maintain the autonomy to act according to our humanitarian principles rather than external influence. Beneath the surface, the pakiaka connect, nourish and sustain the whole plant. They represent **voluntary service**, **unity**, and **universality** – three interconnected principles that ground and strengthen our Movement.

Together, these parts form one living whole – the pakiaka provide the foundation, the wider plant creates protection and stability, and the rito remains at the centre, just as the seven Fundamental Principles work together to sustain our shared commitment to humanity.

When harakeke is harvested and then woven, the weaving of each strand represents the coming together of different values and principles. Neutrality cannot exist without impartiality, just as kotahitanga is strengthened through whanaungatanga.

Each strand in a woven piece relies on the others for strength, purpose, and balance, no single strand can stand alone. In the same way, Māori values and our Fundamental Principles of the International Red Cross and Red Crescent Movement are not isolated ideas but are interdependent and strengthened through their relationships with one another.



Māori Values (Mātauranga)

Fundamental Principles of The Red Cross

HERE FOR HUMANITY

He aha te mea nui o te ao?
He tangata, he tangata, he tangata

Weaving as a Metaphor

Each strand is unique, but when woven together with intention, respect and care, they form something strong, beautiful and enduring.

Tikanga in Action

The way we weave matters. With respect, intention and aroha, the principles and values are upheld in how we think, decide and act.

**Woven from our past,
strengthening our present,
protecting our future.**

Māori Values and
Red Cross Principles
– Woven together for humanity.

Te kōrero o te koutangata i te ao Māori

The story of Humanity in te ao Māori

In Māori culture, humans are deeply connected to the land and to the natural world. Kaitiakitanga grows out of this connection and expresses it in a modern context. Many of you would have heard reference to **Ranginui** and **Papatūānuku** and some of you may already know their story. In this section, you will learn about **te ao mārama** – the beginning of life – and how this story has influenced our identity.

This **pūrākau** grounds our global brand with Aotearoa New Zealand's cultural landscape, reminding us that our work is deeply human – rooted in life, care, and connection.

There are many different accounts of this story told by iwi across Aotearoa and throughout Polynesia. This version is an adaption of some of these accounts.

Ranginui	Sky Father	Papatuanuku	Earth Mother
te ao mārama	the natural world	pūrākau	story

The world began in nothingness and darkness, from that darkness came Ranginui and Papatūānuku, they had many sons who were powerful **Atua** representing aspects of nature living in a world of darkness.

Longing for space and light, the sons deliberated on how to change their world. All but **Tāwhirimātea** agreed that their parents must be separated.

Many of the sons tried and failed to separate their parents embrace, until **Tāne Mahuta** lay on his back and pushed upward with his legs, slowly forcing Ranginui and Papatūānuku apart. In doing so, he created Te Ao Mārama – the world of light.

The many sons of Ranginui and Papatūānuku were now free from the darkness and confines of their parents' long embrace. They moved across the earth, seas and skies, settling within their new domains and creating life.

Tāne embarked on a mission to create life and diversity in trees, plants, birds, animals, and insects, but still, something was missing.

Tāne began searching for a human female companion. His mother Papatūānuku revealed **Kurawaka**, the place where she kept her sacred earth.

Tāne travelled to Kurawaka and there with the red clay of his mothers body, Tāne began forming the body of the first human, a **wahine**, moulded in his own likeness. Once the body was formed, Tāne leaned over and pressed his nose against hers, breathing life though his nostrils. As she drew her first breath, she sneezed "**Tihei, mauri ora!**" – Behold, there is life!

The wahine was given the name **Hineahuone** (the woman formed from the earth). This is the birth of Humanity and life as we know it.

atua	God, deity
Tāne Mahuta	Deity of the forests and all forest creatures
Hineahuone	The woman formed from the earth
Tāwhirimātea	Deity of wind and storms
wahine	woman
Tihei, mauri ora!	sneeze of life, call to claim the right to speak

ARAMOANA

Aramoana means “pathway across the ocean”, a pattern of zigzags that speak to the great journeys of migration, guided by stars and deep ancestral knowledge.

Aramoana represents the **kaupapa** of navigating complex humanitarian challenges with purpose and clarity.

It speaks to being guided by core values, responding to need wherever it arises, and moving in unity across boundaries

NIHO TANIWHA

Niho Taniwha is a pattern made up of bold, jagged triangles representing the teeth of a taniwha, a powerful **kaitiaki** in many iwi traditions.

This form speaks to strength, guardianship, pursuit and perseverance. Niho Taniwha reflects the unwavering commitment to protect life and health, even in the harshest conditions.

It speaks to the strength required to stand beside people in times of crisis, and the enduring pursuit of relief, safety and dignity for all.

RAU KŪMARA

Rau Kūmara refers to the leaves of the kūmara plant, a vital crop in traditional Māori life and a symbol of both sustenance and care.

Its connection to **Rongo** (the atua of cultivated food and peace) brings with it themes of nourishment, strategic planning, and the importance of seasonal cycles.

Rau Kūmara represents the careful preparation and foresight needed in humanitarian response, as well as the deep care required to nurture communities long-term.

PĀTIKI

Pātiki is inspired by the flounder, a fish known for its adaptability and ability to thrive in diverse environments

This pattern symbolises abundance, resilience, and the ongoing provision for the community’s wellbeing.

Pātiki reflects our organisation’s flexible response to ever-changing humanitarian needs, ensuring help reaches those who require it most.



Please use the QR code to access the brand guidelines.

Tō tātou Tuakiri Ataata

Our Visual Identity

Rīpeka Whero Aotearoa is on a journey to better reflect the unique identity of Aotearoa, guided by Strategy 2030.

As part of this, the organisation has recognised the importance of incorporating **toi Māori** into its brand in a way that feels thoughtful and integrated with our Movement identity and culture.

The creative direction is anchored in the story of Hineahuone, whose story connects to the colour red and to the deep values of humanity and whakapapa. From this foundation, we explore the arts connected to women, such as weaving and the teachings of **Te Whare Pora**, to help shape a brand identity that is grounded, connected, and future-facing.

One blade of harakeke woven over another forms patterns that are traditionally diagonal and speak to whakapapa, place, and values. This helps create a link between the existing brand and Māori design traditions, supporting a look and feel that is authentic, intentional, and well integrated.

These patterns carry deep meaning and as such there are restrictions on their use. The Communications, Marketing and Philanthropy Directorate have put together brand guidelines that present the patterns in more detail, including how and when they should be used.

***Did you know – We have two Microsoft teams backgrounds.
The Pātiki and the Rau Kūmara.***

kaupapa	purpose
Rongo	the atua of cultivated food and peace
niho taniwha	taniwha teeth
pātiki	flounder
kaitiaki	guardian, caregiver, keeper
aramoana	pathway across the ocean
rau kūmara	kūmara plant leaves
toi Māori	Māori arts
te whare pora	house of weaving

2 RUA

HE PITO MATA TE AO MĀORI PROGRAMME

He Pito Mata is our Te Ao Māori programme, designed to embed a Māori worldview and uphold the principles of Te Tiriti o Waitangi. He Pito Mata is committed to strengthening understanding and capability of Te Ao Māori for all Red Cross people, so we can engage more effectively with Māori and deliver greater impact in our communities.





Why is this mahi important?

A review of our operating model and strategic direction in mid-2022 clearly identified the need to grow our people and our organisation to achieve a workforce that is confident and capable in te ao Māori.

To be effective we need to understand our existing capability to grow our people and improve our services, ensuring we can deliver better outcomes for the communities we serve.

In 2024 Rīpeka Whero Aotearoa undertook an external capability review with KPMG using the Te Puāwaitanga cultural capability model, which assesses and tracks organisational progress.

The review found that our overall capability is at Kākano and that our organisation has a clear desire for culture and capability change, as well as an appetite to do this mahi.

- **Kākano | seed** – a stage of innocence where an organisation has immature Māori engagement capability.
- **Pakiaka | roots** – a stage of awareness where there’s lots of potential for growth. There are foundations to support the organisation to engage with Māori.
- **Māhuri | sapling** – a stage of understanding. The foundations for success are established as the organisation has some engagement capability which can be used.
- **Rākau | tree** – a stage of competence. Foundations for success are established, most areas are consistently engaging with Māori, and there are established ways of doing this in place.
- **Tōtara | mature tree** – stage of excellence. All areas are engaging with Māori in the way they work. There are embedded practices of engaging with Māori and this is woven into the fabric of the organisation.

māhuri	sapling
rākau	tree, stick
tōtara	mature tree

HE PITO MATA MAHERE HUARAHI

HE PITO MATA ROADMAP





Like the cultivation of kūmara, meaningful growth begins with a single pito.

Through nurturing, learning and shared responsibility, we cultivate the knowledge, relationships and confidence needed to realise the full potential of He Pito Mata across Rīpeka Whero Aotearoa. *This roadmap has been designed in collaboration with people right across the organisation to ensure it captures our collective belief of the success of He Pito Mata programme and fully embedding Te Ao Māori into our mahi.*

Stage one – Whakatōngia te Pito (Planting the seed)

Weaving Te Ao Māori into our identity

Stage 2 – Whāngaia te Tipu (Nurturing growth)

Building organisational capability through systems, practice and learning

Stage 3 – Te Hauhake (Harvesting the crop)

Building individual cultural capability across NZRC

Stage 4 – Te Tiritiri Kai (Sharing the harvest)

Strengthening engagement and partnerships with iwi and Māori

Te Whakaingoa mai o He Pito Mata

He Pito Mata name

The term 'He Pito Mata' is taken from the Whakataukī

Iti noa, he pito mata

A small seed can sustain many

This whakataukī refers to a small uncooked portion of kūmara that is replanted to produce many more kūmara. From this proverb, the term 'pito mata' is now used to express the notion of potential.

The name was given by Isaia Piho, Pou Ārahi Māori, after consultation with the Rīpeka Whero: Rōpū Hāpai Māori on what is important to them with the creation of the programme.

whakaingoa

to name



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 Tākaihere 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

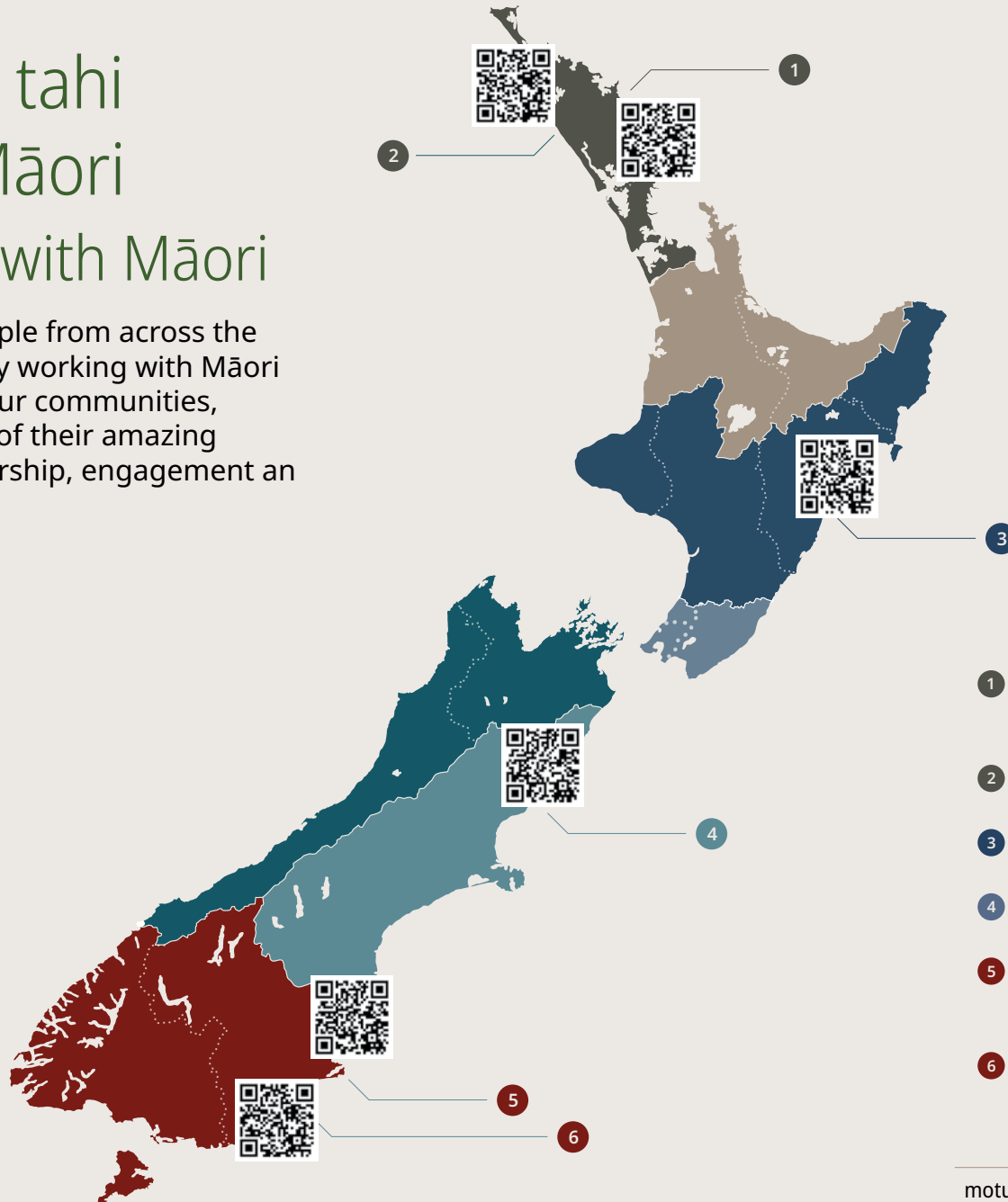
Did you know that you can visit The Treaty of Waitangi at the National library in Wellington?

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

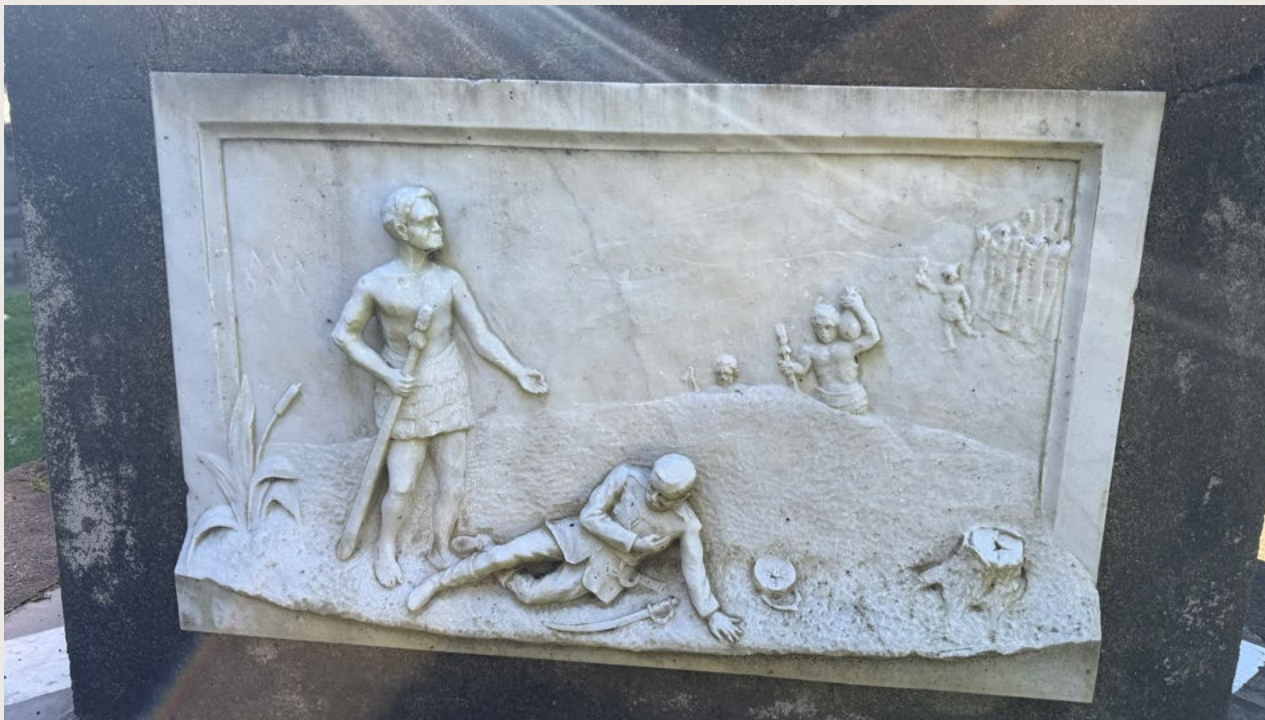
Following the battles

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.

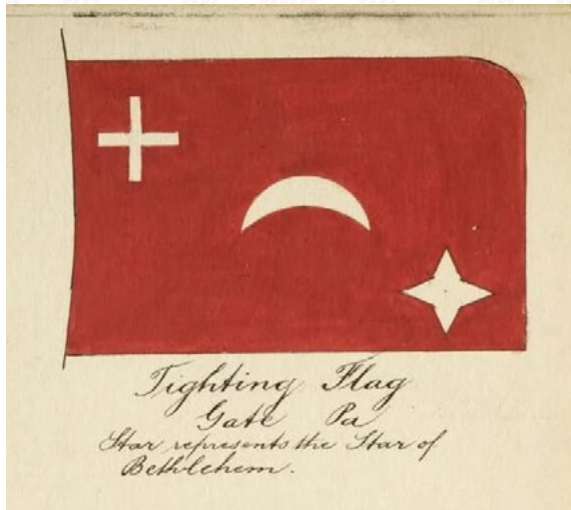


At Mission Cemetery in Tauranga. A white marble frieze showing a scene at Gate Pā after the battle. A British officer lies at Rāwiri Puhirake's feet. The Ngāi Te Rangi leader gestures to his men for water, which is being brought in a gourd.

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

TE REO MĀORI THE MĀORI LANGUAGE

Te reo Māori is a highly contextual language where many single words carry multiple interconnected meanings, metaphors, and layers. In this section of the guide, we introduce you to the history of te reo Māori and its revitalisation as well as introducing you to some basics of te reo Māori.





Te reo Māori me tōna whakaora

Te reo Māori and its revitalisation

Te reo Māori is more than a language, it carries whakapapa, mātauranga, and identity. As one of Aotearoa New Zealand's official languages, it is protected under the Māori Language Act 2016.

History of te reo Māori

Te reo Māori has experienced a varied history, from being a language that was solely spoken in the early 1800s, to a complete reversal where English was prominent more widely in the mid-1900s. Despite the change in roles, the Māori language has survived and experienced revitalisation since the 1970s.

The following timeline shows the history of Te Reo Māori following European settlers arriving in Aotearoa.

TE HĪTORI O TE REO MĀORI

HISTORY OF TE REO MĀORI

Missionaries in the far north open the first school based on a European style curriculum, with early lessons held in te reo.

First Māori language dictionary, A Dictionary of the New Zealand Language, is published.

The Native Schools Act introduces state schools in Māori communities with lessons taught in English.

1 in 10 Māori children can no longer speak te reo Māori.

76% of Māori people can't speak te reo.

Ngā Tamatoa and Te Reo Māori Society begin mobilising support for language revitalisation, circulating a nationwide petition for te reo to be taught in schools. Several churches support.

Māori Language Day is replaced with Māori Language Week.

5% of Māori children can speak te reo. A record low.

1816 1844

1867

1913

1960

1971

1975

1827 1847

1894

1930

1970

1972

1978

The Bible is translated into te reo Māori.

Education Ordinance Act sets English as the predominant, normal language of New Zealand schools. Schools start banning te reo and children are punished for speaking Māori.

The Education Ordinance Act makes school compulsory for Māori children. Those caught speaking te reo are often physically assaulted.

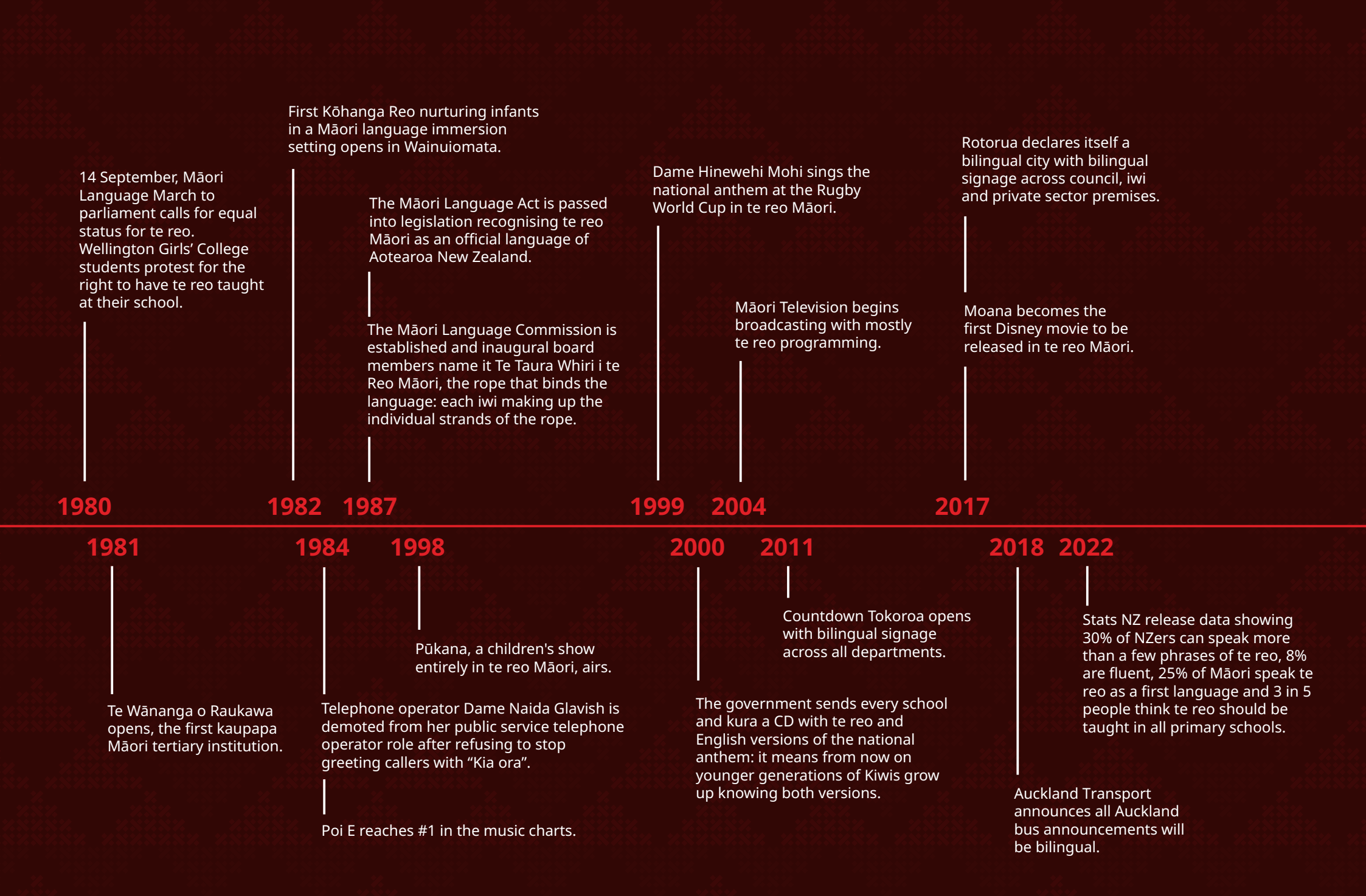
Director of Education blocks a move to include te reo in the school curriculum by teachers.

Te Reo Māori Society forms to revitalise te reo and is based at Victoria University in Wellington. Most members are students and academic teaching staff.

The Māori Language Petition is presented to parliament by Hana Te Hemara of Ngā Tamatoa. It is signed by more than 33,000 people calling for te reo to be taught in schools.

14 September becomes Māori Language Day.

First bilingual English/te reo Māori school opens in Rūātoki.



Using te reo Māori

Te reo Māori is not a single uniform language – it contains rich regional and iwi-based variations that reflect whakapapa, history, and identity. Acknowledging these differences is essential for culturally responsive and respectful communication. Kupu, spelling, and macrons can be dependent on which area of Aotearoa you are from.

For example, the translation for ‘ancestors’ is different across three different dialects:

- **tīpuna** (eastern dialect)
- **tūpuna** (western dialect)
- **tiipuna** (Tainui dialect)

Pronunciation

If you have ever heard a name pronounced incorrectly, or maybe your own name has been miss pronounced, you can understand it makes a big difference when someone makes the effort to get it right. Like any language, pronunciation of a language takes practice.

Māori alphabet

You may notice te reo Māori does not have the same alphabet as the English alphabet the Māori alphabet is made up of:

- 5 vowels: **a,e,i,o,u** and 10 consonants: **h,k,ng,m,n,p,r,t,w,wh**

A vowel can have a long or short sound. A long vowel sound is usually denoted by a tohutō | macron or by double vowels such as, ā in Māori or aa in Maaori.

The **‘Ng’** digraph is pronounced as it sounds in the English word **‘singer’**.

The **‘wh’** digraph has evolved to be more like the English **‘f’** sound.

Tohutō Macrons

Tohutō matter. They help new te reo Māori speakers pronounce kupu correctly. There are some kupu in Māori that can be likened to homonyms in English. These words are spelt the same but have different meanings depending on how they are used or spoken, which is shown by the use of the tohutō.

TE REO MĀORI

Keke – cake	Wahine – woman	Peke – to jump
Kēkē – armpit	Wāhine – women	Pēke – bag
Kekē – to creak		

TE REO PĀKEHA

Close – to shut	Lead – to guide	Tear – a rip
Close – be nearby	Lead – a metal	Tear – from crying

Ngā mihi me ngā poroporoaki i te reo Māori

Te reo Māori greetings and farewells

You have likely heard several different te reo Māori greetings and farewells and may be using them daily, if not, they are a great way to start incorporating te reo Māori into your everyday kōrero and emails.

Below we have broken out each kupu to give you a deeper understanding of the greeting but also to show the depth of the saying and how it can be used in multiple ways.



GREETING	TRANSLATION	KUPU BREAKDOWN
Kia ora	Hello (informal) Cheers, best wishes	Kia – used for future time
		Ora – to be alive, well, safe
Tēnā koe	Hello (formal) Thank you	Tēnā – that (determiner)
		Koe – you
Tēnā kōrua	Hello to two people Thank you both	Tēnā – that (determiner)
		Kōrua – you two
Tēnā koutou	Hello to three or more Thank you	Tēnā – that (determiner)
		Koutou – you (3+ people)
Kia ora e hoa	Hello friend (informal)	Kia – used for future time
		Ora – to be alive, well, safe
		E – used before a name (particle)
		Hoa – Friend
Mōrena	Good morning	Mōrena – Good morning
Ata mārie	Good morning	Ata – morning
		Mārie – peaceful



ONLINE	TRANSLATION	KUPU BREAKDOWN
Nā	From	Nā – form a past tense emphasising who or what did the action
Ngā manaakitanga	With best wishes	Ngā – many (plural of te – singular) Manaakitanga – hospitality, kindness
Ngā mihi	Regards, Thank you	Ngā – many (plural of te – singular) Mihi – acknowledge, thank

IN PERSON	TRANSLATION	KUPU BREAKDOWN
Ka kite (anō)	See you (again)	Ka – tense past, present or future Kite – to see Anō – again, more
Mā te wā	See you later Time will tell	Mā – for (indicating future possession) Te – Used in front of another verb following a stative (determiner)/ the (singular) Wā – time
Pō mārie	Goodnight	Pō mārie – Goodnight



There are also resources available to help you learn Waiata and Karakia in NZSL which can be found on the New Zealand sign language board website.

Karakia

Karakia are intentional words with purpose, to set the scene, clear the air, and call for guidance. Karakia in the modern context is a form of mindfulness that brings people together.

Karakia is one small way in which we can contribute to the revitalisation of te reo Māori and show our commitment to Te Tiriti o Waitangi.

How we use karakia at Rīpeka Whero Aotearoa

We use karakia in multiple areas of our mahi including, to open and close a hui, to clear tapu after a death within our organisation, to open a new building and before and after disaster deployments. We also run Te Taha Wairua, an online karakia delivered every Monday morning by one of our people. This online event is available to anyone at Rīpeka Whero.

In this section we have included karakia to open and close a gathering, and to show thanks for **kai**. You can add these to your **kete** and incorporate this into your day to day mahi.

Please contact kaupapamaori@redcross.org.nz if you would like to attend Te Taha Wairua and or sign up to be a kaikarakia.

kai	food	kete	basket
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Whakataka te hau

This is an ancient karakia that was used when you were out at sea and a storm was approaching. However, the storm is a metaphor for any life-threatening force. It is now widely used at the start of the day or at the start of a meeting.

Ka whakairia te tapu

*This is widely used as a karakia **whakamutunga** that lifts the tapu of a space or activity, clearing the way for a safe return to ordinary life. It reflects a key principle in Te Ao Māori: the transition between tapu and noa, ensuring balance and spiritual safety.*

Tēnei te whakamoemiti

It originated from traditional practices of gratitude towards the natural world

KARAKIA TĪMATANGA | OPENING KARAKIA

Whakataka te hau ki te uru	Get ready for the westerly
Whakataka te hau ki te tonga	and be prepared for the southerly
Kia mākinakina ki uta	It will be icy cold inland,
Kia mātaratara ki tai	and icy cold on the shore.
E hī ake ana te atākura	May the dawn rise red-tipped on ice,
He tio, he huka, he hauhū	on snow, on frost
Tihei mauri ora!	Tis the breath of life

KARAKIA WHAKAMUTUNGA | CLOSING KARAKIA

Ka whakairia te tapu	Restrictions are moved aside
Kia wātea ai te ara	So that the pathway is clear
Kia tūruki whakataha ai	So we may move forward
Kia tūruki whakataha ai	Join, group, and affirm
Haumi ē, hui ē, tāiki ē!	

KARAKIA KAI | RECITATION FOR FOOD

Tēnei te whakamoemiti	We give thanks
mō ngā ringawera	to the hands
i whakaritea i ēnei kai	that prepared this food
mai i te rangi	from the sky
mai i te whenua	from the land
mai i te taiao	from the environment
Mauri ora!	Good health!

Rīpeka whero Aotearoa Waiata Red Cross New Zealand song

Waiata are songs that are sung to give extended meaning to speeches, convey a particular message, impart a story or historical event, to entertain, or to bring closure as a single entity. We were very fortunate to be gifted our own waiata – Ngā Mātāpono from Joe Mcleod (Tūhoe) and his whānau which speaks to our Fundamental Principles.



QR code to audio/
YouTube recording

NGĀ MĀTĀPONO OUR RED CROSS WAIATA	
Anei ngā mātāpono taketake	Here are the Fundamental Principles
a te Rīpeka Whero	of the Red Cross.
Te ngākau atawhai,	With humanity we're always
tētahi ki tētahi	working together,
Te tōkeketanga,	Working with impartiality no
ahakoa ko wai	matter who they are.
Te whakaraupapa,	With neutrality staying always
te noho taharua,	with one another,
E kore e whai wāhi atu	Our compass leads us always
Engari me tū takitahi,	in the right direction.
me tū motuhake,	Allow us to work alone with
he tangata tūao	independence as volunteers,
Tū ki te Ao,	To stand tall to the world with
tau ana, he tangata tūao	pride as volunteers.
E ō ai rā te kōrero	Our language is about peace and harmony,
Te Kōtahitanga o te Ao	For everyone here in this world.
E ō ai rā te kōrero	Our language is about peace and harmony
O te Ao katoa	For the entire world.
(repeat second verse)	(repeat second verse)
O te Ao katoa	For the entire world.

Pepeha

A pepeha is a way of introducing yourself in Māori. It tells people who you are by sharing your connections with the people and places that are important to you. People from all cultures introduce themselves when meeting new people – a pepeha is a deeper understanding of who you are and where you come from delivered in a structured way.

When to use a pepeha

A pepeha is typically used as a form of introduction and is often used at the beginning of a formal meeting or ceremony. It is also used when meeting someone for the first time or when introducing yourself for the first time.

Pepeha structure

A pepeha uses a familiar template of phrases that define and describe iwi, hapū and whānau connections. It can incorporate ancestral mountains, rivers, waka, tribes, subtribes, marae and other kinship ties.

The order of a pepeha commonly flows from the natural world to the personal world representing a journey from land to people.

Variations of pepeha exist with people often changing their pepeha to reflect the speakers before them and show connections to others they are meeting.

whenua

land

Waihangatia tō pepeha

Create your pepeha

Learning and reciting a pepeha can be a transformative experience. For those who are disconnected from their cultural roots, it can be a way of finding a sense of belonging and purpose, it can also be a way of connecting with others who share a similar cultural background. For non-Māori it can be a way to show your connection to Aotearoa and to discover a deeper connection to your ancestors, building connections with others you may not know exist.

There is no single right way to create your pepeha as they are often deeply personal, however we have supplied some templates to keep you safe and help you on your **haerenga**.

haerenga

journey

FOR MĀORI	FOR NON-MĀORI
Tēnā koutou katoa	
Ko _____ tōku/te maunga _____ is my/the mountain	Nō _____ ahau I am from _____
Ko _____ tōku/te awa _____ is my river	I tipu ake au ki _____ I grew up in _____
Ko _____ tōku iwi _____ Is my tribe	E noho ana au ki _____ I live in _____
Ko _____ tōku hapū _____ is my sub tribe	Ko _____ rāua ko _____ ōku matua _____ and _____ are my parents
Ko _____ tōku waka _____ is my waka	Ko _____ tōku ingoa My name is _____
Ko _____ tōku Marae _____ is my Marae	
Ko _____ rāua ko _____ ōku matua _____ and _____ are my parents	
Ko _____ tōku ingoa My name is _____	
Kei Rīpeka Whero Aotearoa ahau e mahi ana I work at the Red Cross New Zealand or He _____ ahau My role is _____	
Nō reira, tēnā koutou, tēnā koutou, tēnā koutou katoa.	

5 RIMA

TAUTOKO SUPPORT



Rōpū Hāpai Māori

The Rōpū Hāpai Māori is one of Rīpeka Whero's networks where members have a role in helping our organisation build its cultural capability, both to better support our own Red Cross people, and to help ensure we can provide the right support to the Māori communities we serve in our humanitarian work

The Rōpū Hāpai Māori was established in May 2021 to:

- Foster an environment for members, volunteers, and employees where Māori **mana motuhake** is upheld.
- Share collective aspirations, goals and needs for Māori communities within Rīpeka Whero Aotearoa.
- Provide opportunities to learn and teach others about matters relating to Māori communities.
- Provide feedback on the development of policies and procedures at New Zealand Red Cross that affect Māori.
- Be active within New Zealand Red Cross to remain updated on all issues, queries, events, and activities that may affect Māori.



The rōpū is open to anyone committed to upholding Māori aspirations, where all members can contribute at the level that suits their skills, time, capacity, and desire.

If you would like to join, please email:
maori.ropu@redcross.org.nz

Rōpū founding members. Heather Ratahi, Steve King, Kelly Campbell

mana motuhake

self-determination

He Pito Mata Programme team



Pou Ārahi Māori

The Pou Ārahi Māori is an Executive Leadership Team role and is the **kaitiaki** and lead advisor on Māori issues for Rīpeka Whero.

Ehara tēnei i te maunga nekeneke, he maunga tū tonu.

Ko Hikurangi te Maunga

ko Waiapu te awa

ko Horouta te waka

Ko Ngāti Porou Ko te Whānau-a-Apanui
ōku iwi

Ko Isaia Piho tōku ingoa



Kaiwhakahaere kaupapa He Pito Mata

The Kaiwhakahaere kaupapa He Pito Mata is a programme manager role responsible for the He Pito Mata programme and supports the Pou Ārahi role.

Ko Pukeatua te maunga i
whakamarumarū i a au

Ko Wainuiomata te awa i whakaora nei i
tāku wairua

Nō Āwherika ki te tonga ahau

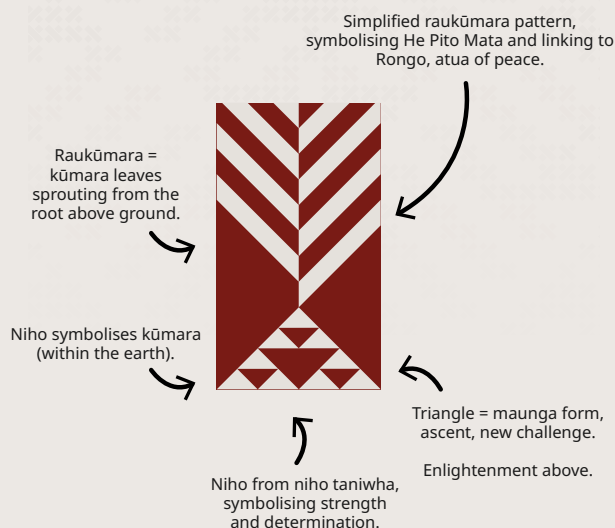
I tupu aka ahau i Waitohi

Ko Jansen/Papalii ōku whānau ingoa

Ko Amy Jansen tōku ingoa

Te Tohu

In English a tohu can be defined as a 'sign' or 'symbol'. Our tohu, reflects our commitment to working with Māori as tangata whenua and incorporates he pito mata acknowledging the new challenge and strength and determination as you embark on your cultural haerenga.



Aromatawai ā-ipurangi

Online knowledge check

As mentioned at the front of the rauemi, we all need to improve our awareness and understanding of te ao Māori so we can better connect with Māori in our communities.

To leave you feeling like you have progressed in your awareness and understanding of te ao Māori, we have put together a knowledge check which is available for all our people.

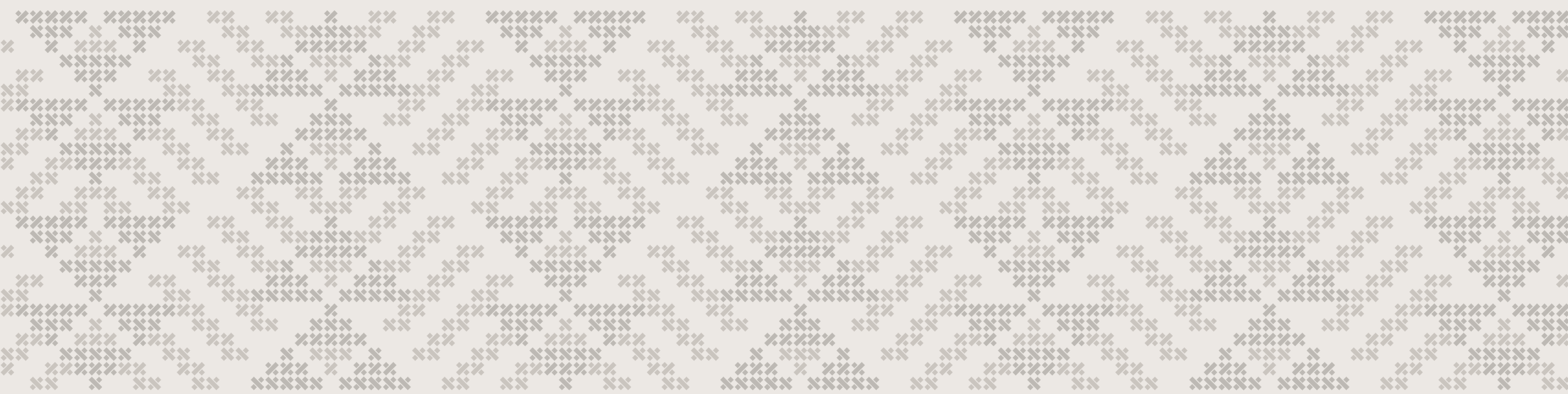
The knowledge check comprises of 20 multi-choice questions. The questions cover

- Organisational knowledge
- Te Tiriti o Waitangi
- Tikanga and Kawa
- Engaging with Māori

Once you have completed and passed the knowledge check, you will be sent a tohu recognising your progression in your cultural education and commitment to working with Māori as tangata whenua.

To access the knowledge check, simply use the QR code below or head to the Kaupapa Māori site and click on He Pito Mata, from there you will find a link to the knowledge check.







6 ONO

KUPUTAKA GLOSSARY

KUPU	TRANSLATION / MEANING
A	
amo	upright supports of the lower ends of the maihi
aroha	compassion, love
aramoana	pathway across the ocean
atua	god, deity
H	
haerenga	journey
harakeke	flax
hapū	kinship group, clan, tribe, subtribe
harirū	handshake
hauahu	rebel, insurgent, revolutionary
haukāinga	hosts
Hineahuone	the first woman formed from the earth
hongī	pressing noses
Hōkioi	type of bird now extinct
I	
iwi	tribe
K	
kai	food
kaikaranga	caller
kaikōrero	speaker

KUPU	TRANSLATION / MEANING
K	
kaitiaki	guardian, caregiver, keeper
kaitiakitanga	guardianship
kākano	seed
karanga	ceremonial welcome call, to call
kaupapa	purpose
kawa	marae protocol
kāwanatanga katoa	complete governorship
kaumātua	elderly
kete	basket
Kīngitanga	King movement
koha	offering
kotahitanga	unity
kupu	word
M	
mahi	work
māhuri	sapling
maihi	barge boards
mana	prestige, authority, power
manaakitanga	hospitality, kindness
mana motuhake	self-determination

KUPU	TRANSLATION / MEANING
M	
manuhiri	guests
marae	complex of carved buildings and grounds that belongs to a particular iwi, hāpu or whānau
marae ātea	courtyard
Māori	indigenous people of Aotearoa New Zealand
mātauranga	knowledge, wisdom
mauri	life force
moko	Māori tattoo design on the face or body
motu	land, nation
N	
niho taniwha	taniwha teeth
Noa	to be free from the extensions of tapu
P	
pā	fortified village
pakiaka	root
Pākehā	NZ European, English (language)
Papatūānuku	Earth mother
pātiki	flounder
pou	post, support, pole, pillar
pōwhiri	to welcome, Invite
pūrākau	story

KUPU	TRANSLATION / MEANING
R	
rākau	tree, stick
rangatiratanga	sovereignty, self-determination
Ranginui	Sky father
rauemi	resource
rau kūmara	kūmara plant leaves
Rīpeka Whero Aotearoa	New Zealand Red Cross
rongo	Deity of peace, kumara and all cultivated foods
rōpū	group
T	
tāne	male
Tāne Mahuta	Deity of the forest and all forest creatures
tamariki	children
tangata whenua	indigenous people
tapu	sacred
Tāwhirimātea	Deity of winds and storms
te ao Māori	the Māori world
te reo Māori	Māori language
te ao Mārama	the natural world
te whare pora	house of weaving
Tihei mauri ora	sneeze of life, call to claim the right to speak

KUPU	TRANSLATION / MEANING
T	
tikanga	correct procedure, custom
toi Māori	Māori arts
tohunga	expert, spiritual leader, priest, healer
tōtara	mature tree
Tūmataunga	Deity of war and humans
tīpuna	ancestors, grandparents
tomokanga	gateway
W	
waharoa	main entranceway
wāhine	women
wāhine Māori	Māori women
waiata	song
whakaingoa	to name
whakanoa	to remove tapu
whakapapa	genealogy
whakataukī	proverb
whānau	family
whanaungatanga	relationship
wharekai	dining hall
wharenuī	meeting house, main building of a marae
whenua	land



Don't forget to check
out our kaupapa
Māori site for more
information

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