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OIA-2025-5521

19th September 2025

[REDACTED]
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Dear [REDACTED]

I refer to your email of 25 August 2025 requesting information related to your academic research.

My research focuses on the atua Māori Tūmatauenga and Rongomātāne (also known as Rongomaraeroa), and I am interested in how the New Zealand Defence Force might recognise the significance of these atua within its structures, values, and operations.

I would be grateful for any guidance or resources you may be able to share, particularly relating to the naming of Ngāti Tūmatauenga and Rongomaraeroa-o-ngā-hau-e-whā. I am especially interested in information about Rongomātāne, as there appear to be fewer references to him.

Your request has been considered under the Official Information Act 1982 (OIA).

In relation to 'structures, values, and operations', and in general terms, the Defence Act 1990 requires the Chief of Defence Force to operate a personnel policy that complies with the principle of being a good employer. This includes the recognition of the aims and aspirations of Māori people, the employment requirements of the Māori people, and the need for greater involvement of the Māori people in the public sector.

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

DFO 03/2006 has since been cancelled and replaced with DFO 3 – Chapter 5: Bicultural Policy. This DFO provides guidance for the use of tikanga Māori in the NZDF, and sets out how the NZDF will achieve a bicultural status that recognises Māori cultural interests and the special place Māori culture has within the NZDF.

This DFO also outlines the new NZDF Rūnanga governance structure. The NZDF Rūnanga is an advisory structure to enable Māori to participate and influence the leadership of the

NZDF in a coordinated manner, so that the principles of partnership, participation and protection can be applied.

The Royal New Zealand Navy (RNZN) and the Royal New Zealand Air Force (RNZAF) have bicultural policies whose purpose is to guide the Services and Māori within each service towards achieving a bicultural partnership that represents and respects both cultural interests. The New Zealand Army Bicultural Policy is currently being revised. Tūmatauenga and Rongo are taught as part of the course syllabus for Army recruits and officer cadets, and are incorporated into the whakarite process (preparing for Operations).

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

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

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

Yours sincerely

GA Motley

Brigadier

Chief of Staff HQNZDF

Enclosure:

1. Ngāti Tūmatauenga Booklet

NGĀTI TŪMATAUENGA



NGĀTI TŪMATAUENGA

Foreword

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

Tauparapara

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

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

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

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

NGĀTI TŪMATAUENGA

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NGĀTI TŪMATAUENGA

Part 1

WHAKAPAPA

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NGĀTI TŪMATAUENGA

Section 1

Introduction

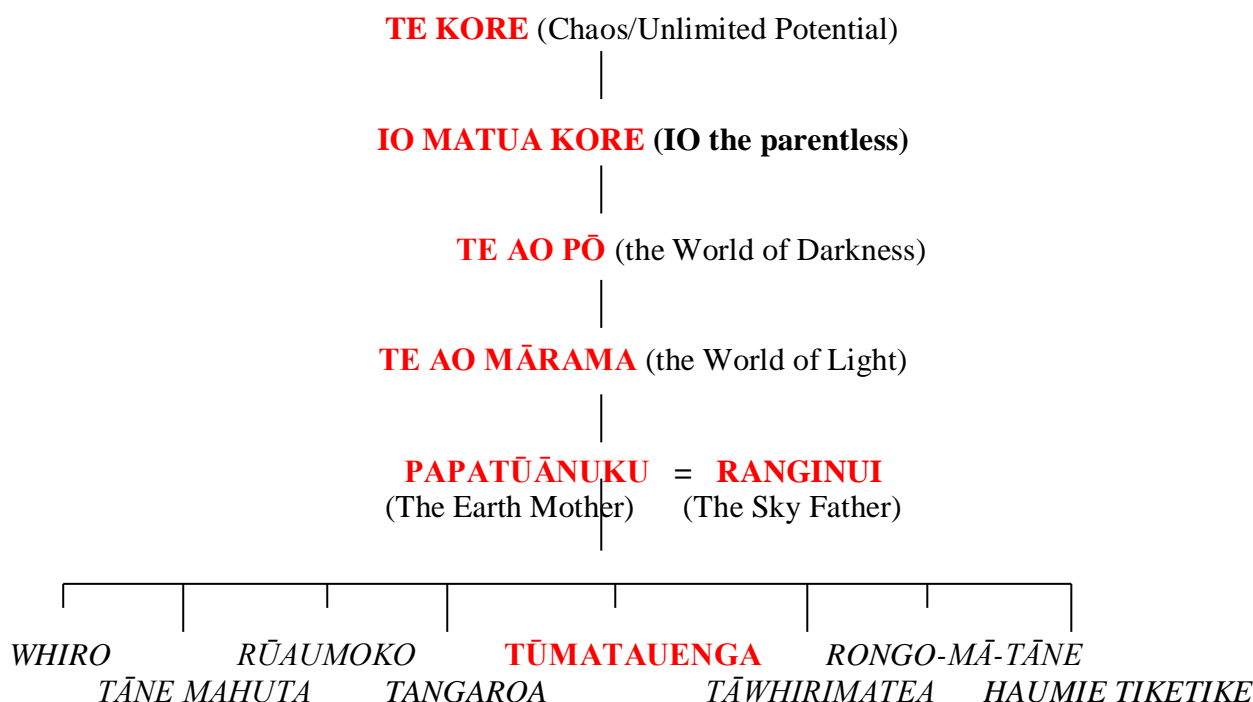
WHAKAPAPA

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

WHAKAPAPA O TŪMATAUENGA

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

Diagram 1



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

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

Ngāti = Descendants of / people of

Tū mata uenga = Tū of the angry visage.

NGĀTI TŪMATAUENGA

Section 2

HITORI O NGĀTI TŪMATAUENGA

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

Diagram 2

EUROPEAN vs MĀORI (13 Dec 1642)

MĀORI vs. EUROPEAN (The Kororāreka Association-1828)

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

BOER WAR (1899)

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

“J”FORCE – Occupation force

“K”FORCE (1950)

MALAYA (1958)

STH VIETNAM (1964)

Marae established at Waiouru - Māui (1953 - 1994)

Tūmatauenga marae established in Terendak, Malaya (1962)

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

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

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

RHODESIA (1979)

SINAI (1982)

UNPROFOR “BOSNIA” (1994)

NGĀTI TŪMATAUENGA (1994 - 1995)

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

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

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

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

NGĀTI TŪMATAUENGA

PEPEHA.

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

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

Examples of address.

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

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

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

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

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

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

NGĀTI TŪMATAUENGA

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

Ko Ruapehu te Maunga

Ruapehu is the mountain

Ko Hautapu te Awa

Hautapu is the river

Ko Rongomarae Roa o Ngā Hau e Whā te Marae

Rongomarae Roa o Ngā Hau e Whā is the marae

Ko Te Whare Tū Taua a Tūmatauenga te Wharenui

Te Whare Tu Taua a Tūmatauenga is the big house

Ko te Tiānara te Rangātira

The General is the Chief

Ko Ngāti Tūmatauenga te Iwi

Ngāti Tūmatauenga is the tribe

NGĀTI TŪMATAUENGA

Part 2

PHYSICAL ELEMENTS

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NGĀTI TŪMATAUENGA

Section 1

Introduction

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

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

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

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

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

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

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

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

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

NGĀTI TŪMATAUENGA

Section 2

THE PHYSICAL ELEMENTS OF RONGOMARAEROA O NGĀ HAU E WHĀ.

TE TOMOKANGA

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

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

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



THE TEKOTEKO (Carved Figure)

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

The three feathers signify the status of a brave warrior.

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

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

NGĀTI TŪMATAUENGA

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



KŌRURU (carved face on which the tekoteko stands)

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

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

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

NGĀTI TŪMATAUENGA

TE AO PŌ

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

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



RAPARAPA (Left)

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

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

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

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



RAPARAPA (Right)

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

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

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



NGĀTI TŪMATAUENGA

AMO (left)
(Carved upright posts)



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

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

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

NGĀTI TŪMATAUENGA

AMO (Right)

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

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

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



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

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

NGĀTI TŪMATAUENGA

IO MATUA KORE

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

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



TE KOREKORE

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

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



NGĀTI TŪMATAUENGA

AMO

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

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



AMO

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



TE MARAE AREARE

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

NGĀTI TŪMATAUENGA

Section 3

TE ARA HŌIA

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



NGĀTI TŪMATAUENGA

Section 4

TE TOKA O MAUMAHARA

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

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

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

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



Section 5

NGĀTI TŪMATAUENGA

TE POU HAKI - IRIRANGI

Te Pou Haki (The Flag Pole)

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

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

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

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



NGĀTI TŪMATAUENGA

Section 6

TE WHARE KAI – ĀWHINA TE RAU AROHA

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

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



NGĀTI TŪMATAUENGA

TE WHARE KAI – ĀWHINA TE RAU AROHA

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



NGĀTI TŪMATAUENGA

Section 7

TE WHARE NUI – Outside

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



Opened by: Dame Te Atairangi Kāhu ONZ, DBE

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

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

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

NGĀTI TŪMATAUENGA

TEKOTEKO

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

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



NGĀTI TŪMATAUENGA

TE MAHAU

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

NGĀ MAIHI

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



NGĀ RAPARAPA

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

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

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

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



NGĀTI TŪMATAUENGA

NGĀ AMO

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



Tānemahuta

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

Tangaroa

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

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

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

NGĀTI TŪMATAUENGA

Tāwhirimātea

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

Rūaumoko

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



NGĀTI TŪMATAUENGA

PAEPAE or PAETAPU

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

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



Pae poto



POU MUA

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

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

The pou mua is Maui Tikitiki a Taranga.



NGĀTI TŪMATAUENGA

PARE

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

WAEWAE/WHAKAWAI

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



Waewae

Tū Waiata

Tū Mihi

Tū Karanga

Whakawai

Tū Kōrero

Tū Aroha

Tū Manaaki

KŌRUPE

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



NGĀTI TŪMATAUENGA

Poupou

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



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



NGĀTI TŪMATAUENGA

Section 8

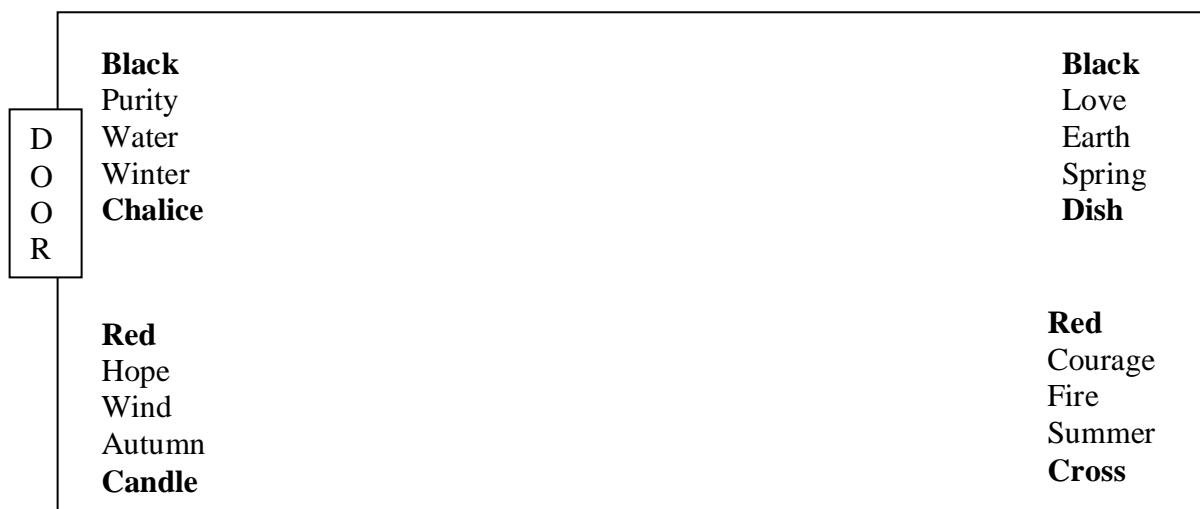
Te Whare Nui – Inside

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

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

A Celtic overlay is shown below:

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



NGĀTI TŪMATAUENGA

KIA ORANA

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



TOROA AND WAIRAKA

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



RONGORONGO

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



NGĀTI TŪMATAUENGA

Northern Side Wall



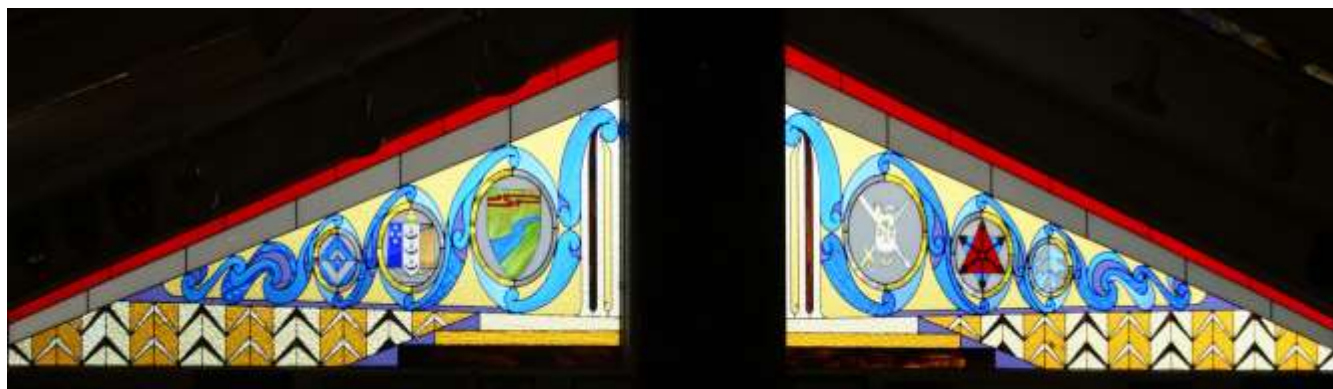
Hokowhitu a Tū	Whanganui River	Roimata	Whanganui	Kopito	Taranaki	Waka	Te Arawa	Poutama a Kahungunu	Maniapoto	Haere mai Katoa	Raukawa	Uawa	Tuhoe	Kaokao o Manatuke	Kahungunu	Putanga	Ngāti Awa	Patiki o Kahungunu	Ngāi Te Rangi	Porourangi Poutama
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The tukutuku panels between the carvings represent the living.

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

NGĀTI TŪMATAUENGA

TE MATAPIHI (The Window)



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

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

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

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

NGĀTI TŪMATAUENGA

HE TOA MATANGARO/THE UNKNOWN SOLDIER.

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

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

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

“KA MAU MAHARA TĀTOU KI A RĀTOU”

“WE WILL REMEMBER THEM”

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



NGĀTI TŪMATAUENGA

TĀ APIRANA TURUPA NGATA

03/07/1874 – 14/07/1950

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

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

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

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



NGĀTI TŪMATAUENGA

THE HEART OF A LION

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

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

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

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

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

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



NGĀTI TŪMATAUENGA

POUTUARONGO

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

MAHUIKA.

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

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

A [Taranga](#)

Ka puta mai

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

a [Māui Tiketike-a-Taranga](#)

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

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

HINE NUI TE PŌ.

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

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

MĀUI.

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

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

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



These carvings represent the creation cycle in Māori mythology.

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

NGĀTI TŪMATAUENGA

MOANA NUI A KIWA NGARIMU.

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

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

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

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



NGĀTI TŪMATAUENGA

TAHA RĀKAU – THE FIELD SOLDIER

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

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



NGĀTI TŪMATAUENGA

TE ARAWA CHILD DEDICATED TO TŪ

390999 LSgt Haani MĀNAHI, DCM.

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

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


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

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



NGĀTI TŪMATAUENGA

Southern Side Wall



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

RUAPUTAHANGA



A Chieftainess of Ngāti Ruanui tribe of Taranaki.

TĀNEATUA



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

FIJIAN WARRIOR



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

PAST AND PRESENT

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



NGĀTI TŪMATAUENGA

POU TOKOMANAWA



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

NGĀTI TŪMATAUENGA



NGĀTI TŪMATAUENGA

Part 3

KŌRERO I TE REO

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NGĀTI TŪMATAUENGA

Section 1

INTRODUCTION

KORERO TE REO

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

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

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

Te Ao

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

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

NGĀTI TŪMATAUENGA

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

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

Te Kore.

What is Te Kore?

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

Tikanga-Kawa

What is Tikanga?

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

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

Powhiri

What is a powhiri?

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

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

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

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

Tangi o te pū.

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

NGĀTI TŪMATAUENGA

Wero.

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

Karanga.

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

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

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

The second acknowledgement, to the departed

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

A third to acknowledge the occasion.

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

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

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

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

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

The second response.

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

The third.

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

NGĀTI TŪMATAUENGA

i runga te kaupapa o te rā nei e
karanga mai karanga mai
karanga mai rā e

on this occasion
call to us, call to us
call to us this day.

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

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

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

Whaikōrero.

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

The tikanga for speeches is extant.

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

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

Hariru, hongī and whakanoa.

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

NGĀTI TŪMATAUENGA

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

A world of prayer.

A question. What is a karakia?

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

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

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

NGĀTI TŪMATAUENGA

Section 2

Akoako te Reo

The Māori alphabet consists of:

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

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

2. **Long Vowels** **Ā Ē Ī Ō Ū**

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

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

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

4. **Diagraphs: Ng Wh**

Ng sounds like 'singer'
Wh sounds like **f** in 'fat'

PRONUNCIATION CHART ONE

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

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

PRONUNCIATION CHART TWO

NGĀTI TŪMATAUENGA

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

KEY WORDS TO NGĀTI TŪMATAUENGA

Here are some words to practice your pronunciation:

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

Pronouns.

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

A and O

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

NGĀTI TŪMATAUENGA

Greetings and farewells.

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

Small phrases.

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

NGĀTI TŪMATAUENGA

Section 3

TAUPARAPARA

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

Tauparapara

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

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

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

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

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

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

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

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

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

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

Kei ngā manu tioriori
Parikaranga
O Rangi me Papa
Tihē mauriora

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

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

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

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

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

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

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

NGĀTI TŪMATAUENGA

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

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

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

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

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

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

NGĀTI TŪMATAUENGA

Section 4

WHAIKŌRERO (abridged version)

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

Tauparapara

As per Section 4

Te Atua

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

The Lord

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

Ngā Mate

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

Kindred dead

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

Te Whare (Manuhiri)

E te whare e tū nei
Tēnā koe

The House (As visitors)

To the house which stands here
Greetings

Te Marae (Manuhiri)

E te marae ātea e takoto nei
Tēnā koe

The Courtyard (As visitors)

To the sacred ground which lays here
Greetings

Te Minenga (Hau kāinga)

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

The Assembly (As the home side)

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

Te Minenga (Manuhiri)

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

Assembly (As visitors)

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

Te Kaupapa

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

Theme/Topic

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

NGĀTI TŪMATAUENGA

Waiata

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

Song

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

Mutunga

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

Conclusion

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

NGĀTI TŪMATAUENGA

Section 5

WHAIKŌRERO TANGIHANGA

Tauparapara

As per Section 4

Te Kaupapa

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

Theme/Topic

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

Ngā Mate

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

Kindred dead

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

Te Whare (Manuhiri)

E te whare e tū nei
Tēnā koe

The House (As visitors)

To the house which stands here
Greetings

Te Marae (Manuhiri)

E te marae ātea e takoto nei
Tēnā koe

The Courtyard (As visitors)

To the sacred ground which lays here
Greetings

Te Minenga (Hau kāinga)

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

The Assembly (As the home side)

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

Te Minenga (Manuhiri)

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

Assembly (As visitors)

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

Waiata

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

Song

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

NGĀTI TŪMATAUENGA

Mutunga

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

Conclusion

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

NGĀTI TŪMATAUENGA

Section 6

WHAIKŌRERO POROPOROAKĪ

Tauparapara

As per Section 4

Te Atua

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

The Lord

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

Ngā Mate

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

Kindred dead

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

Te Whare

Kei te whare e tū nei
Tēnā koe

The House

To the house which stands here
Greetings

Te Marae

Kei te marae ātea e takoto nei
Tēnā koe

The Courtyard

To the sacred ground which lays here
Greetings

Te Minenga (Manuhiri)

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

Assembly (As visitors)

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

Te Kaupapa

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

Theme/Topic

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

Waiata

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

Song

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

NGĀTI TŪMATAUENGA

Mutunga

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

Conclusion

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

NGĀTI TŪMATAUENGA

Section 7

WHAIKŌRERO (full)

Tauparapara

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

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

Te Atua

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

The Lord

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

Ngā Mate

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

Kindred Dead

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

Te Whare (Manuhiri)

Kei te whare e tū nei
Tēnā koe

The House (As visitors)

To the house which stands here
Greetings

Te Marae (Manuhiri)

Kei te marae ātea e takoto nei
Tēnā koe

The Courtyard (As visitors)

To the sacred ground which lays here
Greetings

NGĀTI TŪMATAUENGA

Te Minenga (Hau kāinga)

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

Te Minenga (Manuhiri)

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

Te Kaupapa

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

Te Whitinga

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

Waiata

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

Mutungā

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

The Assembly (As the home side)

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

Assembly (As visitors)

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

Theme/Topic

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

The Transition

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

Song

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

Conclusion

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

NGĀTI TŪMATAUENGA

Whakataukāki

Proverb

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

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

With your input and mine
The people will endure

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

Work makes you well
Laziness makes you sick.

He totara wahi rua
He kai nā te ahi

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

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

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

Mā te mahi tahi
ka oti pai te kaupapa

Working as one
to achieve the (desired) result

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

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

Mā te mahi tahi, ka oti pai te kaupapa.

By working together the objective will
be achieved.

He mana to te kupu.

Words have mana, I shall keep mine.

Ka mate kāinga tahi, ka ora kāinga rua.

If the first plan fails, on to plan B.

He kōtuku rerenga tahi.

A rare visitor.

Ma pango, ma whero, ka oti te mahi.

By black by white shall the work be
completed.

E mua kaikai, e muri tata kino.

The early bird catches the worm

He iti rā, he iti māpihi pounamu.

Quality not quantity.

NGĀTI TŪMATAUENGA

PART 4

HAKA, WAIATA, KARAKIA , HIMENE & KARANGA

THE SHORTENED VERSION OF THE NEW ZEALAND ARMY HAKA

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

Tū (NZ Army Short haka)

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

Tārona kei waho!
Grasp it out

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

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

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

Kaea: I aa...

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

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

NGĀTI TŪMATAUENGA

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

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

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

TOIA MAI.

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

TIKA TONU.

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

NGĀTI TŪMATAUENGA

Waita Oriori / tautoko

Te Aroha.

Te aroha
Te whakapono
Te rangimarie
Tātau tātau e

Love
Faith
Peace
These things that unite us.

Māku rā pea.

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

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

Ma wai rā

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

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

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

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

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

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

E hara i te mea.

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

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

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

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

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

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

NGĀTI TŪMATAUENGA

E toru ngā mea.

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

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

Hui e.

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

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

Pēnei tonu ai

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

Thus
with the build up of tears
that overflow

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

By that love
hidden within
the sadness

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

the sealion dreams
upon the ocean
of swimming and more

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

that star
winking from
high above

TŪ TIRA MAI NGĀ IWI

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

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

NGĀTI TŪMATAUENGA

Tūmatauenga.

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

NGĀTI TŪMATAUENGA

KARAKIA

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

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

HE KARAKIA TUATAHI

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

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

HE KARAKIA TUARUA

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

Almighty God,
all hearts are open to you,

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

NGĀTI TŪMATAUENGA

HE KARAKIA TUATORU.

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

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

KARAKIA MO TE KAI

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

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

KARAKIA WHAKATUWHERA HUI.

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

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

KARAKIA WHAKAKAPI HUI.

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

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

HE WHAKATAUKĪ HEI KARAKIA.

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

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

NGĀTI TŪMATAUENGA

TE INOIA A TE ATUA.

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

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

NGĀTI TŪMATAUENGA

Ētahi Himene.

He Hōnore he kōroria.

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

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

Ka waiata ki a Maria.

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

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

Whakaaria mai.

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

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

Tama Ngākau Mārie.

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

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

Muru rā ngā hara
Wetekina mai
Ēnei here kino
Whakararu nei

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

Tama ngakau Marie...

Son of gentle heart...

NGĀTI TŪMATAUENGA

E Ihowā Atua

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

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

E Te Ariki.

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

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

TE INOIA A TE ATUA.

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

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

NGĀTI TŪMATAUENGA

MĀ TE MĀRIE

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

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

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

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

E Te Atua. (Tune - Amazing Grace)

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

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

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

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

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

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

AU, E IHU

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

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

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

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

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

Always overflowing
is your caring love
Your power

NGĀTI TŪMATAUENGA

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

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

PIKO NEI TE MATENGA

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

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

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

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

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

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

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

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

KO TĒNEI TE WĀ.

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

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

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

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

Waiata
Arohanui
Waiata
Arohanui
Waiata
Arohanui
Ki te Atua

Sing
Love
Sing
Love
Sing
Love
To god.

NGĀTI TŪMATAUENGA

Te Karanga

The calling

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

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

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

The second acknowledgement, to the departed

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

A third to acknowledge the occasion.

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

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

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

The initial karanga from the manuhiri may proceed as follows.

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

The second response.

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

The third.

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

NGĀTI TŪMATAUENGA

Notes