PART 1 - NGĀTI TŪMATAUENGA

Chapter 1 - Introduction

1.1.1 Introduction.

a. As members of Ngāti Tūmatauenga, the New Zealand Army, our marae, Rongo-marae-roa-o-ngā-hau-e-wha, plays a pivotal role in deepening our understanding of our rich bicultural heritage. This educational journey arguably began before the formal adoption of the name Ngāti Tūmatauenga in 1994, symbolising the merging of Māori warrior culture with British military traditions. This gifting of the name was more than a mere addition; it represented a commitment to embracing all the cultures that form our bicultural partnership and define our unique identity as Ngāti Tūmatauenga.

b. The full significance of our name continues to evolve as we learn more about what it means to be Ngāti Tūmatauenga. Influential Māori leaders such as Te Arikinui Dame Te Atairangikaahu, Te Arikinui Sir Hepi Te Heuheu, Matiu Māreikura, and Sir Charles Bennett were instrumental in establishing this foundation. Their dedication ensures we honour the legacy of all who have served our nation, recognising a history enriched by both Te Tiriti|the Treaty partners contributions, in the spirit of partnership and mutual respect outlined in Te Tiriti o Waitangi|the Treaty of Waitangi.

c. As the people of Tūmatauenga, it is crucial for us to understand the cosmological traditions associated with the deity whose name we bear. The Tūmatauenga narrative highlights vital aspects of human existence, including the struggle for survival, the use of tools and technology, and the importance of leadership and courage. The actions of Tū teach us that although conflict can be destructive, it is often necessary for growth and resilience. Tūmatauenga is revered as a fierce and powerful deity with various names that reflect robust attributes—

(1) Tū-mātauenga: "Tū of the fierce face," emphasising his role as a formidable war god.

(2) Tū-kāriri: "Tū who causes skirmishes," highlighting his role in inciting battles.

(3) Tū-kai-taua: "Tū who eats warriors," symbolising his dominance in combat.

(4) Tū-whakaheke-tangata: "Tū who causes the human race to flow away," pointing to the destruction he orchestrates in warfare.

(5) Tū-whakararo: "Tū who causes men to flee," showcasing his ability to defeat and intimidate foes.

d. The story of Tūmatauenga is further enriched by the narratives of other deities like Rongo, Papatūānuku, and Hine-nui-te-pō, illustrating the dynamic balance between war and peace, life and death, and nurturing and resilience. This interplay is an important aspect of the Māori worldview, reflecting the natural cycle of life.

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e. Rongo, the god of peace, often stands in contrast to warlike attributes of Tū. His qualities of harmony, cultivation, and tranquillity are essential for the sustenance and well-being of the community. Rongo teaches us the importance of peace and cooperation, ensuring that the destructive forces of conflict are balanced with the nurturing aspects of life.

f. Papatūānuku, the Earth Mother, serves as the foundation of all existence. Her nurturing and sustaining characteristics are the bedrock upon which all life thrives. b)?Papatūānuku embodies fertility, growth, and the interconnectedness of all living things, providing a stable and nourishing environment for all deities and humans alike.

g. Hine-nui-te-pō, the goddess of death, represents the inevitable end that follows life. Her role is crucial in maintaining the cycle of life and death, emphasising renewal and transformation. The presence of Hine-nui-te-pō reminds us of the importance of acceptance and understanding of life's natural progression.

h. Just as Tūmatauenga, Rongo, Papatūānuku, Hine-nui-te-pō, and other deities operated in a balanced cosmological framework, we, Ngāti Tūmatauenga, must understand and live in a similar state of balance. This balance is important to our health as individual members and as a collective Iwi. It must inform our approach to being war fighters, peacemakers, whānau members, and everyday New Zealanders. Embracing this is essential to our success in protecting and nurturing our people and lands of Aotearoa New Zealand.

i. The embodiment of who we are as Ngāti Tūmatauenga is represented through our Ngāti Tūtanga – the way we apply our kawa (policy) and tikanga (procedures). Our Ngāti Tūtanga is shaped by and embraces our multicultural and diverse demographic, our British military traditions, the rich narratives of Tū, and the balance of Rongo, Papatūānuku and Hine-nui-te-pō. To live this we must be committed to the education of our ever-evolving Ngāti Tūtanga and cultural integration that will ensure all members, regardless of their background, understand and respect the traditions that shape our collective identity.

j. Fundamentally, our culture and spirit must embody our values of **Tū Tika** (commitment), **Tū Kaha** (courage), **Tū Tira** (comradeship), and **Tū Maia** (integrity) in every aspect of our service. More than just a name, Ngāti Tūmatauenga is a testament to our ongoing commitment to the principles of unity and peace, reflecting the enduring spirit of Aotearoa and its warriors, past, present, and future. This holistic approach not only honours our past but also paves the way for a future where every member can find belonging and strength in our shared heritage.

Chapter 2 - Ngāti Tūtanga Policy

1.2.1 Introduction

This policy provides guidance for Ngāti Tūmatauenga, the New Zealand Army (NZ Army) to achieve a bicultural status by enabling the recognition of Māori cultural interests as they are guaranteed within Te Tiriti o Waitangi|the Treaty of Waitangi.[1] It enables all soldiers and officers of the Army to understand their place as members of Ngāti Tūmatauenga, the NZ Army and the responsibilities this membership entails. This policy supports and is reliant on the guidance provided by *Kia Eke, The New Zealand Defence Force (NZDF) Bicultural Framework*.

1.2.2 Scope of the policy

a. **Application**: This policy applies to all members of Ngāti Tūmatauenga, the NZ Army.

b. **Effective date**: This policy is effective from 28 January 2026.

c. **Point of contact**: People and Culture, Army General Staff.

1.2.3 Meanings of terms

Reserved.

1.2.4 Whakapapa (Foundation)

a. The foundation for this policy is Te Tiriti o Waitangi|the Treaty of Waitangi. *Kia Eke* sets out the following background to, and important points regarding, Te Tiriti|the Treaty, and this applies to and is endorsed by this policy.

b. On 28 October 1835, He Whakaputanga o te Rangatiratanga o Nu Tirene (the Declaration of Independence of New Zealand) was signed at Waitangi. Penned in English by Busby and translated to Māori by the missionary Reverend Henry Williams, this asserted that New Zealand was an independent Māori nation. This was signed by 35 ariki (paramount chiefs) and rangatira representing hapū and iwi from the far north to the Hauraki Gulf. This declaration was acknowledged and supported by the British Government.

[1] Where we use 'Te Tiriti o Waitangi' we are referring to the text in te reo Māori. Where we refer to 'the Treaty of Waitangi' we are referring to the text in English. Where we use 'the treaty' in lower case, we are referring to both texts as a whole without specifying either text.

c. Over time both Māori and representatives of the British Crown had concerns about the number of speculative land deals, often of dubious legality, occurring around the country. On 29 January 1840 Captain William Hobson, the newly appointed first Lieutenant Governor of New Zealand, arrived with the task of asking Māori to sign a treaty with Queen Victoria. Written in English, this Treaty of Waitangi was translated into Māori. Both versions consist of a preamble and three articles, and they represent an agreement between representatives of the British Crown on the one hand and representatives of Māori iwi and hapū on the other. Following extensive discussion and debate, the Māori version Te Tiriti o Waitangi, was signed by more than 40 rangatira on 6 February, 1840. While it was named after the place of its signing, copies of Te Tiriti o Waitangi were signed by more than 500 Māori rangatira around the country over a seven-month period. Only 39 chiefs signed the English text of the Treaty of Waitangi.

d. The treaty is one of the major sources of New Zealand's constitution and is regarded as a founding document of government in our country. It creates a basis for civil government extending over all New Zealanders, based on protections and acknowledgements of Māori rights and interests within that shared citizenry.

e. From when it was first signed the treaty has been subject to intense debate. Notably, the Māori version differs from the English version. No article of the treaty stands apart from the others, and consideration of how this treaty applies in any situation requires consideration of the applicability of all articles and the relationship each has to the others. The treaty must be considered "as a whole." Over the years Treaty principles have been developed that capture the underlying intent of the treaty. These principles include a duty by the Crown to protect everything of value to Māori, and to ensure Māori continue to exercise rangatiratanga and benefit from this. The principle of partnership is where the Crown and Māori act towards each other reasonably, honourably and in good faith. Informed decision making is achieved through active participation and consultation, and through the active protection of Māori rights and interests.

1.2.5 Te Taumata (The destination)

a. **Multiculturism**. The bicultural partnership founded on the basis of Te Tiriti o Waitangi|the Treaty of Waitangi gives recognition and protection to the fundamentals of our multicultural nation and organisation. By adopting the relational aspects of appreciation for others' perspectives and understanding, diversity and a willingness to accept all other cultures in Aotearoa New Zealand will evolve.

b. **Biculturism**. Biculturalism refers to the decision making abilities of the two parties of Te Tiriti o Waitangi|the Treaty of Waitangi, Māori and the Crown. Ngāti Tūmatauenga; the NZ Army respects the partnership between Māori and non-Māori in determining how our organisation is to operate for the cohesive good of everyone who serves.

c. **Vision**

(1) Ngāti Tūmatauenga, the NZ Army character is that we are an expeditionary force, trained and equipped for combat. Ngāti Tūmatauenga, the NZ Army is strengthened by our bicultural whakapapa, our diverse workforce, and our professional excellence. Ngāti Tūmatauenga, the NZ Army reflects the values and mana of Aotearoa New Zealand.

(2) Ngāti Tūmatauenga, the NZ Army is recognised as a bicultural organisation by both personnel and the general public. Cultural customs and traditions of both signatories to Te Tiriti o Waitangi|the Treaty of Waitangi are valued, seen and embodied in all that we do. All personnel are supported to identify, assess and resolve matters of significance to Māori and Te Tiriti o Waitangi|the Treaty of Waitangi.

d. **Purpose**. Ngāti Tūmatauenga, the NZ Army is committed to serving the government of New Zealand and to reflect New Zealand society. The purpose of this order is to provide a policy that will guide Ngāti Tūmatauenga, the NZ Army alongside Māori towards achieving a bicultural partnership that represents the obligations contained within Te Tiriti o Waitangi|the Treaty of Waitangi and reflects organisational priorities.

1.2.6 Te Hekenga (The pathway)

a. **Chief of Army's cultural intent**. Ours is a culture of professional excellence, empowered to act and prepared to win in combat and on the land. All personnel are respected, included and valued members of the profession of arms.

b. **Key principles**

(1) **Effective participation (*participation*)**. Resourcing outputs appropriately to ensure cultural considerations are involved across all levels of our organisation. Those with knowledge and skillsets to support appropriate decision-making are recognised, and pathways for enabling learning and growth are readily accessible.

(2) **Evidence-based decision making (*protection*)**. Mātauranga Māori is an integral input into our policy, planning and implementation processes. The use of te reo and the practice of tikanga and kawa are appropriately and actively practised.

(3) **Opportunities focused (*partnership*)**. Enabling Māori participation in decision-making structures and processes when appropriate, and especially in relation to matters of Te Ao Māori within Ngāti Tūmatauenga, the NZ Army. Together with our iwi partners, realise innovative opportunities to achieve our vision and deliver the Chief of Army's cultural intent.

c. **Key values**

(1) **Tū Kaha – Courage**. We make courageous choices to learn and grow individual and organisational capability.

(2) **Tū Tika – Commitment**. We commit to our responsibilities in upholding Te Tiriti o Waitangi|the Treaty of Waitangi.

(3) **Tū Tira – Comradeship**. We have respect and consideration for our comrades and their perspectives.

(4) **Tū Maia – Integrity**. We make moral choices that help effect equitable outcomes for everyone.

1.2.7 Te Rūnanga Ō Ngāti Tūmatauenga|The NZ Army Rūnanga

a. The NZ Army Rūnanga was established in November 2024. Its purpose is to act as kaitiaki (guardians) of kawa (policies), tikanga (procedures) and taonga across Ngāti Tūmatauenga, the NZ Army. The key functions of the Rūnanga are to—

(1) Maintain the safety and integrity of Māori culture, our people and organisation, in order to support a bicultural Ngāti Tūmatauenga, the NZ Army.

(2) Serve as the authoritative advisory body for matters pertaining to Te Ao Māori within Ngāti Tūmatauenga, the NZ Army.

(3) Advocate on behalf of iwi, Service personnel and staff.

(4) Promote kaupapa Māori.

b. The Te Rūnanga ō Ngāti Tūmatauenga governance structure and its fit within the NZDF is shown in annex A to this chapter.

1.2.8 Cultural Skills Framework

a. This framework is intended to develop the cultural skills and knowledge of both Māori and non-Māori members of Ngāti Tūmatauenga, the NZ Army. Whilst this framework is aspirational and future focussed, its intent is to ensure the organisation, each level of leadership, and each rank, role and individual, has a clear understanding and direction for continual improvement.

b. Roles may require further investment beyond the framework, to be considered by Te Rūnanga ō Ngāti Tūmatauenga; the NZ Army Rūnanga.

c. This framework will be achieved in conjunction with the Māori Crown Relations Capability Framework for the Public Service's six core competency areas including—

(1) Understanding racial equity and institutional racism;

(2) NZ History, including:

(a) military history, both within New Zealand and offshore; and

(b) He Whakaputanga and Te Tiriti o Waitangi|the Treaty of Waitangi;

(3) Understanding Ngāti Tūmatauenga, the NZ Army tikanga and kawa;

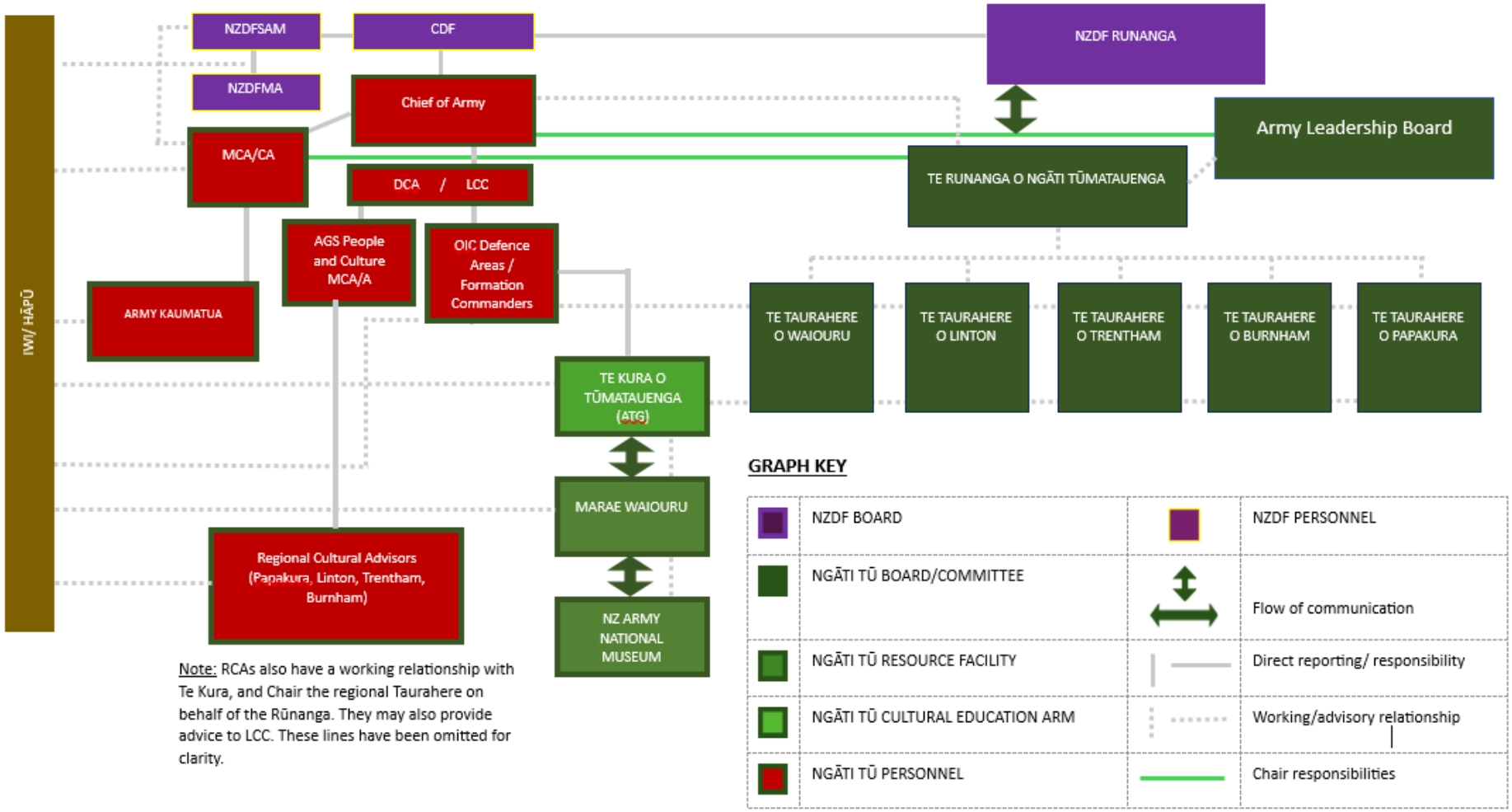
(4) Te Reo Māori;

(5) How to partner with Māori external to our organisation; and

(6) Māori worldview.

d. Annex B of this chapter provides a detailed breakdown of the Ngāti Tūmatauenga Cultural Skills Framework.

NGĀTI TŪMATAUENGA|NEW ZEALAND ARMY CULTURAL GOVERNANCE STRUCTURE



NGĀTI TŪMATAUENGA|NEW ZEALAND ARMY CULTURAL SKILLS FRAMEWORK

ICC: Tikanga/Kawa							
	Paparahi | Foundation Leaders (LSELF - LLEADERS)			**Paheko | Operational Leaders (LSYS - LCAP)**		**Rautaki | Strategic Leaders (LIC - LORG)**	
	Unfamiliar	**Comfortable**		**Confident**		**Capable**	
	Level up by	**Looks like**	**Level up by**	**Looks like**	**Level up by**	**Looks like**	**Level up by**
General Guidance (Te Arawhiti)	- Undertake training to learn about tikanga Māori. - Learn about the tikanga/kawa of the Tāngata Whenua where you live and work. - Take part in a noho marae or another marae visit.	- Use day to day tikanga Māori in the office. - Can explain a range of meeting tikanga and knows when to seek advice on appropriate approaches. - Can sing at least two common waiata and perform simple karakia from memory. - Can recite pepeha.	- Read about Māori values, beliefs and history and how tikanga arises from these.	- Practices tikanga Māori in the office and in meeting situations as a matter of course. - Can explain the reasons behind tikanga/kawa. - Can explain key te ao Māori concepts, such as tapu, noa, mana, manaakitanga and whakawhanaungatanga. - Familiar with marae protocol and pōwhiri process. - Can sing at least six waiata and perform karakia from memory.		- Support others to learn tikanga Māori in a range of settings (office, home, marae, Parliament, Rūnanga offices etc). - Can take a lead role in ensuring that Crown engages in accordance with tikanga Māori. - Is knowledgeable about regional and iwi variations in tikanga/kawa.	
Army Specific Examples (Minimal/Good)	**Minimal** (Must do) - Army Noho Marae during Basic Training. - Download Te Waharoa app. - Learn pepeha (Te Waharoa app). - Learn Ngāti Tūmatauenga haka. - Learn karakia tīmatanga (opening) and whakamūtunga (closing) from Te Waharoa app. - Learn at least 2 of the following waiata: > Ko tēnei te wā (Te Waharoa) > Tūtira mai ngā iwi (Te Waharoa) > Au e ihu (Te Waharoa) > Te aroha **Good** (Should do) - Read 'Tikanga Māori' by Hirini Moko Mead. - Participate in Taonga Tākaro through Unit PT.	- Understands purpose of day to day tikanga Māori for the workspace. - Knows when and where to seek advice for using day to day tikanga Māori in the workspace. - Actively engages and supports others efforts to practise tikanga Māori in the workspace. - Can explain key te Ao Māori concepts such as tapu, noa, mana, manaaki. - Learns about the kawa/tikanga of Ngāti Tūmatauenga. - Can describe functions of pōwhiri and tangihanga both at Rongomaraeroa-o-ngā-hau-e-wha and at camps where necessary. - Can describe whakawātea and understand its necessity and application.	**Minimal** (Must do) - Know the different mana whenua who hold rangatiratanga in your area, understand they practise different kawa and tikanga. - Know Ngāti Tūmatauenga kawa and tikanga. - Regularly practice tikanga Māori in your workspace by: - participating confidently in waiata - leads karakia - leads whakawhanaungatanga **Good** (Should do) - Demonstrate knowledge of tikanga practices of mana whenua in your area. - Understand who Tū and Rongo are and how they influence our kawa and tikanga. - Understand who Papatūānuku and Ranginui are and how they influence the practice of kawa and tikanga. - Confidently performs functions of a pōwhiri and whakatau, tangihanga and whakawātea.	- Can perform functions of tikanga Māori for the workspace. - Can explain wāhine and tāne balance and its importance for practising kawa and tikanga. - Promotes, influences and can teach others about Ngāti Tūmatauenga kawa and tikanga. - Can both perform and lead functions of tikanga in workspace. - Is able to engage with mana whenua partners.	**Minimal** (Must do) - Demonstrate understanding of kawa and tikanga practices of mana whenua partners in your area. - Knows appropriate places for Māori practices and integrates tikanga Māori into everyday planning and delivery. - Confident in understanding, influencing and articulating Ngāti Tūmatauenga kawa and tikanga. **Good** (Should do) - Leads training for subordinates in Māori practices, e.g. waiata/haka, karakia, learning pepeha. - Influences across peer group, subordinates and leadership. - Leads engagement with mana whenua partners with minimal support from others.	- Familiar with kawa and tikanga distinctions across iwi ā motu. - Comfortable with Te Ao Māori concepts to engage without support from others. - Practices Ngāti Tūmatauenga kawa and tikanga when inviting externals (including other Māori) into own workspaces.	**Minimal** (Must do) - Can lead and participate in all processes at Rongomaraeroa-o-ngā-hau-e-wha. - Can lead and participate in all tikanga Māori processes at camps and within individual workspaces. - Can represent Ngāti Tūmatauenga at all other marae.

ICC: Te Reo Māori							
	Paparahi | Foundation Leaders (LSELF-LLEADERS)			Paheko | Operational Leaders (LSYS-LCAP)		Rautaki | Strategic Leaders (LIC-LORG)	
	Unfamiliar	Comfortable		Confident		Capable	
	Level up by	Looks like	Level up by	Looks like	Level up by	Looks like	Level up by
General Guidance (Te Arawhiti)	- Participate in in-house te reo Māori lessons. - Complete online modules available. - Use language apps. - Practice with other te reo Māori speaker's from various levels. - Listen to Māori media (Māori Television, Māori radio, etc). - Enrol in night classes (such as Te Ataarangi) or other te reo classes.	Pronounces te reo Māori words correctly. Has beginners use of te reo Māori (levels 1-3 of NZCER Te Reo Māori Assessment). Can: - understand te reo Māori that contains well-rehearsed sentence patterns and familiar vocabulary. - interact in predictable exchanges. - greet people correctly. - introduce themselves and others (script-based interactions).	- Participate in in-house language lessons. - Enrol in night classes (such as Te Ataarangi) or other te reo classes. - Attend kura reo (residential immersion programme).	Is developing communication skills in te reo Māori (levels 4-5 of NZCER Te Reo Māori Assessment). Can: - cope with a variety of routine situations when talking to speakers of te reo Māori; - use familiar language with some flexibility and pick up some new language from its context; - read and write simple notes and short letters and fill out simple forms; - use and respond to language that is likely to occur.	- Attend kura reo (residential immersion programme). - Attend more advanced language lessons through night classes or a tertiary institution.	Proficient in conversational te reo Māori (Te Taura Whiri Level Finder Exam Levels 3 and above. Can: - converse with te reo Māori speakers in familiar social situations and cope with some less familiar ones. - use Māori language patterns spontaneously. - take part in general conversation with speakers of te reo Māori, understand most of what is said and contribute relevant comments.	
Army Specific Examples (Minimal/Good)	**Minimal** (Must do) - Attend NZDF Te Reo Māori 101 two-day training and complete the Māori Made Easy supplementary workbook. **Good** (Should do) - Read or listen to 'Māori Made Easy' by Scotty Morrison. - Listen to 'Everyday Māori' by Hemi Kelly.	- Attempts to pronounce te reo Māori words correctly. - can understand and grasp translations of basic and familiar words, greetings, pleasantries and farewells, both written and spoken. - Uses Te Reo Māori regularly. - Can confidently read scripted speeches with assistance from others.	**Minimal** (Must do) - Complete Māori Made Easy workbook's 2 & 3 (or equivalent). - Recite & translate basic karakia, haka and waiata. **Good** (Should do) - Attend graduated immersion program, either service provided, at iwi/hapū marae or through external provider. - Actively speak and/or write as much te reo Māori as possible within your workspace. - Learns more detailed scripts for different situations.	- Can participate in conversational te reo using familiar language with ease. - Can recite, translate and teach basic karakia, haka and waiata. - Can identify and remedy common errors in written and spoken communications.	**Minimal** (Must do) - Complete Māori Made Easy workbook's 4 & 5 (or equivalent). **Good** (Should do) - Complete Māori Made Easy workbooks 4-6 (or equivalent). - Attend service full immersion course. - Leads and influences subordinates, peers and leadership to read, write and speak te reo Māori as often as they can.	- Can understand and participate in te reo Māori conversations in a range of different settings e.g. home, work, on a marae. - Can speak and represent Ngāti Tūmatauenga with comfortability and ease, both internally, externally and when in Māori settings.	**Minimal** (Must do) - Complete Māori Made Easy workbooks 7-9 (or equivalent). **Good** (Should do) - Attend full immersion full year course with external provider. - Demonstrates proficiency in Te Reo in all areas of individual responsibility.

ICC: NZ History & The Treaty of Waitangi							
	Paparahi | Foundation Leaders (LSELF-LLEADERS)			Paheko | Operational Leaders (LSYS-LCAP)		Rautaki | Strategic Leaders (LIC-LORG)	
	Unfamiliar	Comfortable		Confident		Capable	
	Level up by	Looks like	Level up by	Looks like	Level up by	Looks like	Level up by
General Guidance (Te Arawhiti)	- Undertake training to learn about NZ history (from Māori and Tauiwi perspectives), the Treaty of Waitangi and the history of the Māori Crown relationship. - Research and present a topic in NZ history and how it has impacted on Māori, the Crown, and New Zealanders more generally and the Māori Crown relationship. - Read key sources on NZ history. - Reflect on the impacts of colonisation at individual and group levels, and how they may affect people's attitudes and behaviours today.	- Has a good, broad knowledge of NZ history from Māori and Tauiwi perspectives (pre and post 1840). - Can describe significant events in the Māori Crown relationship (historic and contemporary). - Understands the ongoing impacts of colonisation for Māori and Tauiwi and can place current day NZ within this historical context. - Understands how the impacts of colonisation may affect people's attitudes and behaviours today. - Understands the history and importance of Māori activism in shaping and building the Māori Crown relationship. - Is familiar with the text of the Treaty of Waitangi and what the Treaty means for Māori, Tauiwi and the Crown.	- Read and research NZ history in own subject area, including history of agency interactions with Māori. - Read Waitangi Tribunal reports and other independent advice related to Māori interests and interactions with the subject area. - Undertake further, subject specific training to learn about NZ history, the Treaty of Waitangi and the history of the Māori Crown relationship.	- Has a detailed understanding of features of NZ history and can describe how they have impacted on the Māori Crown relationship. - Has strong subject matter expertise relating to their work area. - Draws connections between past and current issues/opportunities and learn from the impacts of past actions.	- Read and research NZ history and can describe how they have impacted on the Māori Crown relationship. - Engage with Māori and other to get diverse views on NZ history and its impacts. - Attend NZ history conferences. - Support colleagues to build their understanding of the Treaty of Waitangi.	- Maintains an up to date knowledge of NZ history and the Māori Crown relationship and of their agencies interactions. - Identifies patterns and trends in the Māori Crown relationship. - Sees and acts on windows of opportunity to make progress in the relationship. - Foresees long-term impacts of decision on Māori Crown relationship.	
Army Specific Examples (Minimal/Good)	**Minimal** (Must do) - Participate in Te Tiriti Training during Basic Training. - Read Te Tiriti of Waitangi section on Te Waharoa App. - Explain the history of Ngāti Tūmatauenga. - Research Te Hokowhitu ā Tū and the 28th Māori Battalion. **Good** (Should do) - Listen to 'Aotearoa History Show' podcast (episodes 1-14)	- Has a good, broad knowledge of NZ specific military history including pre and post-colonial history. - Has knowledge of significant events in Māori military relationship (historic and contemporary). - Understands the impact of colonisation within our organisation, and how this effects themselves and others behaviours. - Understands different positive forms of activim in shaping and building the Māori-Crown relationship.	**Minimal** (Must do) - Attend battle site tours. - Knows where to seek information and support from, uses support appropriately to upskill and help others. **Good** (Should do) - Read and research a wide range of NZ history. - Read and research a wide range of NZ military history. - Is familiar with, and demonstrates an understanding of our military veterans claim WAI2500. - Familiar with the text of Te Tiriti o Waitangi and He Whakaputanga (Articles in both English and Māori).	- Has knowledge of some features of NZ history and how this has impacted on Māori-Crown relationships. - Can draw some connection to current issues and opportunities, and demonstrates applied learning from the impacts of past actions. - Understands how to engage with Māori to get diverse perspectives on NZ history.	**Minimal** (Must do) - Understands Treaty of Waitangi Act 1975, understands how the Treaty principles were brought about and how they should be applied. Knows the difference between the Articles of Te Tiriti and the principles. **Good** (Should do) - Reads and applies a wide range of Waitangi Tribunal reports. - Conversant and knowledgeable in things of interest / topical to Māori. Applies these in workspace, amongst peers and with subordinates. - Supports others in their journey. - Encourages robust communications, uses influence and connection to build positive relationships with other cultures. - Undertakes own training to upskill where gaps are identified.	- Detailed understanding of the history of legislative changes that have impacted Māori. - Easily engages with Māori, can encourage uncomfortable conversations with fluidity, respect and an open mind. - Encourages others by setting standards of reading and researching, positive behaviours. - Can use Te Tiriti knowledge to call out poor behaviours.	**Minimal** (Must do) - Understands political implications for decisions made on Te Ao Māori matters. Defers where possible. - Holds others accountable. **Good** (Should do) - System changes made where identified obstructions occur. - Always up to date on contemporary Te Tiriti issues.

ICC: Worldview Knowledge							
	Paparahi | Foundation Leaders (LSELF-LLEADERS)			Paheko | Operational Leaders (LSYS-LCAP)		Rautaki | Strategic Leaders (LIC-LORG)	
	Unfamiliar	Comfortable		Confident		Capable	
	Level up by	Looks like	Level up by	Looks like	Level up by	Looks like	Level up by
General Guidance (Te Arawhiti)	- Undertake training to learn about Māori values and beliefs. - Listen to Waatea News, watch Te Ao on Māori and Te Kārere on TV One. - Read Pānui Māori Policy Commentary, Ko Aotearoa Tēnei and other Waitangi Tribunal reports, Te Pūao-te-Ata-tu, the summary of submissions from the 2018 Māori Crown Relations engagement process, the Māori Data Sovereignty principles and other Māori commentaries to understand some Māori perspectives today. - Learn about tāngata whenua (historical and contemporary) where you live and work. - Learn about a wide range of migration stories for people where you live. - Read and research to develop te ao Māori knowledge in own subject area. - Accompany senior colleagues to meetings with Māori or iwi groups and discuss afterwards how the public service could better incorporate te ao Māori perspectives in the government process. - Following outside of work interests (weaving, waka ama, kapa haka) can be an effective way to build awareness and skills.	- Is open to new ways to approach subject matter. - Understands key differences between Māori and non-Māori worldviews (such as the centrality of collectivism, the importance of rangatiratanga and the interconnectedness of environmental, cultural, spiritual and physical wellbeing in Māori worldviews, and the centrality of individualism and western systems and values in Pākehā worldviews). - Is familiar with contemporary Māori experiences and perspectives. - Identifies own knowledge and experience gaps (i.e. knows what they don't know). - Can describe the role and population of iwi. - Can identify key Māori organisations in subject area and relations between those organisations. - Understands the meaning behind Māori and non-Māori place names where they live and work.	- Learn about the kaupapa Māori frameworks relevant to work area. - Read key commentaries on the Māori Crown relationship relevant to your work area. - Undertake more advanced Mātauranga Māori training. - Find opportunities to spend time with Māori and iwi who may be affected by your subject area. - Develop knowledge of Māori groups with an interest in subject area. - Seek secondments or other opportunities to work with Māori organisations. - Learn about Pākehā culture and institutions. - Reflect on differences in cultural worldviews.	- Has general understanding of Mātauranga Māori relevant to subject area. - Is knowledgeable about the range of current Māori views on subject area. - Applies kaupapa Māori knowledge and approaches to work area and explores areas where a te ao Māori lens suggests a different approach than another lens. - Anticipates Māori reactions to proposals based on a broad understanding of te ao Māori or knowledge of specific areas. - Assesses how well services and policies will work for Māori individuals and whānau. - Open to "unlearning" western style models and approaches. - Knows what real life is like for a range of Māori individuals and groups and is highly aware of own knowledge and experience gaps. - Is knowledgeable about features of Pākehā culture and key Pākehā institutions.	- Research areas outside of your subject matter. - Spend periods of time with Māori organisations - either on secondment or through two-way mentoring arrangements. - Support colleagues to build their understanding of Te Ao Māori.	- Has detailed knowledge of kaupapa Māori methodologies and frameworks and applies them in a holistic way across a variety of subject areas. - Explains the value of applying te ao Māori to work area in compelling and constructive ways. - Actively seeks different, te ao Māori informed, ways to approach subject matter. - Foresees how well services and policies will work for Māori individuals and whānau. - Can describe Western philosophical and analytical frameworks and methodologies that impact on their work.	

ICC: Worldview Knowledge (continued)							
	Paparahi | Foundation Leaders (LSELF-LLEADERS)			Paheko | Operational Leaders (LSYS-LCAP)		Rautaki | Strategic Leaders (LIC-LORG)	
	Unfamiliar	Comfortable		Confident		Capable	
	Level up by	Looks like		Level up by		Looks like	
Army Specific Examples (Minimal/Good)	**Minimal** (Must do) - Learn the te reo Māori name and meaning of your local area. - Learn the te ao Māori creation story of your local area. - Learn the history of local iwi. **Good** (Should do) - Participate/volunteer at local iwi sports club.	- Understands key differences between British military history and Māori concepts of warfare. - Understands key differences between Māori and non-Māori worldviews for e.g. collectivism, rangatiratanga, holistic connectedness and environmental connections. - Is open to new ways to approach subject matter.	**Minimal** (Must do) - Identifies own knowledge gaps and seeks expertise where necessary to upskill. - Can discuss Māori and non-Maori worldviews. - Uses both worldviews in the workplace where appropriate. **Good** (Should do) - Can identify a number of Māori organisations and institutions to uplift own expertise. Uses this to build relationships to support better outcomes in own workspace. - Can reflect on different worldviews and encourage the use of different perspectives in own workspaces.	- Learns about different kaupapa Māori frameworks relevant to work area i.e. te whare tapa wha, and waka hourua. - Assesses the benefits versus trade-offs in policy implementation for adopting mātauranga Māori approaches. - Knowledgeable in both Western and Te Ao Māori worldviews.	**Minimal** (Must do) - Considers Māori world view in planning and delivery of work. - Looks for opportunities to use mātauranga Māori appropriately in workspaces. - Uses relationships built with Māori organisations to enhance their perspective. **Good** (Should do) - Demonstrates understanding of limitations of western systems and remedies where appropriate. - Applies understanding of Māori worldview in own work.	-Understands a Te Ao Māori worldview distinct from a Western worldview. - Looks for gaps in own and others understanding and seeks to remedy those. - Always looking for ways to enhance knowledge. - Researches beyond what is necessary for individual role.	**Minimal** (Must do) - Demonstrates detailed knowledge of kaupapa Māori methodologies and frameworks, applies them across all spheres of influence. - Actively champions the value of Te Ao Māori. Keeps others accountable. **Good** (Should do) - Can see gaps in policies and deliverables that pertain to a Te Ao Māori view. Actively remedies these gaps. - Can interpret Western philosophical and analytical frameworks and methodologies and how this impacts their own work.

ICC: Engagement with Māori							
	Paparahi | Foundation Leaders (LSELF-LLEADERS)			Paheko | Operational Leaders (LSYS-LCAP)		Rautaki | Strategic Leaders (LIC-LORG)	
	Unfamiliar	Comfortable		Confident		Capable	
	Level up by	Looks like	Level up by	Looks like	Level up by	Looks like	Level up by
General Guidance (Te Arawhiti)	- Develop awareness of Te Arawhiti Engagement Framework and Guidelines and consider the appropriate levels of engagement with Māori across your subject matter. - Develop knowledge of Māori groups with an interest in subject area. - Learn about previous engagement processes undertaken by your agency.	- Familiar with Te Arawhiti Engagement Framework and Guidelines. - Knows when and what type of engagement is appropriate. - Identifies Māori with an interest in subject matter.	- Attend Introduction to Engaging with Māori Workshop on Te Arawhiti Engagement Framework and Guidelines. - Attend mediation or active listening training. - Experience supporting an engagement process. - Further develop knowledge of Māori groups with an interest in subject area. - Organise and participate in debriefs on engagement processes and lessons learned to improve future processes.	- Has established networks with iwi and Māori with an interest in subject area. - Able to identify a wide range of Māori that need to be engaged with. - Identifies issues and appropriate methods for engaging with rangatahi. - Experienced in leading engagement processes. - Initiates engagement early to enable engagement suitable for the subject matter. - Advises others on the timeframes and stages required to properly engage with Māori.	- Attend Te Arawhiti Engagement Masterclass. - Undertake more advanced mediation training. - Build knowledge of lessons learned in engagement from across your organisation.	- Has strong networks with a wide range of Māori and iwi representatives. - Engages with and seeks critique from thought leaders in subject area and other areas. - Experienced in leading complex engagement or negotiation processes. - Inform and develop engagement approaches for their agency.	
Army Specific Examples (Minimal/Good)	**Minimal** (Must do) - Understand which Māori groups (iwi and other) already engage with Ngāti Tūmatauenga. - Read Te Arawhiti Engagement Framework and Guidelines and understand where this might be applied in their chosen trade. **Good** (Should do) - Visit local marae during Basic Training or first posting.	- Understands who the mana whenua partners are that operate in their area. - Familiar with previous engagement history with mana whenua partners. - Knows own place in supporting engagement.	**Minimal** (Must do) - Demonstrate knowledge of which mana whenua partners operate in their area. Seeks opportunities to better understand who they are to develop relationships. - Identifies cohort of Māori SME's to support individual and collective engagement processes. **Good** (Should do) - Finds opportunities to shadow engagement opportunities. - Develops relation skills particular to iwi Māori. - Researches other iwi Māori and Māori organisations in relation to trade area.	- Familiar with Te Arawhiti Engagement Framework and Guidelines. - Comfortable with what type of engagement is appropriate for own workspace. - Understands the need to engage early, ensures this occurs.	**Minimal** (Must do) - Attend introduction to Engaging with Māori Workshop on Te Arawhiti Engagement Framework and Guidelines. - Attend mediation or active listening training. **Good** (Should do) - Participates in engagement with mana whenua with support from others. - Organises and participates in debriefs on engagement processes and lessons learned to improve future processes.	- Has established networks and relationships with iwi Māori in relation to own work area - Able to identify all range of Māori that need to be engaged with, internal and external - Experienced in leading engagement processes - Advises others on timeframes and stages which require appropriate engagement with iwi Māori and or mana whenua partners	**Minimal** (Must do) - Leads engagement with mana whenua partners. - Attend Te Arawhiti Engagement Masterclass. **Good** (Should do) - Has strong networks with a wide range of Māori and mana whenua representatives. - Uses knowledge of engagement lessons learnt across the organisation to improve systematic processes. - Experienced in leading complex engagement processes.

Chapter 3 - Physical Structure of the Marae

1.3.1 Introduction

a. The Tūrangawaewae or place where Ngāti Tūmatauenga can stand with authority is Rongomaraeroa o ngā hau e wha, the New Zealand Army National Marae at Waiouru. Other camps may have established hapū marae.

b. The orientation of the Rongomaraeroa o ngā hau e wha, facing west, is unique and holds special significance. Unlike most other marae, which typically face east, this deliberate choice was made to symbolise the Army's kaitiakitanga (guardianship) role over all New Zealanders. In Māori cosmology, the back of a building often represents the ancestral past and protection, which aligns with the Army's duty to protect and watch over the well-being of the nation. This westward-facing orientation underscores the Army's commitment to safeguarding the interests and security of all New Zealanders.

c. The physical structure of the marae complex as seen from the front is—

(1) (A) Te tomokanga (the entrance), also known as the Waharoa;

(2) (B) Te ara o te hōia (the soldiers' road) which is the paved path leading from the tomokanga;

(3) (C) Te toka o maumahara (the rock of remembrance). It has an additional function as te toka punga (the anchor stone);

(4) (D) Te marae ātea (the open courtyard) beyond the entrance;

(5) (E) Te pou haki (the flagpole) from which is flown the New Zealand flag;

(6) (F) Te whare hui (the meeting house);

(7) (G) Te wharekai (the dining hall); and

(8) (H) Te waha o te kainga (the gateway that is used by the Tangata Whenua).

Chapter 4 - Ngāti Tūtanga Governance

1.4.1 Introduction

Ngāti Tūmatauenga, the NZ Army is dedicated to fostering a bicultural environment that respects and integrates Māori cultural values and practices across all levels of the organisation. To achieve this commitment, we are consolidating a governance structure that includes a Ngāti Tūmatauenga, the NZ Army Rūnanga and Ngā Taura Here, alongside the Māori Cultural Advisor to the Chief of Army (MCA-CA), Māori Cultural Advisor Army (MCA-A) and Regional Cultural Advisors (RCAs) for each region. This structured approach ensures the preservation and adherence to Ngāti Tūmatauenga kawa (policies) and tikanga (procedures), while providing comprehensive cultural guidance and support to enhance the effectiveness of our personnel and operations.

1.4.2 Ngāti Tūmatauenga/NZ Army Rūnanga

This body serves as the kaitiaki (guardians) of Ngāti Tūtanga cultural kawa and tīkanga within Ngāti Tūmatauenga, the NZ Army. Their fundamental role encompasses maintaining the safety and integrity of Māori culture, ensuring a bicultural environment that respects and incorporates Te Ao Māori. The Rūnanga acts as the authoritative body on all matters pertaining to Māori culture within the organisation, providing crucial support, advice, and direction to senior leadership. The Rūnanga acts as a key liaison between iwi Māori and the organisation, facilitating understanding and cooperation while advocating for the unique contributions of Māori personnel and communities. By embedding cultural considerations in strategic decision-making and operational practices, the Rūnanga aligns with the NZDF Māori Strategic Framework (Kia Eke) under Te Tiriti o Waitangi|The Treaty of Waitangi and relevant legislation. This reinforces the commitment to uphold the rights and responsibilities defined by these frameworks, enhancing the overall effectiveness and cohesion of the organisation.

1.4.3 Ngā Taura Here

These bodies are the regional extension of the Ngāti Tūmatauenga, the NZ Army Rūnanga, which play a vital role in upholding and implementing Ngāti Tūtanga kawa and tikanga within their specific regions. Their primary function is to support, advise and direct command at the regional level in matters concerning Māori culture. They ensure that cultural integrity is maintained across regional units, fostering a bicultural environment where Te Ao Māori values are respected and integrated into daily operations. Ngā Taura Here act as key liaisons between local iwi/hāpū and the regional command, facilitating understanding and cooperation while advocating for the unique contributions of Māori personnel and communities. By providing guidance on cultural matters and aligning with the NZDF Māori Strategic Framework (Kia Eke) under Te Tiriti o Waitangi|The Treaty of Waitangi and relevant legislation, Ngā Taura Here enhance the cultural competence and effectiveness of Ngāti Tūmatauenga, the NZ Army at the regional level. This contributes to overall organisational cohesion and mission success.

1.4.4 Structure and roles

a. **Māori Cultural Advisor to the Chief of Army (MCA-CA)**

(1) **Strategic cultural leadership**. Provide leadership in formulating and executing cultural strategies that align with the overarching goals of the NZDF and the unique needs of Ngāti Tūmatauenga, the NZ Army.

(2) **Direct advice to Chief of Army and senior leadership**. Serve as the primary cultural advisor to the Chief of Army and senior leadership, providing insights and recommendations on the cultural implications of Army operations and policies.

(3) **Iwi liaison**. Manage all communication and liaison with iwi on behalf of the Chief of Army, ensuring that robust and respectful relationships are upheld and cultural obligations are met.

(4) **Policy oversight and support**. Oversee and support the development and implementation of cultural policies across the organisation, ensuring alignment with the NZDF Māori Strategic Framework (Kia Eke) and compliance with Te Tiriti o Waitangi|The Treaty of Waitangi.

(5) **Guidance and support for MCA-A and RCAs**. Provide strategic guidance and support to the MCA-A and RCAs, ensuring uniformity in cultural advice and practices across all levels of the organisation.

(6) **Educational and cultural framework development**. Lead the strategic development and enhancement of cultural education frameworks, including support for Te Kura and Marae educational programmes.

(7) **Chair the Rūnanga**. Lead and facilitate meetings, ensuring alignment with cultural protocols and organisational objectives. Chief of Army representative, directly reporting to the CA on the Rūnanga activities and decisions to ensure strategic cultural considerations are effectively communicated.

b. **Māori Cultural Advisor Army (MCA-A)**

(1) **Policy development and implementation**. Develop and implement policies related to Māori cultural practices across the organisation.

(2) **Support to senior leadership**. Act as a key advisor to senior leadership on cultural matters.

(3) **Oversight of Regional Cultural Advisors (RCAs)**. Oversee the work of the Regional Cultural Advisors (RCAs) to ensure regional activities align with national standards and policies.

(4) **Collaboration and advisory support for Te Kura**. Work closely with and provide guidance and support to the Chief Instructor (CI) of Te Kura and Marae, fostering a collaborative relationship in the cultural education space.

c. **Regional Cultural Advisors (RCAs)**

(1) RCAs are assigned to specific command regions, where they deliver localised cultural guidance and support. Each region has distinct characteristics and challenges, requiring RCAs to develop and implement targeted responses to effectively manage these unique operational environments.

(a) **Papakura RCA (supports Papakura Camp)**

(i) **Cultural guidance**. Offer cultural advice and support to Papakura OIC, Command Teams and units advisors based at Papakura Camp.

(ii) **Liaison role**. Act as a liaison between local iwi in the region.

(iii) **Educational support**. Facilitate cultural education and training initiatives within Papakura.

(b) **Waiouru RCA (supports Waiouru Camp)**

(i) **Cultural guidance**. Provide cultural advice and support to Commander ATG, Command Teams, unit advisors based at Waiouru Camp and the NZ Army National Marae.

(ii) **Liaison role**. Serve as a liaison between local iwi and the region.

(iii) **Educational support**. Facilitate cultural education and training initiatives within Waiouru.

(c) **Linton RCA (supports Linton Camp)**

(i) **Cultural guidance**. Offer cultural advice and support to Commander 1 (NZ) Brigade, Command Teams and unit advisors based at Linton Camp.

(ii) **Liaison role**. Act as a liaison between local iwi in the region.

(iii) **Educational support**. Facilitate cultural education and training initiatives within Linton.

(d) **Trentham RCA (supports Trentham Camp)**

(i) **Cultural guidance**. Offer cultural advice and support to Trentham OIC, Command Teams and unit advisors based at Trentham Camp.

(ii) **Liaison role**. Act as a liaison between local iwi and the region.

(iii) **Educational support**. Facilitate cultural education and training initiatives within Trentham.

(e) **Burnham RCA (supports Burnham Camp)**

(i) **Cultural guidance**. Provide cultural advice and support to Burnham OIC, Command Teams and unit advisors based at Burnham Camp.

(ii) **Liaison role**. Serve as a liaison between local iwi and the region.

(iii) **Educational support**. Facilitate cultural education and training initiatives within Burnham.

d. **Rūnanga andTaura Here Chairpersons**

(1) **Responsibilities of MCA-CA as Chairperson of the Rūnanga**

(a) **Leadership**. Lead the Rūnanga, ensuring meetings observe Ngāti Tū kawa and tikanga with a focus on supporting organisational strategic goals and objectives.

(b) **Strategic direction**. Provide strategic guidance on cultural matters to senior leadership.

(c) **Policy oversight**. Oversee the development and implementation of cultural policies.

(d) **Advocacy**. Advocate for the integration of Māori cultural values and practices within Ngāti Tūmatauenga, the NZ Army.

(2) **Responsibilities of RCAs as Chairpersons of Ngā Taura Here**

(a) **Regional leadership**. Lead their respective Taura Here, ensuring meetings observe Ngāti Tū kawa and tikanga with a focus on supporting operational goals and objectives.

(b) **Localised cultural guidance**. Provide localised cultural guidance and support to command regions.

(c) **Coordination**. Coordinate with the MCA/A, and other RCAs to ensure regional activities align with national standards.

(d) **Advocacy and liaison**. Advocate for the needs and contributions of Māori personnel within their regions and serve as liaisons between local iwi and the regional command.

e. This structure ensures that Māori cultural practices are integrated and respected throughout Ngāti Tūmatauenga, the NZ Army, from national leadership to regional command units. The MCA-CA provides overarching policy development and guidance, while the RCAs ensure localised implementation and support, fostering a cohesive and culturally aware organisation.

Chapter 5 - Visits to the New Zealand Army National Marae

1.5.1 Introduction

a. Official visits to the Marae by guests of the Army or hosted by the Army on behalf of Headquarters New Zealand Defence Force will be directed by Army General Staff. Less formal visits to the Marae are to be arranged by correspondence with the NZ Army National Marae (the Marae). Once the visit is approved, the Marae staff will coordinate the visit.

b. No service or civilian member of Ngāti Tūmatauenga will be compelled, directed or pressured to undertake any duty within the cultural space if they believe they cannot perform it, or have personal or cultural reasons that prevent them from doing so.

c. Marae services commence at 1000 hours.

1.5.2 Pōwhiri/Whakatau/Welcome

a. There are two phases during the welcome ceremonies for Ngāti Tūmatauenga. The first phase (formal) is conducted in Te Reo Māori to maintain our Māori cultural practices. This phase will be concluded by the haukāinga after the final speaker from the manuhiri, by simply saying ‘ko wātea’. The haukāinga will then introduce the second phase (informal) to embrace all other languages and cultures.

b. Upon receiving instructions, and with the manuhiri assembled in the specified procession order at the forefront of the tomokanga, the haukāinga kaikaranga will initiate the welcome call. In the event of the absence of a kaikaranga, a pūtātara (conch) may be sounded three times to simulate the call. The execution of the karanga will adhere to the customs and practices of the kaikaranga responsible for delivering the welcome. These details will be coordinated with the Marae staff before the commencement of the welcome ceremony.

c. Once in position and upon the first call or blow of the pūtātara, the manuhiri will move as follows—

(1) In a tight cluster, the manuhiri advance and reply.

(2) Manuhiri pause at the end of the haukainga second call or blow of the pūtatara beside the Te Punga, (Te Toka Mau Mahara). This pause is to acknowledge the dead, the Marae and the wharenui.

(3) Manuhiri then move forward and position themselves on the seating indicated by the kaikaranga or, in their absence, a delegate from the Marae staff.

d. **Seating organisation**. Manuhiri are directed to take their seats beneath the shelter on the left side of Te Ara o Te Hoia. A corresponding number of seats for speakers will be positioned outside the covered areas on the same side. The haukāinga are similarly seated on the opposite side. Individual seating will be set aside for the designated speakers. All other seating is gender and rank-neutral. The front seats should be given to the elderly and senior military representatives first.

e. Should the Marae staff determine it necessary to conduct the proceedings within the whare, either due to inclement weather or other conditions, the manuhiri will be seated on the right side of the house, while the haukāinga will occupy the opposite side.

1.5.3 Oratory

a. The speaking protocol on Rongomaraeroa o Ngā hau e Wha is pāeke. All the speakers on the haukāinga side will speak first, followed by all the speakers on the manuhiri side. Each speech is followed by a waiata.

b. It is the tikanga of Ngāti Tūmatauenga that all members of Ngāti Tūmatauenga may speak on the Marae in accordance with the protocol outlined in these orders.

c. All speakers are to comply with paragraph 1.5.2 above, embracing cultural traditions during the initial phase. Speakers must ensure they possess the necessary skills to uphold the mana of the individuals or groups they represent.

d. The manuhiri may present a koha, which will be retrieved by a member of the haukāinga. They will take up the koha, raise it towards the visitors and thank them before returning to their seats. This acknowledgment can also be done in conjunction with a call from the kaikaranga.

e. To close the speaking process, a karakia will be performed by the chaplain or a person delegated by the Marae staff.

f. Hongi harirū symbolises the acceptance of the manuhiri as haukāinga throughout the hui. The hongi entails the touching of noses, while the harirū involves a standard handshake. This exchange occurs following the final speaker in the informal phase.

g. After the hongi harirū, the manuhiri will be directed to the wharekai and given light refreshments. All are to refrain from eating until the food has been blessed. During the refreshments, further informal kōrero may be conducted, as it is common for the manuhiri to thank the cooks and stewards for the food preparation and service.

h. Manuhiri who are staying overnight or longer are to be accommodated in the wharenui, which is the focal part of the marae. Before entering, shoes and military headdress are to be removed, and shoes left on the māhau. When entering the house, the left-hand side as one enters is reserved for the haukāinga, and the opposite side of the house is reserved for the manuhiri. Most of the space should be given to the manuhiri with enough of the haukāinga present to ensure hospitality.

i. Before the visitors leave the marae, they are to be accorded a formal farewell, normally in conjunction with a meal. This ceremony is called the poroaki. It is initiated by those guests leaving, concluding with a response from the haukāinga and followed by a karakia, hīmene and hongi. The poroaki can be conducted outside, in the wharekai or wharenui.

Note: Any changes required to the hongi harirū will be advised by the Marae chain of command prior.

Chapter 6 - Tangihanga (Funeral) Procedures for Deceased Personnel

1.6.1 Introduction

a. Regardless of location, tangihanga kawa is to be conducted consistently across our camps and bases as practiced at Rongomaraeroa o ngā hau e wha. Mana Whenua in each region must be engaged and their advice in the conduct of tangihana considered.

b. Cultural advisors (personnel holding appropriate capability eg, marae staff, MCA, RCA or appropriate appointees) are entrusted to give effect to cultural considerations not immediately identified in these orders, dependent on specific circumstances.

1.6.2 Tangihana

a. The cultural advisor will coordinate with the whānau Liaison Officer (LO) of the deceased to ensure all necessary preparations and protocols are understood and adhered to. In keeping with protocol, the wishes of the whānau will remain paramount.

b. Before the tūpāpaku arrives in location, the flag is raised to full mast.

c. Once the tūpāpaku is lying in state, the flag is lowered to half-mast.

1.6.3 Arrival of the tūpāpaku

a. Whānau and manuhiri arrive and are welcomed in accordance with these orders and the tangihana protocols detailed in this paragraph observed—

(1) On arrival, whānau pani will be briefed on the protocols, including the order of march.

(2) The group complete (in agreed order of march) will move into location behind the tūpāpaku and pallbearers.

(3) The group generally consists of, in order, the whānau pani, wāhine, tamariki, and finally tāne.

b. Once the group is ready to advance and formed up at the entrance, a delegate will announce the following if the tūpāpaku is a serving or ex-service person—

(1) ‘Who goes there?’

(2) Someone organised on behalf of the whānau pani will respond with the service person’s regimental details.

(3) Following this exchange, the karanga will commence.

c. On entry into the wharenui or designated space—

(1) Footwear will be removed by all present other than the pallbearers.

(2) On the instruction of the haukāinga, the pallbearers will proceed down the right side of the central pou tokomanawa.

(3) The tūpāpaku will then be placed at the foot of the pou tuarongo, facing the door.

(4) Whānau pani will take their seats to the left of the tūpāpaku.

(5) The remaining manuhiri will move back to the provided seating on the right-hand side of the whare and be seated following the opening karakia.

d. Once all are seated, the oratory process will commence (see paragraph 1.5.3 of these orders). At its completion, a variation to sub-paragraph f of paragraph 1.5.3 will be—

(1) The haukāinga, led by the speakers, will pay their respects to the tūpāpaku, followed in turn by the whānau pani and the rest of the manuhiri.

(2) The hongi harirū symbolises the acceptance of the manuhiri as haukāinga throughout the hui. The hongi entails the touching of noses, while the harirū involves a standard handshake. This exchange occurs following the final speaker in the informal phase and completes this process.

e. At 1900 hours, evening karakia will be held every night that the tūpāpaku lies in state in location. These can be led by a chaplain or someone organised on behalf of the whānau pani. Karakia and waiata are performed to provide spiritual guidance and express emotions. These rituals play an essential role in the tangihana process.

f. After karakia on the first evening, the kaupapa for the tūpāpaku will be provided to the haukāinga by the whānau pani or a delegate. This will include—

(1) Nehu day.

(2) Service requirements.

(3) Burial location.

(4) Service timing, if not in location marae or service location services will commence at 1000 hours (see paragraph 1.5.1c of these Orders).

1.6.4 Pōwhakangāhau

a. After the karakia on the night before the day of burial, the speakers of the whare will begin the final farewells.

b. A tokotoko will be passed from speaker to speaker, beginning at the speaker's end of the whare on the left-hand side of the house and moving in a clockwise direction until the tokotoko returns to the speaker's end on the right-hand side of the house.

c. The Pōwhakangāhau will be closed in karakia by a chaplain or someone organised on behalf of the whānau pani.

d. Additional pōwhakangāhau may be conducted following this initial one, to allow those unable to attend an opportunity to particpate in the grieving process.

1.6.5 Te Rā Nehu

a. Thirty minutes before sunrise on the day of burial a chaplain or person nominated by the whānau pani will conduct a small service to close the coffin for the final time.

b. Services for the nehu held on the marae will commence at 1000 hours, led by the Chaplain or a person nominated by the whānau pani. Alternatives are available if the size of the funeral exceeds the capacity of the facility. These will be discussed with the whānau at the appropriate time.

1.6.6 Departure of the tūpāpaku

a. Departure will be conducted in the appropriate manner and in consideration of the service details for the tūpāpaku. The tūpāpaku will be afforded the applicable military honours where required. These will be conducted in consultation with whānau LO, cultural advisor, and pallbearer party WO.

b. When instructed, the pallbearers will lift the tūpāpaku from its resting place on the marae. They will proceed out under the call of the kaikaranga, via the tapu side of the whare preceded by the chaplain, kairākau (where appropriate), and followed immediately by the whānau pani and all others.

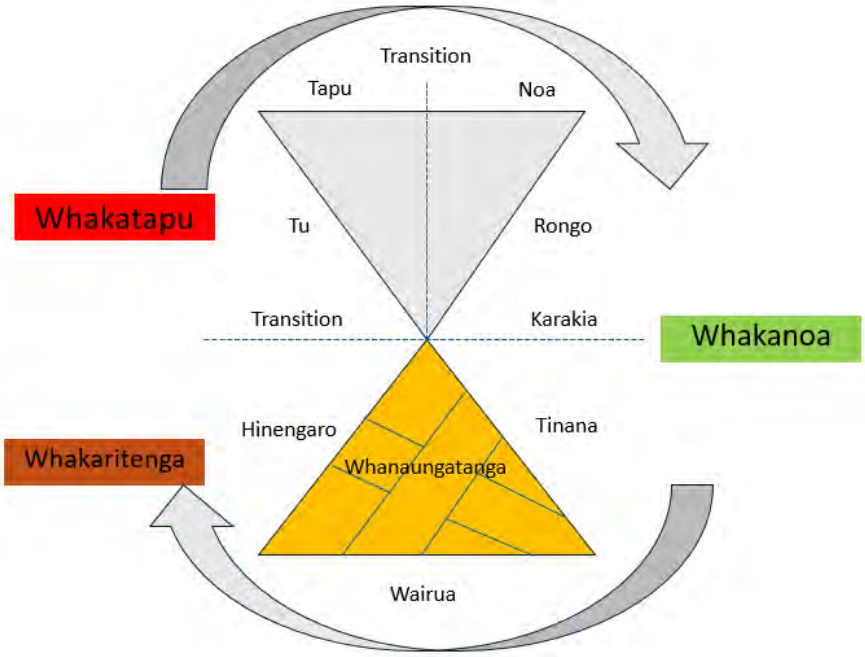
c. Cultural staff will lead the procession from the doorway of the whare towards the exit point where the hearse or other transport will be waiting. Kairākau, kaikaranga and haka may also be introduced into this phase, if available.

d. When departing from other facilities, such as cultural centres, an opportunity to place poppies when the tūpāpaku is resting in the transport vehicle may be considered.

1.6.7 Whakawātea ceremony

The space where a critical incident occurs is affected by the personal tapu of that person. A chaplain or Māori cultural expert is required for a whakawātea ceremony; that is, for clearing away and negating the after-effects of the personal tapu of the deceased. This can be followed by a takahi whare (tramping the house) ceremony. While one facet is to clear away, another important aspect is to reintroduce the family into the world of light and help them to process the trauma of the incident or death.

1.6.8 Support and guidance



a. A key component for Māori specific *tikanga* in relation to *Te Whare Tū Taua* is transition of state. This diagram illustrates that states are always changing so that soldiers can move from readiness to calm, and that we have a way of supporting these transitions.

b. There are many ways this can be achieved, and should be situation, person, and location specific. During a death or critical incident the cultural advisor, in conjunction with other support staff that may include chaplains and health specialists, will advise on appropriate support to be given to personnel to return them to the appropriate state.

1.6.9 Rāhui

A rāhui is a ritual prohibition placed on an area, resource or stretch of water (*Te Aka*, 2011). The application of a rāhui is to be considered where deaths or critical incidents involving Army personnel occur in camps or other Defence areas. Mana Whenua are to be consulted.

1.6.10 General

a. Kai whakanoa is an essential part of the process and resourcing must be provided to ensure this is not left out at any stage.

b. Consideration must be given to those kaimahi involved in conducting and supporting these processes. For example, appropriate time must be given for them to grieve; time given to whakanoa afterwards; appropriate resources made available for them to access (ie, tohunga, chaplain, whānau and psychology support).