

He Pukapuka Rauemi mō te Ahurea Māori

A Resource Book
about Māori Culture



Ngā Rāranga Kōrero

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Mihimihi

E ngā reo, e ngā mana, e ngā tini karanga maha tēnā koutou, tēnā koutou katoa, tēnā tātou katoa.

He mihi mahana tēnei nā Te Roopu Taurima ki a koutou katoa, rātou te hunga kua wheturangitia.

Haere rātou, haere, haere, haere kia tātou hoki ngā waihotanga mai o rātou mā, tēnā tātou katoa.

To the speakers, dignitaries, to all others gathered, greetings, greetings, greetings to you all.

This is a warm greeting to you all from Te Roopu Taurima.

To those who have passed on farewell, farewell, farewell.

To us the remnants of those that have passed on again, greetings to us all.

Whakamōhio

Introduction

The development of this Te Roopu Taurima (TRT) resource booklet serves a purpose of providing a brief introduction of Māori history and culture for kaimahi (staff), tāngata (people we support), whānau (families), manuhiri (guests to TRT) and others.

The information in this booklet is a compilation, it is not the work of Te Roopu Taurima, we acknowledge the sources for the information. If you are keen to learn more about any of the information shared in this resource, see pages 37-40 for a list of websites that will direct you to more information.

This resource booklet will form part of a series of TRT Tikanga Resources, which will be provided in printed format and available to access on the TRT website, www.terooputaurima.org.nz.

Further booklets will be produced outlining Māori achievement in the arts, farming, conservation, business and education. A separate booklet dedicated to the New Zealand wars and land confiscation is also being worked on. Some of the information in this booklet will also be updated.

If you have any questions or feedback about this resource please let us know by emailing us on info@terooputaurima.org.nz, and inserting your subject line as '**Māori Cultural Resource Book Feedback**'.

He Māhere mō Ngā Iwi

Katoa o Aotearoa

Map of all NZ Māori Tribes



This map was correct at the time of publishing and is updated annually. If you require a more up-to-date version, please see the Te Puni Kokiri Directory of Iwi.

He Tauira Māori mō te Hauora me te Manaaki

Māori, Health and Care Models



Kaupapa Māori

Kaupapa Māori is literally 'a Māori way'. Taki (1996, p. 17) expands on this further in her consideration of the word 'kaupapa'; namely that 'kaupapa encapsulates... ground rules, customs, the right way of doing things'.

The importance of the Māori language within Kaupapa Māori is further reiterated by Smith (1997) who writes that the Kaupapa Māori paradigm in education is founded on three themes: taking for granted our right to be Māori, ensuring the survival of *te reo Māori me ōna tikanga* (Māori language and customs), and the central place occupied by our struggle to control our own cultural well-being².

According to Smith (1995), Kaupapa Māori³:

- Is related to 'being Māori',
- Is connected to Māori philosophy and principles,
- Takes for granted the validity and legitimacy of Māori,
- Takes for granted the importance of Māori language and culture, and
- Is concerned with the 'struggle for autonomy over our own cultural well-being'.

In other words, the core of Kaupapa Māori is the catch-cry: 'to be Māori is normal'. Tied to this is the recognition that Māori worldviews, ways of knowing and *mātauranga Māori* (Māori knowledge) are valid and legitimate. Kaupapa Māori is about our right to operate within this context, within Aotearoa (New Zealand).

Principles of a Kaupapa Māori ethical framework

Linda Tuhiwai Smith and Fiona Cram, <http://www.rangahau.co.nz/ethics/166/>, provide guidance on research and evaluation in a kaupapa Māori context – involving eight principles:

1. Whanaungatanga
2. Manaakitanga
3. Aroha
4. Māhaki
5. Mana
6. Titiro, whakarongo, kōrero
7. Kia Tūpato
8. He kanohi kitea

Te Whare Tapa Whā



There are four main components of Te Whare Tapa Whā, and they are the four equal strong foundations that help keep someone balanced:



Taha Tinana (physical health) – The capacity for physical growth and development. Good physical health is required for optimal development. Our physical 'being' supports our essence and shelters us from the external environment. For Māori the physical dimension is just one aspect of health and well-being and cannot be separated from the aspect of mind, spirit and family.



Taha Whānau (family health) – The capacity to belong, to care and to share where individuals are part of wider social systems. Whānau provides us with the strength to be who we are. This is the link to our ancestors, our ties with the past, the present and the future. Understanding the importance of whānau and how whānau (family) can contribute to illness and assist in curing illness is fundamental to understanding Māori health issues.



Taha Wairua (spiritual health) – The capacity for faith and wider communication. Health is related to unseen and unspoken energies. The spiritual essence of a person is their life force. This determines us as individuals and as a collective, who and what we are, where we have come from and where we are going. A traditional Māori analysis of physical manifestations of illness will focus on the wairua or spirit, to determine whether damage here could be a contributing factor.



Taha Hinengaro (mental health) – The capacity to communicate, to think and to feel mind and body are inseparable. Thoughts, feelings and emotions are integral components of the body and soul. This is about how we see ourselves in this universe, our interaction with that which is uniquely Māori and the perception that others have of us.

1. Taki, M. (1996). Kaupapa Māori and contemporary iwi resistance. Unpublished MA Thesis, Education Department, University of Auckland.

2. Smith, G. (1997). The development of Kaupapa Māori: Theory and praxis. Unpublished Ph.D. Thesis, Education Department, University of Auckland.

3. Smith, G. (1995). Whakaoho whānau: New formations of whānau. He Pukenga Kōrero, 1, 18-36.

Whānau Ora



Whānau Ora is an approach that supports whānau and families to achieve their aspirations in life. It places whānau at the centre of decision making and supports them to build a more prosperous future. It is about increasing the wellbeing of individuals in the context of their whānau, it is whānau-centred. It differs from traditional social and health approaches that focus solely on the needs of individuals.

Whānau ora recognises the strengths and abilities that exist within whānau and aims to support and develop opportunities that fulfil potential. Whānau Ora was created in response to a recognition by Government that standard ways of delivering social and health services was not working and outcomes particularly for Māori whānau were not improving.

In 2010, Whānau Ora was launched as an innovative whānau-centred approach to supporting whānau wellbeing and development. The development of Whānau Ora occurred after the Taskforce on Whānau-Centred Initiatives presented a report to Government in 2009.

The report has provided the framework for Whānau Ora development throughout Aotearoa New Zealand. Whānau Ora is focused on achieving improvements for whānau over the short, medium and long-term.

The Whānau Ora Outcomes Framework, agreed to by the Whānau Ora Partnership Group, made up of Iwi and Crown representatives, is the principle measurement for indicating the success of Whānau Ora. The seven outcomes for whānau are:

- Self-managing;
- Living healthy lifestyles;
- Participating fully in society;
- Confidently participating in Te Ao Māori (the Māori world);
- Economically secure and successfully involved in wealth creation;
- Cohesive, resilient and nurturing; and
- Responsible stewards to their living and natural environment.

Te Wheke



In traditional Māori practices of health and healing there is an acknowledgment of the mind, spirit and human connection to the whānau.

The concept of Te Wheke, the octopus, is to define family health. The head of the octopus represents te whānau, the eyes of the octopus as waiora (total wellbeing for the individual and family) and each of the eight tentacles representing a specific dimension of health. The dimensions are interwoven, and this represents the close relationship of the tentacles.

- **Te whānau** – the family
- **Waiora** – total wellbeing for the individual and family
- **Wairuatanga** – spirituality
- **Hinengaro** – the mind
- **Taha tinana** – physical wellbeing
- **Whānaungatanga** – extended family
- **Mauri** – life force in people and objects
- **Mana ake** – unique identity of individuals and family
- **Hā a koro mā, a kui mā** – breath of life from forbearers
- **Whatumanawa** – the open and healthy expression of emotion

Ngā Hākinakina me te Ahurea

Sports and Culture

Iron Māori

Iron Māori commenced in 2009 and is held in the Hawkes Bay, the goal is to encourage Māori people to join in on endurance sporting events, but the competition is not restricted to people of Māori descent.

Unlike most sport competitions where the men and women are separated in these events they compete together on equal terms. The events comprise of a two-kilometre swim, 90-kilometre bike ride and a 21.1-kilometre run



Kapa Haka

The word kapa means to stand in a row, and haka is to dance. Kapa haka together means *traditional Māori dances performed by a group standing in a row to perform a dance*.

Haka are most often accompanied by a song or chant. Most people think a haka is just a war dance, however it can be used for many occasions and events. Today, the kapa haka is a living form of traditional art.

Tribes' reputations were based on their ability to perform haka and the expertise of the haka leader. There are many different types of haka, appropriate for different occasions. Waiata (songs) are also an important part of kapa haka. In tradition, the first kapa haka was associated with Chief Tinirau. He told a group of women to perform for his enemy, Kae.

In the 19th Century, Christian missionaries tried to stop Māori practising haka, waiata and sacred chants. They encouraged Māori to sing hymns and European songs instead. In the 1880s kapa haka groups began performing for tourists, often using European melodies with Māori words. In the early 20th century kapa haka groups began performing modern waiata-ā-ringā (action

songs). Many new songs were written around that time. Kapa haka costumes combined traditional Māori clothing with modern garments. These included piupiu (flax kilts). Groups often used western instruments, mostly guitars.

There are teams of kapa haka dancers who perform in competitions. A kapa haka competition was held at the 1934 Waitangi Day celebrations. There were contests around the country, and in 1972 the first Polynesian Festival was held. From 1983 it was a Māori-only competition. Called Te Matatini from 2004, the competition is held every two years and is when top kapa haka teams compete for the honour of being crowned the best of the best. The festival started in 1972 and is now the world's largest celebration of Māori traditional performing arts, attracting over 30,000 performers, supporters and visitors.

In the 2000s kapa haka was offered as a subject in universities and was practised in schools and military institutions. It continued to evolve, with haka and waiata being written on contemporary and political subjects.



Te Houtaewa Challenge

Māori tribes of New Zealand's Far North region each year relive the legend of their famous Māori ancestor named Te Houtaewa. The Te Houtaewa Challenge is the world's only marathon run entirely on a beach track. It has attracted global interest since being featured in a book on 'extreme runs'.

Each March, the great run is marked by the Te Houtaewa Challenge when athletes from around the world compete on the beach in a 60km ultra marathon, a 42km marathon and a series of associated events for runners, walkers and Māori canoeists. The Course is down the 90 Mile Beach from the Bluff, where the Ultra Marathon and 5 Person relay starts. This is an ideal race on flat hard sand. The Marathon starts at Hukatere, the half-Marathon Walk/Run starts at Waipapakauri Ramp and heads down to the finish at Pari Pari Domain.

At each 3 km interval there will be a support station that will supply water and flat coke, every 6km there will be bananas available. The course from the respective start venues heads south along the 90 Mile Beach following the shortest possible route except the 6km walk which starts at Pari Pari domain and heads out 3km and returns.

The event also combines with arts and crafts, and food festivals celebrating traditional Māori art forms including ta moko (tattoo), whakairo (wood, stone and bone carving), raranga (weaving), pottery and painting.

According to an ancient Māori story, Te Houtaewa was a bit of a troublemaker he loved to play pranks on his people's enemies. One day his mother asked him to gather some kumara from the gardens for a hangi she was preparing. Instead of going to the nearby garden he decides to bother the neighbouring tribe, Te Rarawa in Ahipara. As he starts to gather in the kumara the people see him stealing. They aren't very happy about this and attempt to catch him with an aim to make him a slave. He runs towards the hill the people follow him however Te Houtaewa tricked them and broke through their blockade as the barrier opened. He makes it back to his mother who is none the wiser to what he did that day.



Waka ama

After Aotearoa New Zealand was settled by the first Polynesian voyagers, waka design and use went through several evolutionary stages. The different trees available here and their huge size meant that waka (boats) in this country eventually became single-hulled and did not need an outrigger float, or ama, to keep their hulls upright.

Waka ama is the sport of outrigger canoeing (canoe racing), using one of these vessels or waka.

In New Zealand's early history waka ama went on the decline. However, places like Hawaii and Tahiti continued practicing the tradition.

In 1981, Matahi Whakataka Brightwell, saw canoe racing in Tahiti. This moment sparked the revitalisation of the tradition in New Zealand. The first waka ama club was started in July 1985, from here it just took off with many more clubs established in May 1987.

In 1988, a New Zealand club participated in the third outrigger international canoe sprint championships and since then more waka ama clubs all over New Zealand have been to many competitions, nationally and internationally. In 1990, New Zealand hosted its first ever World Championships.



Ngā Karakia a te Māori

Religions

Pai Mārire / Hauhau

In 1862, the first organised and independent Māori Christianity religion was formed by Māori Leader, Te Ua Haumene, he based the religion on the principle of Pai Mārire (*Goodness and Peace*). He called the church, Hauhau: Te Hau (*the Breath of God*) carried the news of deliverance to the faithful. The terms Pai Mārire and Hauhau became interchangeable as labels for those who followed this religion.

Pai Mārire (Hauhau) supporters believed that rituals would protect them against bullets. A 'Niu pole' with three flags was a feature of Hauhau ceremonies. The 'Riki' flag or pennant was a war flag, while the 'Ruru' flag represented peace. The relative positions of these flags on the Niu pole indicated whether the spirit behind the gathering was peaceful or hostile. A third flag representing the priest conducting the ceremony was also flown.

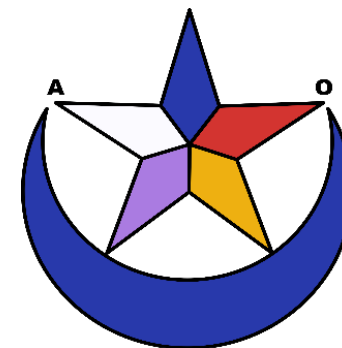
In the mid-1860s, the church was synonymous with violence in the eyes of the white settlers and the eyes of other Māori, who did not trust the intentions of the church. It became a group that was known to fight against the Government, and even fight against other Māori Iwi, such as the war of Whanganui in 1864.

The Government thought that the Hauhau church as a radical fringe synonymous with violence and in 1864 the Governor, George Grey, declared Pai Mārire practices to be repugnant to all humanity. Pai Mārire was to be suppressed and by force if needed.



Rātana

Te Hāhi Rātana (*The Rātana Church*) was formally established on 31 May 1925 by Tahupōtiki Wiremu Rātana who was acknowledged as the bearer of Te Māngai or God's Word and Wisdom by his followers. The Church headquarters (see image to right) is at the settlement of Rātana pā near Whanganui. In 1928 the first Rātana temple was opened in Raetihi.



Te tohu (*the main symbol*) of Rātana is the five-pointed star and crescent moon; known as Te Whetū Mārama (meaning both "star and moon" and "shining star"). The golden or blue crescent moon *symbolising enlightenment*, can face different parts of the coloured star: blue represents Te Matua (*The Father*), white is Te Tama (*The son*), red is Te Wairua Tapu (*The Holy Spirit*), purple is Ngā Anahera Pono (*The Faithful Angles*) and gold/yellow is Te Māngai (*The Mouthpiece of Jehovah*, *Ture Wairua*); the yellow/gold arm is sometimes substituted for pink, representing Piri Wiri Tua (*The Campaigner of Political Matters*, *Ture Tangata*). Te Whetū Mārama represents the kingdom of light or Māramatanga, *standing firm against the forces of darkness*. During the early 21st century the Rātana church was the largest Māori denomination in New Zealand.

Ringatū



The Ringatū church was founded by Te Kooti Arikirangi te Turuki, also known as Te Kooti. The symbol for the movement is *an upraised hand* or Ringatū in Māori. While imprisoned on the Chatham Islands (Rēkohu) by the Crown, during this time he believed he was instructed by God and told to teach the people. He escaped the Island in 1868 with 300 people (including women and children), leading them to the New Zealand mainland and freedom. When they got back to shore he raised his hand to god which was how Ringatū came to be.

In 1875, Te Kooti turned the movement into a church; unlike other churches, the services were held at Marae (*tribal meeting house*). The sabbath is observed by Ringatū on the Saturday, and gatherings are held on the 12th day of the month. Additionally, there are four important days, on the Ringatū calendar, which are known as Ngā Pou o te Tau (*the pillars of the year*). They are:

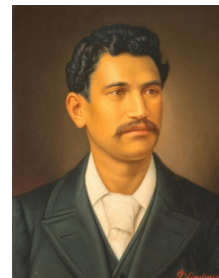
- 1 January originates from Exodus 40:2, which makes reference to observing the first day of the first month.
- 1 July marks the beginning of the seventh month, the 'sabbath of the sabbath'.
- 1 June is Te Huamata, *the planting rite*.
- 1 November (or 1 December in some areas) is Te Pure, *the harvesting rite*.

In 1926, Robert (Rapata) Biddle, a Minister and Secretary of this faith, designed the Ringatū seal (crest). The seal consists of the Old and New Testament in the centre, surrounded by the words Te Ture a te Ātua Me te Whakapono Ō Ihu, meaning "*The Law of God and the Faith of Jesus*". There are also two upraised hands, one on either side of the inner design, and an eagle perched atop the centre ring in reference to the Book of Deuteronomy 32:11-12, where the eagle is compared to God.

Ngā Tāngata Matua me Ngā Kaiarahi

Key People and Leaders

Hone Heke



Hone Heke (Heke) was born in Kaikohe 6th June 1869, according to family information. A direct descendant of Rahiri, he was connected to the major tribes of the north, but was most closely affiliated to Ngapuhi through Ngāti Rāhiri, Ngai Tawake, Ngati Tautahi, Te Matarahurahu and Te Uri-o-Hua. Through his mother he was also of Ngati Kahu, Te Aitanga-a-Māhaki and Ngāti Kahungunu. Heke was named after his granduncle Hone Heke Pokai (Pokai), a Northern Chief, and one of the first Chief's to sign Te Tiriti o Waitangi (the Treaty of Waitangi). After Pokai was misled by a missionary that he had a good relationship with eventually Pokai became a leader in the opposition of the British rule. He showed early promise and his parents sent him to St Stephen's College, Auckland. He returned to Kaikohe after leaving school, only to return to Auckland to work as a clerk in the law firm of Devore and Cooper.

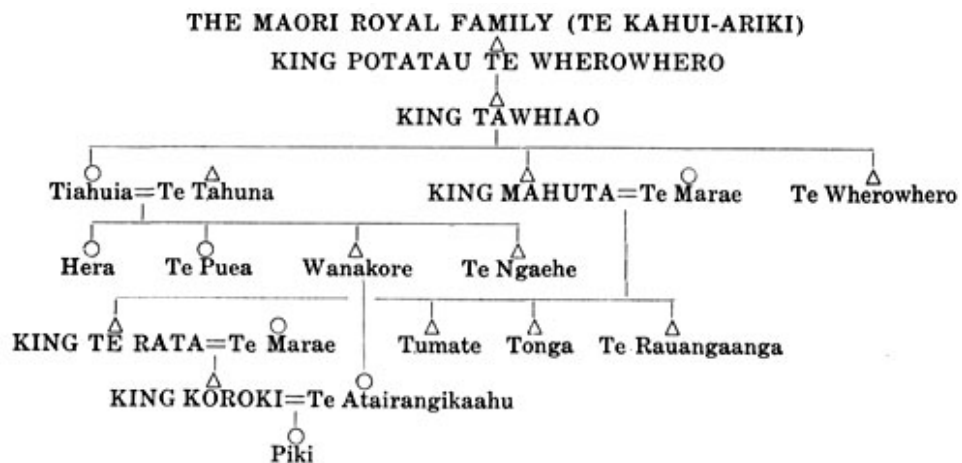
Afterwards, Hone Heke went back to Kaikohe where he helped to introduce rugby to the area and captained the Ngapuhi team. The Hone Heke cup, established as a trophy for competition between Māori teams in the north, commemorates the role he played in the development of rugby in North Auckland.

When Hone Heke was growing up it was very apparent to him the struggle of Māori to become unified and gain more independence. Heke joined the Kotahitanga movement, where the goal of the movement included control over Māori land by Māori people and autonomy in the local government through a Māori Parliament.

Eventually, in his early 20s, he was elected to the House of Representatives in 1893. During his career as a Member of the House of Representatives (MHR) he maintained the fight for Māori land and lives, by introducing legislation like the Native Rights Bill.

Heke died of tuberculosis on the 9th February 1909, believed to be aged 40 years, with an estimated 8,000 people who attended to mourn his death. Heke was well liked and respected by all walks of life.

Kingitanga (Royal Family)



Founded in 1850 to have a political power that matched the British crown. The idea was that a King can talk to another King or Queen. This movement also set out to get Māori people unified into one so that there would be more power to help protect the people.

In 1853, Mātene Whiwhi and Tamihana Te Rauparaha began travelling around the North Island looking for a Chief that would agree to be the King, however most declined. Finally, in 1856 on the shores of Lake Taupo, the Waikato Chief Pōtatau Te Wherowhero was nominated to be the first Māori King. He did not say yes at first, and instead took his time warming to the idea before he accepted.

Founded in 1858, the Kingitanga (Māori King movement) is one of New Zealand's longest-standing political institutions.

In 1858, Waikato chief Pōtatau Te Wherowhero he was declared king at Ngāruawāhia. King Pōtatau died in 1860 and his son, Tāwhiao, became king.

In 1863 government troops invaded the Waikato, and war followed. Waikato were defeated, huge areas of their land were confiscated, and Tāwhiao and his followers retreated into the King Country. In 1881 they returned to Waikato. Tāwhiao worked unsuccessfully for the return of confiscated lands and travelled to London in



1884 to look for support from Queen Victoria. Tāwhiao set up the Kauhanganui (Kingitanga parliament) and began poukai (annual visits to Kingitanga marae).

Mahuta Tāwhiao became King in 1890 after the death of Tāwhiao, his father. In the 1890s the Kingitanga tried unsuccessfully to unite with the Kotahitanga (Māori parliament) movement. From 1903 to 1910 Mahuta was a member of the Legislative Council, appointed by Premier Richard Seddon.

Mahuta died in 1912 and his son, Te Rata Mahuta, became King. Te Rata was often ill. In 1914, he and three others travelled to England. He met King George V, but was told that the land confiscations were an issue for the New Zealand Government. Te Rata's cousin, Te Puea Hērangi, became a Kingitanga leader. She opposed participation in the First World War and worked to rebuild an economic base and to establish Tūrangawaewae marae at Ngāruawāhia.

Koroki Mahuta reluctantly became King in 1933 after his father, Te Rata, died. At Tūrangawaewae he hosted important visitors, including Queen Elizabeth II in 1953.

After Koroki died in 1966, his daughter, Piki, was crowned as Queen Te Ātairangikaahu, the first Māori Queen. She was made a Dame in 1970. One of the most important achievements during her reign was when Tainui, Waikato signed a settlement with the Government in 1995 over the land confiscations. Te Ātairangikaahu died in August 2006. She was the longest-serving Māori monarch. Te Ātairangikaahu's son Tūheitia Paki became King in 2006 and is the current Māori monarch.



Tahupōtiki Wiremu Rātana



Tahupōtiki Wiremu Rātana was the founder of the Rātana religious movement which, in the late 1920s, also became a major political movement.

T.W. Rātana is widely believed to have been born on 25 January 1873 at Te Kawau, near Bulls. His father was Wiremu Rātana, also known as Wiremu Kōwhai or Urukōhai, and his mother was Ihipera Koria Erina. Through his grandfather, Rātana Ngāhina, he was connected to Ngāti Apa, Ngā Wairiki, Ngā Rauru and Ngāti Hine. The family also had connections with Ngāti Ruanui, Taranaki and Ngāti Raukawa, but in official documents they usually described themselves as Ngāti Apa.

In 1918, T.W. Rātana saw a vision, which he regarded as divinely inspired, asking him to preach the gospel to the Māori people. Until 1924 he preached to increasingly large numbers of Māori and established a name for himself as the "Māori Miracle Man". Initially, the movement was seen as a Christian revival, but it soon moved away from mainstream churches.

On 25 January 1928, the Rātana temple (Te Temepara Tapu o Ihoah (*The Holy Temple of Jehovah*)) was opened in Raetihi. At this time T.W. Rātana declared his spiritual work was complete, and church apostles and officers took on the work. He then turned his focus to Political work for Māori, although never letting go of his religious beliefs either.

As early as 1923 T.W. Rātana declared his interest in politics and in 1928 he referred to himself as the Piri Wiri Tua (the Campaigner) and called on four of his Rātana followers to be the quarters of his body and rule the land, all four followers went on to capture the Māori seats between 1932 and 1943. In 1936, following the 1935 General Election, an alliance between the Rātana movement and the Labour Party was formalised. Politicians usually attend the Rātana marae to take part in celebrations marking T.W. Rātana's birthday.

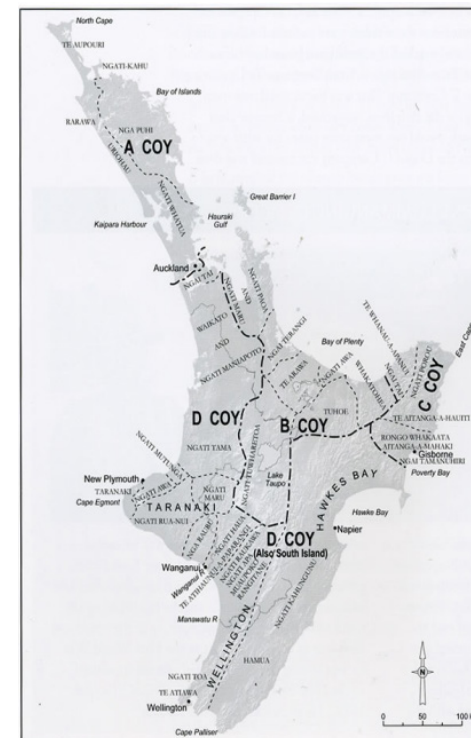
T.W. Rātana died at Rātana pa on 18 September 1939. He had founded a national Māori church that melded the political and spiritual in a way aimed for but not previously achieved by any other Māori leader. In doing so, he had provided charismatic leadership at a national level, and had set a course followed by his political representatives and spiritual successors.

Te Hokowhitu-ā-Tū (Māori Battalion)



The 28th Māori Battalion was part of the 2nd New Zealand Division deployed in the Second World War. It was a frontline infantry made up of entirely volunteer soldiers. The Battalion contained around 700-750 men at a time and like most military units it was split into five companies: four rifle companies (named A, B, C and D) were organised along tribal lines, while HQ Company drew its personnel from all over Māoridom.

A total of 3600 Māori men served with the Māori Battalion between 1940 and 1945. Of these, 649 were killed in action or died on active service – more than 10% of the 6068 New Zealanders who lost their lives serving. In the words of Lieutenant-General Bernard Freyberg, who commanded the 2nd NZ Division, 'no infantry battalion had a more distinguished record, or saw more fighting, or, alas, had such heavy casualties as the Māori Battalion.



Te Kooti Arikirangi te Turuki (Te Kooti)



Te Kooti Arikirangi te Turuki, also known as Te Kooti was the founder of the Ringatū religious movement.

Te Kooti was born into Ngāti Maru, a hapu of

Rongowhakaata, at Pa-o-Kahu, overlooking the Awapuni lagoon in Poverty Bay. According to the traditions he was born in 1814. However, when in 1866 he was banished to the Chatham Islands, his age was estimated to be about 35. Arikirangi was the name under which his birth was predicted by Te Toiroa of Nukutaurua, on the Mahia peninsula.

Te Kooti did not have the easiest life, he was born in 1814. According to oral history he was rejected by his father. His father even tried to bury him alive. But it didn't work and Te Kooti escaped. He was then adopted by Te Turuki. In his youth he was said to have a wildness caused by evil which he needed to be rescued from by divine intervention.

In 1865, many of his iwi Ngāti Maru, were converting to the Pai Mārire religion. However, Te Kooti was one of few who didn't, and from 17-22 November he fought with the Government at the siege of Hauhau. He was arrested on the basis of being a spy but was later released because there was no evidence.

In March 1866, he was once again arrested on the charges of being a spy. Government agents by the name of Harris and Mclean conspired to get rid of Te Kooti, and on March 3rd Te Kooti was shipped on a boat to Napier as a prisoner. On June 4th, he tried appealing the claims against him, but it didn't work. The next day he was shipped to Chatham Islands. While he was imprisoned on the island he had visions of a spirit holding him up and a voice telling him that God has heard his cries. These revelations led him to escape back to the New Zealand mainland and start the Ringatū religious movement.

Te Rōpu Wahine Māori Toko i te Ora (Māori Women's Welfare League)

Te Rōpu Wahine Māori Toko i te Ora (Māori Women's Welfare League), arose out of a desire on the part of Māori women throughout New Zealand for an organisation that would essentially be theirs – a potent force which could play an integral part in facilitating positive outcomes for Māori people through enabling and empowering Māori women and whānau.

In September 1951, some 90 women delegates, representing the founding branches of what is now known as the Māori Women's Welfare League, assembled at Wellington's Ngāti Pōneke Hall at the Inaugural Conference. A constitution was formally adopted and Princess Te Puea Herangi accepted an invitation to become patroness of the newly constituted League. Whina (later Dame Whina), Cooper was elected President of the League. A new executive took up office.

The Māori Women's Welfare League – Te Rōpu Wahine Māori Toko i te Ora – was the first national Māori organisation to be formed, it was also the first to provide Māori women with a forum in which their concerns could be aired, brought to a wider national audience and placed before the policy-makers of the day.

Te Rangiātaahua Royal, the 'first controller' of Māori Welfare, encouraged the welfare officers to organise into small local working groups to tackle health and welfare problems especially as they affected women and children.



Despite the withdrawal of the Women's Health League, Te Rōpu Wahine Māori Toko i te Ora Inaugural Conference went ahead in September 1951 where the constitution was adopted, the first president elected, and the vision was set – the promotion of all activities that would improve the position of Māori, particularly women and children in the fields of health, education and welfare.

The National Office is in Thorndon, Wellington. The two-story villa set amongst urban dwellings has been adapted to house offices for up to four staff, full kitchen facilities and a boardroom. There are more than 3000 members who operate on the same kaupapa (basis) as those who started in 1951. Namely, to improve the wealth of Māori, be that spiritually, social wellbeing or economically.

Many programmes and plans have been initiated to assist Māori to reclaim their tino rangatiratanga (sovereignty), as a people taking control of their own destiny. This organisation, through its high-quality members and leadership has provided a model to guide Māori people to succeed in the future. The League is highly acknowledged by groups that include the NZ Government, private and public sectors and organisations, iwi and hapu entities throughout the country.



Wātene Māori (Māori Wardens)

Māori Wardens are not police, but they have legal responsibilities under the Māori Community Development Act 1962. The strength of Māori Warden's is their intimate knowledge of, and close connection to their local communities.

The guiding principles of a Māori Warden are respect, awahi, aroha, and whānaungatanga. The values are:

- Rangimarie (Peace)
- Manaaki (Kindness)
- Kōrero (Talking)
- Whakaiti (Humility)
- Tautoko (Support)
- Pono (Honesty)



Māori Wardens create safer communities, encourage and assist rangatahi, and support whānau.

Māori Wardens volunteer their services throughout New Zealand, providing support, security, traffic and crowd control, first aid, and other services to the community.

Working with the local Māori leadership, wardens could apply disciplinary sanctions against members of their own people for matters such as 'riotous, offensive, threatening, insulting or disorderly' behaviour. The wardens were seen as a crucial component of their communities' fight against crime and disorder.

Ngā Wāhanga o te Whakawhitinga Kōrero

Mediums of Communication

Māori Television



Māori Television is New Zealand's indigenous broadcaster, providing a wide range of local and international programmes for audiences across the country and online. Māori language is a taonga (treasure) at the heart of Māori culture and New Zealand's unique cultural identity. Their vision is for Māori language to be valued, embraced and spoken by all.

Launched in 2004, Māori Television has two key long-term objectives:

- To significantly contribute to the revitalisation of the Māori language; and
- To be an independent Māori television service that is relevant, effective and widely accessible.

Underpinning the above objectives are their core values:

- Kia tika - being professional, maintaining high standards
- Kia pono - being truthful, honest and acting with integrity
- Kia aroha - being respectful and empathetic
- Kia Māori - maintaining and upholding core Māori values

Māori Television's strategy is based on inclusivity - building a connection to Māori culture for all New Zealanders and they achieve this through the delivery of unique locally made programmes, good quality in-house programmes, free-to-air sport, intelligent and entertaining international programmes and coverage of events of significance to all New Zealanders.

Beyond the New Zealand public, Māori Television has two key stakeholder groups: *The Crown (through the Minister of Māori Affairs and the Minister of Finance) and Te Mātāwai.*

The Māori Television Service Act 2003 ensures a commitment and statutory obligation to:

- Be a high quality, cost effective television provider which informs, educates and entertains;
- Broadcast mainly in the Māori language;
- Consider the needs of children participating in immersion education and anyone else learning Māori.

Through a range of programmes, Māori Television endeavours to show Māori and New Zealand's, place in the world.

Iwi Radio Network

The Iwi Radio Network consists of 21 stations across Aotearoa. Each station is run by local iwi and belongs to Te Whakaruruhau o Te Reo Irirangi Māori - a federation that enables station collaborations and network operations.

The stations are committed to preserving and promoting Te Reo Māori and engaging and entertaining audiences with content and stories from their rohe and Aotearoa.



Stations include:

- Atiawa Toa FM (100.9FM, 94.2FM)
- Awa FM (100FM, 91.2FM, 93.5FM)
- Kia Ora FM (89.8FM)
- Maniapoto FM (91.9FM, 92.7FM, 96.5FM, 99.6FM)
- Moana Radio (98.2F, 1440AM)
- Nga Iwi FM (92.2FM, 99.4 and 99.6FM)
- Te Arawa FM (89FM)
- Radio Kahungunu (765AM, 94.3FM)
- Ngāti Hine FM (99.1FM, 99.6FM)
- Radio Ngāti Porou (585AM, 89.3FM, 90.1FM, 93.3FM, 98.1FM, 105.3FM)
- Radio Tainui (95.4FM, 96.3FM, 96.5FM)
- Radio Tautoko (90.8FM, 98.2FM, 92.8FM)
- Radio Waatea (603AM)
- Raukawa FM (90.6 FM, 95.7 FM 93.2FM)
- Tahu FM (90.5FM, 91.1FM, 95FM, 99.6FM, Sky digital 105)
- Te Hiku O Te Ika (97.1FM)
- Te Korimako O Taranaki (94.8FM)
- Te Reo Irirangi o Te Mānuka Tātahi (98.4FM, 96.9FM)
- Te Upoko O Te Ika (1161AM)
- Turanga FM (91.7FM, 95.5FM)
- Tuwharetoa FM (97.6FM, 87.6FM)

Takahanga Nui Significant Events

He Whakaputanga o te Rangatiratanga o Nū Tīrene (Māori Declaration of Independence)

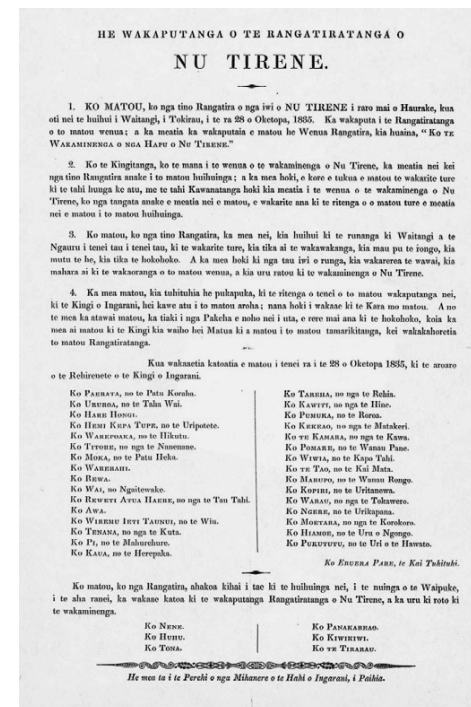
In 1831, Ngapuhi Chiefs wrote to King William IV requesting his protection from outside powers. The letter came about because of a rumour that a Frenchman wanted to be King of New Zealand. The Māori wanted to make sure they kept their freedom, so they drafted He Whakaputanga o te Rangatiratanga o Nū Tīrene (a Declaration of Independence).

The declaration was recognised by the Crown in 1836 until 1840 when Te Tiriti o Waitangi (the Treaty of Waitangi) was created and signed.

There are two versions of the Declaration: the English text created by James Busby (British official), and the te reo Māori document that was signed.

He Whakaputanga (which can be translated as 'an emergence' or 'declaration') consisted of four articles. It asserted that sovereign power and authority in the land ('Ko te Kingitanga ko te mana i te whenua') resided with Te Whakaminenga, the Confederation of United Tribes, and that no foreigners could make laws. Te Whakaminenga was to meet at Waitangi each autumn to frame laws, and in return for their protection of

British subjects in their territory, they sought King William's protection against threats to their mana.



Matariki (Māori New Year)

One of the most significant celebrations on the Māori calendar is Matariki the indigenous New Year of New Zealand.

Matariki is the Māori name for a cluster of stars which is visible in our night sky at a specific time of the year. In June/July, Matariki will re-appear in the dawn sky – signalling the start of the Māori New Year.

It is a time to celebrate new life, to remember those who've passed and to plan for the future. And it's a time to spend with whānau and friends – to enjoy kai (food), waiata (song), tākaro (games) and haka.

Our tūpuna (ancestors) would look to Matariki for help with their harvesting. When Matariki disappeared in April/May, it was time to preserve crops for the winter season. When it re-appeared in June/July, tūpuna would read the stars to predict the upcoming season – clear and bright stars promised a warm and abundant winter while hazy stars warned of a bleak winter.

Because Māori follow the Māori lunar calendar, not the European calendar, the dates for Matariki change every year.

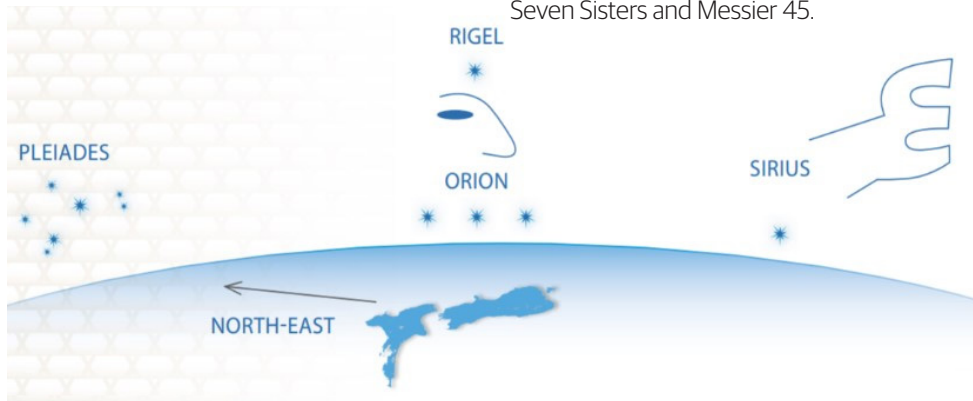


Matariki has nine visible stars, according to leading Māori astronomer, Dr Rangi Matamua, who's been researching Matariki for over 30 years. As part of his research, Dr Matamua found that some of his own tūpuna were able to see nine stars.

The nine visible stars include: Matariki, Tupu-ā-rangi, Waipuna-ā-Rangi, Waiti, Tupu-ā-nuku, Ururangi, Waitā, Pōhutukawa and Hiwa-i-te-Rangi.

Each star holds a certain significance over our wellbeing and environment, as seen from the Māori view of the world.

The Matariki cluster can be seen from all over the world and is most commonly known as Pleiades. It is also known as Subaru, the Seven Sisters and Messier 45.



Te Tiriti o Waitangi (Treaty of Waitangi)

Te Tiriti o Waitangi (*The Treaty of Waitangi*) is New Zealand's official founding document. It takes its name from the place in the Bay of Islands where it was first signed, on 6 February 1840. This day is now a public holiday in New Zealand. The Treaty is an agreement, in Māori and English that was made between the British Crown and about 540 Māori rangatira (chiefs).

Growing numbers of British migrants were settling in New Zealand in the late 1830s. Around this time there were large-scale land transactions with Māori, unruly behaviour by some settlers and signs that the French were interested in claiming New Zealand. The British government was initially unwilling to act, but it eventually it agreed to act.

In 1840, under British law, New Zealand became technically a part of the colony of New South Wales. Further constitutional changes in late 1840 and early 1841 made New Zealand a Crown colony in its own right and replaced the Declaration of Independence signed in 1836.

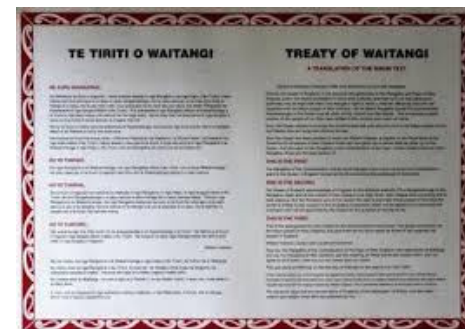
Lieutenant-Governor William Hobson relied on the advice and support of, among others, James Busby, the British Resident in New

Zealand. The Treaty was prepared in just a few days. Missionary Henry Williams and his son Edward translated the English draft into Māori overnight on 4 February. About 500 Māori debated the document for a day and a night before it was signed on 6 February. Hone Heke Pokai was the first Chief to sign the Treaty.

The Treaty is a broad statement of principles on which the British and Māori made a political compact to find a nation state and build a government in New Zealand. The Treaty in Māori was deemed to convey the meaning of the English version, but there were notable differences that have created reasons for debate and protests.

It is common now to refer to the intention, spirit or principles of the Treaty. The exclusive right to determine the meaning of the Treaty rests with the Waitangi Tribunal, a commission of inquiry created in 1975 to investigate alleged breaches of the Treaty by the Crown.

The original Treaty is on display in the He Tohu exhibition at the Te Puna Mātauranga o Aotearoa National Library of New Zealand in Wellington.



Te Wiki O Te Māori (Māori Language Week)

Every year since 1975 New Zealand has marked Māori Language Week. This is a time for all New Zealanders to celebrate te reo Māori (the Māori language) and to use more Māori phrases in everyday life.

Te reo Māori is undergoing a resurgence and more people speak the language. There are Māori-language schools, Māori radio stations and a Māori television channel. There was a time when some people objected to hearing Māori greetings such as 'Kia ora'. The campaign to revive the language has been a long one.

From the 1970s many Māori people reasserted their identity as Māori. An emphasis on the language as an integral part of Māori culture was central to their identity. Māori leaders were increasingly recognizing the danger that the Māori language would be lost. New groups with a commitment to strengthening Māori culture and language emerged in the cities.

In 1972, three of these groups, Auckland-based Ngā Tamatoa (The Young Warriors), Victoria University's Te Reo Māori Society, and Te Huinga Rangatahi (the New Zealand Māori Students' Association) petitioned Parliament to promote the language. A Māori language day introduced that year became Māori language week in 1975. Three years later, New Zealand's first officially bilingual school opened at Rūātoki in the Urewera. The first Māori-owned Māori-language radio station (Te Reo-o-Pōneke) went on air in 1983.

Major Māori-language recovery programmes began in the 1980s. Many were targeted at young people and the education system. The kōhanga reo movement, which immersed Māori pre-schoolers in the Māori language, began in 1982, when the first kōhanga reo opened in Lower Hutt. Other programmes followed, such as kura kaupapa, a system of primary schooling in a Māori-language environment.

The future of te reo Māori was the subject of a claim before the Waitangi Tribunal in 1985. The tribunal's recommendations were far-reaching. Māori became an official language of New Zealand on the 14th September 1987. Te Taura Whiri i te Reo Māori was established in the same year to promote te reo. Along with the Human Rights Commission and Te Puni Kōkiri, it plays a key role in the annual Māori Language Week.



Torangapū Political

Māori Electoral Roll

The option to be on the Māori electoral roll or the general roll opens about every five years, after the New Zealand census.



If you are registered on the Māori roll the means that you would vote for those who are representing that roll at the next general election. This system came about because of a long history of trying to get equal representation in the government.

History of the Māori Roll?

In 1853, Māori people could vote but only if they own land under their name. At this point many Māori people did not own land. This was a way the government could manipulate the system in making it difficult for the Māori people to vote.

Eventually, in 1867, parliament finally agreed to have four electorates specifically for Māori and around 1872 the few members of parliament that were Māori started pushing for more seats, to get more representation in parliament and to reduce the large size of their electorates, however this wouldn't happen for another century.

In 1993, the MMP voting system was introduced, this change helped to create more Māori on the roll which equals more representation.

How do I enrol?

Getting on the roll is easy! You can get on the roll now, or get a form sent to you by Free texting your name and address to 3676 or calling 0800 36 76 56. You can also pick up a form at your local PostShop. The form will ask you for information about yourself. Find out what the form will ask and why.

When you have enrolled, your name will go on the electoral roll, which is the list of people who have enrolled and can vote.

I am Māori. Do I have to go on the Māori Roll?

No. If you are enrolling as an elector for the first time then you can decide whether you want to be on a General or a Māori roll by signing the appropriate panel on the enrolment form.

Parihaka

Founded in the mid-1860s Parihaka was a peaceful community located in the lower slopes of Mt Taranaki and the people were resisting the Crown's occupation and taking of land in New Zealand.

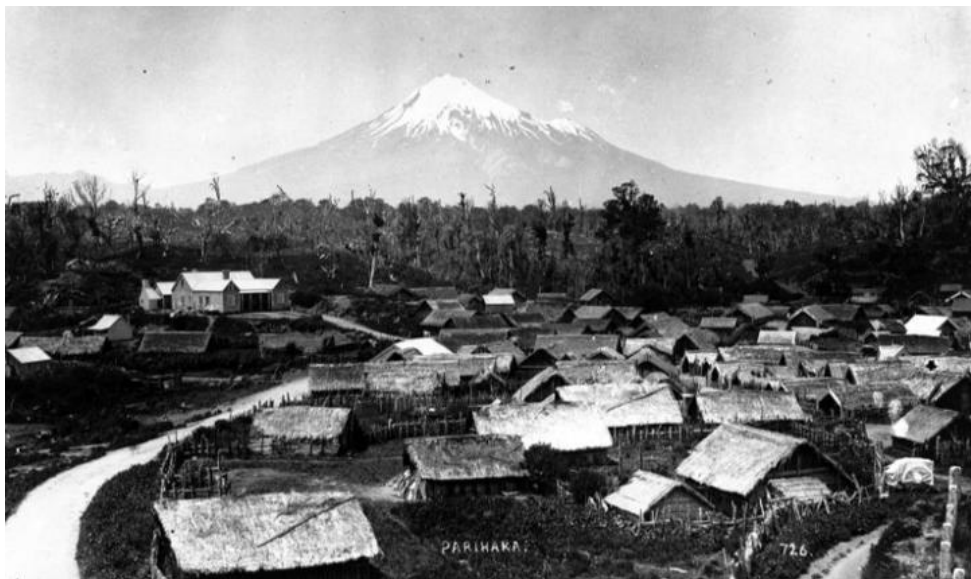
The community was led by Te Whiti O Rongomai and Tohu Kakahi. Parihaka and was one of the first larger community examples of non-violent protesting. It has been compared to the non-violent protesting led by Gandhi in India (who also protested the British Crown's occupation within India), 50 years later.

The community protested by messing up the surveying of land. They would disrupt it by ploughing and fencing the land held by European settlers. One important symbol of the peaceful movement was a white albatross feather.

The story goes an albatross landed on Tohu's Marae leaving behind a white feather. This feather became a symbol of peace.

The feathers meaning was interpreted to be a message from the heavens above sanctioning the work that they were doing.

In November 1881, the Government sent more than 1500-1600 men to destroy the community and arrest Tohu and Te Whiti. Although the troops were met with a non-violent and peaceful protest, inhabitants were still arrested or driven away, Tohu and Te Whiti were imprisoned for three years and villages demolished. Despite the absence of its leaders, Parihaka was rebuilt. Ploughing campaigns – and arrests without trial of protestors – continued into the 1890s.



Takaparawhā (Bastion Point, Auckland)

Takaparawhā, or Bastion Point, was a coastal piece of land in Orakei, Tamaki Makaurau (Auckland).

Originally held by the Ngāti Whātua Iwi, it was taken by the Government to be a strategic look-out for the military in 1885, during the Russian scare. The government needed the look-out for a while but in 1977 it was declared no longer useful for the Government. Instead of the land being returned to the Māori people, the Government used the land for high-income housing.

This decision sparked protesting. Two days before the construction was supposed to start, Ngāti Whātua people occupied the land. This occupation lasted 506 days.

In February 1978, the Government offered the land back to Māori, but for a price. Ngāti Whātua rejected the offer. A few months later in May, the Government forcibly removed the protesters from the area, removing over 200 people.

It was ten years later in July 1988, when the Ngāti Whātua people got the land returned to them. The Waitangi tribunal in its first ever historical claim agreed with the Iwi claim and gave back the land. The exception was the memorial to former Prime Minister, Michael Joseph Savage, which remains at Bastion Point. Savage was New Zealand's first Labour Prime Minister and one of its most beloved. When Savage died in 1940, an estimated 200,000 New Zealanders, Māori and Pākehā, watched his coffin travel from central Auckland to Bastion Point.

Though he was buried on Māori land acquired by the Crown in 1941, five years earlier Savage had been instrumental in keeping some Bastion Point land in Ngāti Whātua hands, when he overruled a proposed government housing scheme on the site.



Tino Rangatiratanga

Tino Rangatiratanga is the national Māori flag. While it does not carry official status, it is a symbol of this land that can complement the New Zealand flag.

In 2009, the NZ Cabinet noted the preferred national Māori flag had been identified. Flying the two flags together on days of national significance such as Waitangi Day symbolises and enhances the Crown-Māori relationship.

The national Māori flag was developed by members of a group named Te Kawariki in 1989. On 6 February 1990, the group unveiled the flag at Waitangi.

The design represents the balance of natural forces with each other. To live life is to live with nature. To appreciate life is to understand nature. The curling frond shape, the Koru, represents the unfolding of new life. It represents rebirth and continuity and offers the promise of renewal and hope for the future.



The flag is made up of three colours:

- Black represents Te Korekore, *the realm of potential*. It represents a long darkness from which the world can emerge. It also represents the heavens and is considered the male element.
- White is Te Ao Mārama, *the realm of being and light*; it is the physical world. White is purity, harmony, enlightenment and balance.
- Red is Te Whei Ao, *the realm of coming into being*. It symbolizes the female element. It also represents active, flashing, southern, falling, emergence, forest, land and gestation. Red is Papatūānuku, the Earth Mother, the sustainer of all living things. Red is the colour of earth from which the first human was made.

Kōhanga Reo / Language Nest

Kōhanga Reo (language nest) is a whānau (family) development and language-revitalisation initiative grounded in Māori cultural principles and ideals. It facilitates the growth and development of mokopuna (grandchildren) through the transmission of Māori language, knowledge and culture. The kōhanga reo movement operates from the Māori philosophical world view and is principally guided by kaumātua (respected elders).

The kōhanga reo movement was a response to the dire state of te reo Māori (the Māori language). In 1913 over 90% of Māori schoolchildren could speak the language; by 1975 this figure had fallen to less than 5%. The kōhanga reo movement was driven by Māori, with an emphasis on a total Māori-language immersion setting and involvement by whānau.

The first kōhanga reo opened at Wainuiomata in 1982, and in the following year 100 new kōhanga reo were established. Although there was little financial assistance from government until 1990, growth continued through the 1980's, peaking in 1993, when there were more kōhanga reo (819) than kindergartens or playcentres. With over 14,000 enrolments, kōhanga reo were responsible for close to half of all Māori enrolments in early childhood services at this time. By 2009 kōhanga reo numbers dropped to 464. The decline has been attributed to increased compliance requirements economic circumstances. However, having now produced 60,000 "graduates", kōhanga reo have played, and continue to play, a crucial role in the revival of te reo Māori.



Kura Kaupapa Māori

Kura kaupapa Māori are state schools that operate within a whānau-based Māori philosophy and deliver the curriculum in te reo Māori. The first kura kaupapa Māori, Te Kura Kaupapa o Hoani Waititi, was established in West Auckland in 1985. As with kōhanga, in the early stages parents were forced to fundraise to run kura until they received government recognition and funding. Kura kaupapa Māori gained recognition in the Education Act 1989 and from 1990 Ministry of Education supported the establishment of new kura.

Kura growth – Kura numbers grew rapidly through the 1990's, and more slowly in the 2000's. In 2009 there were 73 kura kaupapa Māori with just over 6,000 students. Many kura are composite schools (years 1-13), having started as full primary schools and then adding wharekura (secondary departments) in order to retain students within a Māori-medium environment. In 2001 the Ministry of Education recognised kura teina status as a stepping stone for schools that have applied to become a full stand alone primary school. Kura teina are mentored by an established kura, designated the kura Tuakana (older sibling).



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- <https://en.wikipedia.org/wiki/Ringat%C5%AB>
- <https://teara.govt.nz/en/biographies/1t45/te-kooti-arikirangi-te-turuki>

Te Houtaewa:

- <https://www.tehoutaewa.co.nz/the-legend>
- <https://www.tehoutaewa.co.nz/the-course>
- <https://media.newzealand.com/en/story-ideas/te-houtaewa-challenge/>

Te Tiriti o Waitangi:

- <https://nzhistory.govt.nz/politics/treaty/the-treaty-in-brief>
- <https://nzhistory.govt.nz/politics/treaty-of-waitangi>

Te Wiki O Te Māori (Māori Language Week):

- <https://nzhistory.govt.nz/culture/maori-language-week>

Te Whare Tapa Whā:

- <https://www.health.govt.nz/our-work/populations/Māori-health/Māori-health-models/Māori-health-models-te-whare-tapa-wha>

Te Wheke:

- <https://www.health.govt.nz/our-work/populations/Māori-health/Māori-health-models/Māori-health-models-te-wheke>

Tino Rangatiratanga:

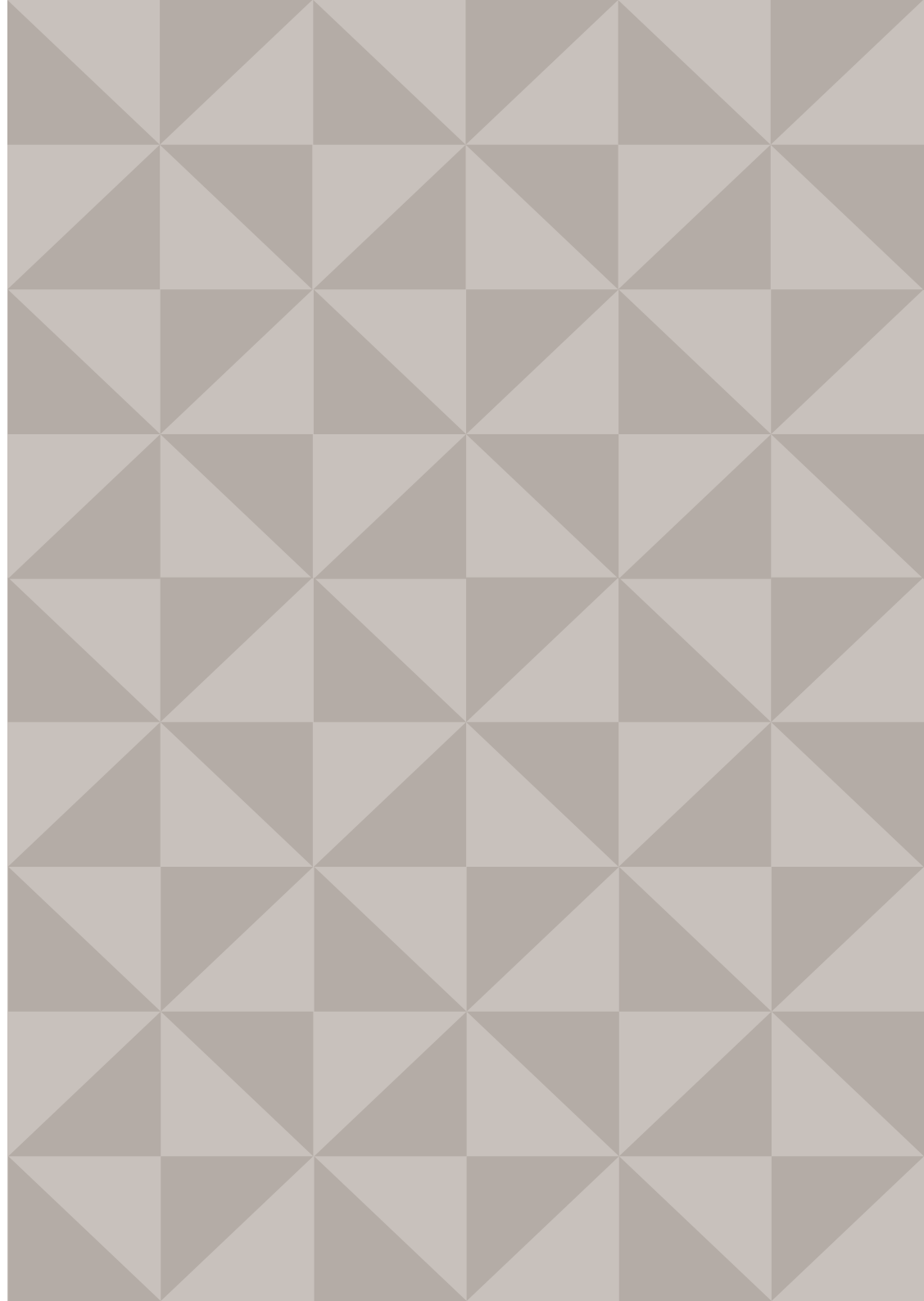
- <https://nzhistory.govt.nz/media/photo/national-Māori-flag>
- <https://www.tpk.govt.nz/en/a-matou-kaupapa/crown-iwi-hapu-whanau-Māori-relations/the-national-Māori-flag>

Waka Ama:

- <http://www.wakaama.co.nz/pages/read/1003368>
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- <https://www.tpk.govt.nz/en/whakamahia/whanau-ora/about-whanau-ora>
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