



TE KETE MĀORI





MIHI

Introduction

Tēnā koutou katoa – nau mai, haere mai, kuhu mai ki Te Kete Māori. Te matapihi o Te Taurapa Tūhono ki Te Ao Māori – ngā tāngata, ngā kawa, ngā tikanga me ngā pākihi.

Ko Te Kete Māori he taputapu mā tātou katoa e hiahia ana ki te whakamārama, ki te ako i te mātauranga Māori. He kete kīkī ana me ngā taonga āwhina. Ka nui ake i tō akoranga e koe, ka whakakīa tō ake kete i te ara mātauranga.

**No reira, karawhiua!
Kia kaha, Kia māia, Kia manawanui!**

Greetings to you all, welcome and enter Te Kete Māori. Te Taurapa Tūhono | New Zealand Trade and Enterprise's window into the Māori world – people, culture and business.

Te Kete Māori is for all of us at Te Taurapa Tūhono, whānau, friends and whoever we work with along the way. It is a great resource that will help you build knowledge about the Māori culture – language, protocols and values. Te Kete Māori is jam-packed with lots of amazing taonga (treasure) to help you. The more you learn, the more your confidence will grow, filling up your own kete along the way.

It's time to lean in and give learning about the Māori world a go. Be strong, be courageous and most of all be passionate!





WHAKAHUANGA

Pronunciation

We show respect when we pronounce words and names correctly. Of course, this is often easier said than done so don't worry if you don't get it right straight away. The main thing is to give it a go!

There are five short vowels

a e i o u

If a macron is sitting on a vowel it indicates that the vowel sound is longer.

ā ē ī ō ū

a as in papa

e as in egg

i as in eat

o as in horn

u as in two

ā as in far

ē as in led

ī as in peep

ō as in pork

ū as in moon

Why long or short vowel sounds?
Some words spelt the same way have different meanings depending on whether there is a long or short vowel sound. For example:

- **tangata** means person or man while **tāngata** means people or men.
- **keke** is 'cake', **kēkē** is 'armpit' and **kekē** is the verb 'to creak'.
- **Tūpuna** means ancestors and **tupuna** refers to just one ancestor.

As you learn to pronounce **Te Reo Māori** words and place names, encourage your peers to pronounce them too! Refer to the alphabet and maps listed on the next page to correctly pronounce Māori words and places.

Syllables

Most of the sounds in the Māori language are found in the following tables. Tap different sounds to make up words.

Tap for a pronunciation song.



Short vowels

A	E	I	O	U
HA	HE	HI	HO	HU
KA	KE	KI	KO	KU
MA	ME	MI	MO	MU
NA	NE	NI	NO	NU
PA	PE	PI	PO	PU
RA	RE	RI	RO	RU
TA	TE	TI	TO	TU
WA	WE	WI	WO	WU
NGA	NGE	NGI	NGO	NGU
WHA	WHE	WHI	WHO	WHU

Long vowels

Ā	Ē	Ī	Ō	Ū
HĀ	HĒ	HĪ	HŌ	HŪ
KĀ	KĒ	KĪ	KŌ	KŪ
MĀ	MĒ	MĪ	MŌ	MŪ
NĀ	NĒ	NĪ	NŌ	NŪ
PĀ	PĒ	PĪ	PŌ	PŪ
RĀ	RĒ	RĪ	RŌ	RŪ
TĀ	TĒ	TĪ	TŌ	TŪ
WĀ	WĒ	WĪ	WŌ	WŪ
NGĀ	NGĒ	NGĪ	NGŌ	NGŪ
WHĀ	WHĒ	WHĪ	WHŌ	WHŪ

2 short vowels together



AE	AI	AO	AU
EA	EI	EO	EU
IA	IE	IO	IU
OA	OE	OI	OU
UA	UE	UI	UO



New Zealand place names



TE TAI TOKERAU

Whāngarei

Tāmaki Makaurau
Auckland

TE IKA A MĀUI
NORTH ISLAND

TE TAI RĀWHITI

Kirikiriroa
Hamilton

Tauranga

Rotorua

**Tūranganui
a Kiwa**
Gisborne

TE TAI HAUĀURU

**Taupōnui
a Tia (Taupō)**

Taranaki

Heretaunga
Hastings

Ahuriri
Napier

Whanganui

TE TAU IHU

Te Papaioea
Palmerston North

Whakatū
Nelson

Otaki

Te Whanganui a Tara
Wellington

Ōtautahi
Christchurch

Rēkohu

Chatham Island

Ōtepoti
Dunedin

TE WAIPOUNAMU
SOUTH ISLAND

Rakiura
Stewart Island



MARAE

Etiquette

The marae is the place where history, **whakapapa**, **tikanga** and traditions are kept alive.

Marae are connected to their natural environmental features including land, mountains, lakes and rivers. **Māori** trace their identity and **tūrangawaewae** to marae. In most cases they will have affiliations to more than just one marae.

The **tikanga/ kawa** on any marae are governed by that marae. However, here are a few general tips.

- Prepare by finding out the local kawa and tribal names.
- Organise your **kaikaranga**, **kaikōrero** and supporting **waiata**.
- Arrange a **koha** and an envelope so it can be given to the last speaker.
- Dress respectfully. Long skirts for **wāhine**. Long trousers for **tāne**.
- Arrive early and introduce yourself to the other **manuhiri**. It is best to arrive during daylight hours.
- When your group is ready to be called on to the marae stand at the entrance and wait. Women stand in front, men behind.

Tap on the info icon for more tips.

Wharenuī (Meeting house)



Wharekai (Dining room)





THE PŌWHIRI

The **pōwhiri** is the process of formally welcoming **manuhiri**. The **tikanga** on that **marae** is governed by that marae.

This is an example of a marae layout.



1. Waharoa/ Outside the entrance
The **manuhiri** gather outside the marae entrance. This is an opportunity for you to greet others, to introduce yourself to those who you don't know, to identify the **kaikaranga** and speakers, and to give the **koha** to the final speaker.

2. Te Whakaeke/ Entering the marae
A **wero** may be issued before the commencement of the **whakaeke**. A wero is usually accompanied with a **haka pōwhiri**. However, in most cases the whakaeke will commence with a **karanga** from the **tangata whenua**. **Manuhiri** will then advance and return the karanga to acknowledge the tangata whenua. At a certain point the manuhiri will pause and bow their heads in respect for those who have passed. Karanga will continue from both sides until the manuhiri reach the **mahau/** seating area.

Karanga is the practice of exchanging calls. It weaves a spiritual rope to pull the **waka** of the **manuhiri** onto the Marae. The calls alternate between the **tangata whenua** and manuhiri. It is a continuous stream of each side weaving into the other and exchanging information.

3. Whaikōrero/ Speeches
There are two main speaking patterns for **whaikōrero**. One is '**pāeke**' – where **tangata whenua** speakers speak first, then **manuhiri** speakers and to close, tangata whenua will speak last.

The second is '**tau-utuutu**' – where the tangata whenua and manuhiri speakers alternate. However, the speaking pattern is decided depending on the **tikanga** of each **iwi**.

The role of the manuhiri group is to support each **kaikōrero** with a **waiata tautoko**.

4. Koha
Following the last **waiata**, the last speaker will place a koha on the ground before the **tangata whenua**. A **karanga** is delivered to acknowledge the koha, it will be collected by one of the tangata whenua.

5. Harirū and hongiri
Once the **whaikōrero** has finished the manuhiri are invited to come over to the local people to **harirū, hongiri** and (sometimes for women) to give a kiss of greeting on the cheek. Often the men will go first. The hongiri is a sign of peace, life and well-being, and the coming together of two people.

6. Kai
Following the **harirū**, it is normal that visitors are called in to the **wharekai** to eat. It is good practice to have something to eat or drink. Kai allows everybody to transition back from the sacredness of the **pōwhiri** to common tasks of daily life and signifies the end of the pōwhiri process.





KARANGA

Call

The first voice you will hear on the marae is a woman's voice – the **karanga**. The karanga is a traditional skill that involves exchanging greetings, paying tributes to those who have passed on, and setting the purpose for bringing the two groups together. An exchange of calls will take place between the **tangata whenua** and the **manuhiri**, with each side having their own **kaikaranga**. This exchange of calls is a special moment that weaves together all realms of Māoridom at that moment in time. It has an important function in building connections between the two groups and setting the agenda for the gathering. The men then follow on from what the women have started, when the men undertake their **whaikōrero**.

Karanga by the host side

1st call

Haere mai, e te manuhiri tūāurangi e, haere mai rā

Welcome distinguished visitors from afar, welcome

2nd call

Huihuia mai rā ngā mate o te rā nei e, haere mai rā

Bring with you so that we may mourn them today, welcome

3rd call

Haere mai, i runga i te kaupapa o te rā nei e, haere mai rā

Welcome to this auspicious occasion, welcome

Karanga by the visitor side

1st call

Karanga mai rā, e te iwi e, karanga mai rā

Greetings to you all, the hosts of today, greetings

2nd call

Haere atu rā, ngā mate o te wā iti nei e, haere atu rā

Farewell those who have passed on, farewell

3rd call

Tēnei rā te whakaeke nei, ki te whakanui i te kaupapa o te rā nei e, karanga mai rā

We have entered on to your marae to pay tribute to this day, we greet you





WHAIKŌRERO

Formal speeches

Whaikōrero are formal speeches generally performed by men during **pōwhiri** and at social gatherings. In some tribal areas women also **whaikōrero**. The speakers and order are pre-determined by seniority or the protocol of the area. Once the manuhiri are seated, the whaikōrero will begin.

The purpose of the **whaikōrero** is to acknowledge and weave together the past, the present and the future. This is also the time where the **kaupapa** (the purpose) of the gathering is introduced.

After each whaikōrero speaker, a **waiata tautoko** is sung.

Here is a simple Whaikōrero:

Tihei mauri ora!
E te Atua, nāu te korōria
Te whare e tū nei, tēnā koe
Te papa i waho nei, tēnā koe
Te mana whenua o tēnei rohe,
tēnā koutou
Te hunga mate ki te hunga mate,
haere haere haere
Te hunga ora ki a tātou
te hunga ora
Tēnā koutou, tēnā koutou,
tēnā tatou katoa





HONGI

At the conclusion of the **whaikōrero**, the **manuhiri** are invited to line up and hongi. The **hong**i is a vital part of the **pōwhiri** process and can be undertaken by males and females.

The hongi, stems from an old **Māori** legend that depicted how the first human (woman) was created. **Tāne Mahuta**, the god of the forest, created her from **kurawaka** (red clay). Tāne embraced his creation, and breathed life into her nostrils. Her name was **Hineahuone**.

The hongi is the process of sharing the breath of life – illustrated in the Māori legend. After this, manuhiri become one with the **tangata whenua**.





KAI

Food

WHAKANOA

The sharing of **kai** symbolises the coming together of two people; **tangata whenua** and the **manuhiri**.

Whakanoa means to make ordinary, or the action of transitioning from something that was sacred to ordinary.

Prior to the **whakaeke**, manuhiri that have not visited the **marae** before are considered to be **waewae tapu**. At the conclusion of the **pōwhiri** process, the sharing of **kai** is the final removal of **tapu**.

MIHI KI NGĀ RINGAWERA

Mihi ki ngā ringawera typically occurs at the end of the **kaupapa**. The **mihi** acknowledges the work, preparation and **manaakitanga** that is involved with hosting **manuhiri**. **Ringawera** are usually the ‘workers’ in the background of the **kaupapa**, and are usually overlooked. This type of mihi acknowledges their **mahi** (work).

**E ngā ringawera,
E ngā tohunga o te manaaki i te
tangata, tēnā koutou!
Kua puta a pito. Kua ora a ngākau.
Noho ora mai koutou**

EN

**E āku rangatira, e ngā ringawera
Tēnei a mihi ka rere atu
ki a koutou mō te reka o te kai
i horahia mai ki mua i a mātou
mō te rangatira hoki
o tā koutou manaaki mai
Nō reira, e Ngāti [name of hapū],
tēnā koutou, tēnā koutou,
tēnā koutou katoa.**

EN





WAIATA

Songs

Waiata tautoko are sung after the **kaikōrero** (speaker). Often, a **kaea** will begin the waiata. And it is them who decide which waiata will be the best suited to the words of the **kaikōrero**.

The quality of singing may enrich the **kaupapa**, however the most important part of **waiata tautoko**, is to support the **kaikōrero**. We encourage all **pōwhiri** participants to join in the singing.

Our **Te Taurapa Tūhono** name was gifted to NZTE by Tipi Wehipeihana from Tukorehe marae, who also composed this waiata for us. We sing it to introduce ourselves or to acknowledge others.

Ko mātou ēnei – Te Taurapa
Tūhono | NZTE Waiata-ā-ringa



Ko mātou ēnei
Te Taurapa Tūhono
E tū atu nei
E mihi atu nei x2
Nō reira
Kia kaha rā
Aotearoa
Te Taurapa Tūhono e
Te Taurapa Tūhono e



Tap [here](#) for a video of the NZTE
Waiata

Ko mātou ēnei – Te Taurapa
Tūhono | NZTE Mōteatea



Ko mātou ēnei
Te Taurapa Tūhono
E tū atu nei
E mihi atu nei x2





Waiata | Songs

E toru ngā mea

EN



E toru ngā mea
Ngā mea nunui
E kī ana, Te Paipera
Tumanako, Whakapono
Me te mea nui
Ko te aroha

Tūtira mai

EN



Tūtira mai ngā iwi
Tātou, tātou e
Tūtira mai ngā iwi, tātou, tātou e
Whāia te māramatanga
Me te aroha
E ngā iwi, kia tapatahi, kia kotahi rā
Tātou, tātou e x2

Te aroha

EN



Te aroha
Te whakapono
Me te rangimarie
Tātou tātou e

Mā wai rā

EN



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

Ehara i te mea

EN



Ehara i te mea
nō inaianei te aroha
nō ngā tūpuna
i tuku iho, i tuku iho

Whakapono tūmanako
Te aroha ki te iwi
nō ngā tūpuna
i tuku iho, i tuku iho

Te whenua, Te whenua
hei oranga mō te iwi
nō ngā tūpuna
i tuku iho, i tuku iho





Hīmene | Hymns

Whakaaria mai

EN



**Whakaaria Mai
Tōu ripeka ki au
Tiaho mai
Rā roto i te pō
Ki kona au
Titiro atu ai
Ora, mate,
Hei au koe noho ai x2**

**Ora, mate,
Hei au koe noho ai
Amine**

He hōnore, he korōria

EN



**He hōnore, he korōria
Maungarongo ki te whenua
Whakaaro pai e
Ki ngā tāngata katoa
Ake ake, ake ake
Āmine
Te Atua, te piringa
Tōku oranga
Tōku oranga**





Waiata | Contemporary

Purea nei e te hau

EN



Nā Hirini Melbourne. Used with permission.

Purea nei e te hau
Horoia e te ua
Whitiwhitia e te rā
Mahea ake ngā pōraruraru
Makere ana ngā here

E rere wairua e rere
Ki ngā hau o te rangi
Whitiwhitia e te rā
Mahea ake ngā pōraruraru
Makere ana ngā here
Makere ana ngā here

Ka Poipoia

EN



Nā Rob Ruha. Used with permission.

Ka poipoia ahau
i te pō marino e
Te korowai o te Atua
Taku whare okioki

Tērā ngā whetu korikoriko
te marama tai ahoaho
Hei hoa mōku i te poho,
O taku whare okioki

Te kapua i te ikarua,
Mōku mō aku takahanga
Hei hoa mōku i te poho
O taku whare okioki.

(Repeat)

Tai aroha

EN



Nā Professor Kereti G. Rautangata i tito. Nā Aroha rāua ko Taiapua Wātene te rangi. Used with permission.

Ko te aroha anō he wai
E pupū ake ana
He awa he māpuna mai ana
I roto i te whatumanawa
Ko tōna mātāpuna he hohonu
Ā ina ia ka rere anō
Ko tōna mātāpuna he hohonu
Ā ina ia ka rere anō
He taitimu, he taipari, he taiope
he tairoa, he tainui
He tainui, he tainui.

Whakarongo!

EN



Nā Ngoi Pēwhairangi. Used with permission.

Whakarongo!
Ki te reo Māori e karanga nei
Whakarongo! Ki ngā akoranga
rangatira
Nā te Atua i tuku iho ki a tātou e
(Pupuritia) Pupuritia, kōrerotia mō
ake tonu
Tirohia! Ngā tikanga tapu a ngā
tīpuna
Kapohia hei oranga ngākau auē
Whiua ki te ao, whiua ki te rangi
Whiua ki ngā iwi katoa
Kaua rawatia e tukua e
Kia memeha e
Whakarongo!
Ki te reo Māori e karanga nei
Whakarongo! Ki ngā akoranga
rangatira
Tēnā kia purea te hau ora e
He kupu tuku iho mō tēnei reanga
He kupu tuku iho mō tēnei reanga
Whakarongo!



MAPS

Iwi of New Zealand, North Island



TRIBAL GROUP
BOUNDARY

.....
APPROXIMATE
IWI BOUNDARY



Iwi of New Zealand, South Island



TE TAU IHU

TRIBAL GROUP
BOUNDARY

.....
APPROXIMATE
IWI BOUNDARY



Te Waipounamu
South Island

Ngāti Tama ki Te Tau Ihu

Ngāti Apa ki te Rā Tō

Ngāti Kuia

Ngāti Toa Rangatira

Ngāti Kōata

Te Atiawa o Te Waka-a-Māui

Ngāti Rārua

Ngāti Apa

Rangitāne
o Wairau

Ngāi Tahu

Poutini
Ngāi Tahu

Ngāi Tahu
Ngāti Māmoe

WAIPOUNAMU / REKOHU

Ngāti Mutunga ki Wharekauri

Te iwi Moriori

Ngāi Tahu
Ngāti Māmoe
Waitaha

Ngāi Tahu
Ngāti Māmoe

Rakiura



MIHIMIHI

What is a mihimihi?
Mihimihi is a way of introducing one's self in a Māori context. Self-identity, and **whanaungatanga** are important aspects in **Te Ao Māori**. Using your **pepeha** is a way of building identity and belonging. Pepeha are often just as important to the listener, as it is to the speaker.

It is good to learn more than one way of saying things.

Personal pepeha input ?

Fill out the boxes below to create your own personalised pepeha.

Once you have filled out the relevant boxes below, you can view your completed pepeha on the 'Mihimihi ki te marae' page.

If the input box does not apply to you, move on and leave the space blank.

Name of your mountain X

Name of your sea X

Name of your river X

Name of your canoe X

Name of your marae X

Name of your ancestral house X

Name of your sub-tribe X

Name of your tribe X

Name of your standing place X



My ancestors hail from (place/
country)



I was born in (town/ country)



I grew up in (town/ country)



I currently live in (town/ country)



Name of your partner



How many children do you have?



Name of your son/ sons



Name of your daughter/ daughters



Enter your name



I work at (organisation)



Upload your profile picture
*If you would like to change any of
your photos, tap on the image.*



Upload your feature picture





Mihimihi ki te Marae

Mihimihi at the Marae



This tool will help you build your mihimihi. Follow the instructions below to construct your own.

Formal opening (choose one)

- **Tīhei mauri ora! E ngā mana, e ngā reo, e ngā rau rangatira mā, tēnā koutou, tēnā koutou, tēnā koutou katoa.**
- **Ngā hau e whā, ngā waka o tēnā iwi, o tēnā iwi puta noa. Tīhei mauri ora!**
- **Ka tangi te tītī, ka tangi te kākā, ka tangi hoki ahau. Tīhei mauri ora!**

Formal acknowledgement of the whare and marae

Te whare e tū nei, te papa e takoto nei, tēnā kōrua.

Mihi ki te haukāinga

Ki a koutou, ngā haukāinga, tēnā koutou.

Mihi ki te kaupapa (choose one)

- **He mihi tēnei ki te kaupapa o te rā.**
- **Tēnā tātou, kua huihui mai nei i runga i te kaupapa o te rā.**
- **Ka tika, me mihi ki te kaupapa o te rā.**

Pepeha

**Ko #{canoe} te waka
Ko #{mountain} te maunga
Ko #{river} te awa
Ko #{sea} te moana
Ko #{tribe} te iwi
Ko #{subtribe} te hapū
Ko #{marae} te marae
Ko #{ancestralhouse} te whare tupuna
Ko #{standingplace} tōku
tūrangawaewae**

Acknowledgements to those who have passed on and the living (choose one)

- **Āpiti hono, tātai hono, rātou, te hunga mate, ki a rātou. Āpiti hono, tātai hono, tātou, te hunga ora, ki a tatou. Tēnā koutou.**
- **Moe mai rā te kāhui mate. Ngā waihotanga ake, huri noa. Mauri ora ki a tātou katoa!**
- **Haere atu rā te hunga mate. Waiho ake i muri nei tātou te hunga ora. Tēnā koutou katoa!**

Less formal introductions

**Nō #{ancestors} ōku tūpuna
I whānau mai au ki #{born}
I tupu ake au ki #{grewup}
Kei #{live} ahau e noho ana
Kei #{org} ahau e mahi ana
Ko #{partner} tōku hoa rangatira
E #{howmany} āku tamariki
Ko #{son1:child}, ko #{son2:child} āku tamariki
Ko #{son1:child}, ko #{son2:child}, ko #{daughter1:child} āku tamariki
Ko #{daughter1:child}, ko #{daughter2:child}, ko #{son1:child} āku tamariki
Ko #{son1:child}, ko #{daughter1:child} āku tamariki
Ko #{son1:child}, ko #{son2:child} āku tama
Ko #{daughter1:child}, ko #{daughter2:child} āku tamāhine
Ko #{son1:child} tāku tama
Ko #{daughter1:child} tāku tamāhine**

Ko #{name} ahau

Closing (choose one)

- **Nō reira, e te whānau, tēnā koutou, tēnā koutou, tēnā koutou katoa**
- **Nō reira, tēnā koutou, tēnā koutou, tēnā koutou katoa**





The King and other leaders

A central part of all mihi is the acknowledgement of leaders and **kaumātua** for the group/ people you are speaking to. Therefore, it is good practice, particularly in and around the **Tainui** region, to specifically acknowledge the **mana** and role of the **Māori** King. Similarly, when visiting the wider **Taupō** region and/ or speaking to **Ngāti Tūwharetoa**, the paramount chief of Ngāti Tūwharetoa should be acknowledged in the appropriate manner.

Ki te Kīngi Māori, tēnā koe.

EN

Kia whakahōnoretia te Kīngi Māori; kia tau iho ngā manaakitanga ki runga ki a rāua ko tana Makau Ariki.

EN

He mihi nui ki a Kīngi Tūheitia, te pou herenga waka, te pou herenga tangata me te kāhui ariki nui tonu. Pai māriri.

EN

Kei te mihi ki te Arikinui o Ngāti Tūwharetoa, ki te whare tapu o Te Heuheu.

EN

Kaikarakia

It is very important that the person who delivered a **karakia** is acknowledged by somebody. You may wish to use these phrases.

E te kaiwhakarite i a tātou, tēnā koe

EN

Tēnā rawa atu e te rangatira, nāu i hanga te arawhata ki te wāhi ngaro mō tātou.

EN

E te kaikarakia, tēnā rā koe mōu i piki ai i ngā Rangi-tūhāhā ki te tiki i ngā taonga wairua e hāpai ai ā tātou mahi.

EN

Tēnā koe, e te minita, nāu tō tātou waka wairua i urungi kia tae pai tātou ki uta.

EN





KARAKIA

Prayer

Karakia can be used as a medium to connect **te-taha-wairua** to **te-taha-tinana**.

Karakia, from a **Māori** worldview, transitions us from one **kaupapa** to another. They can be described as chants, prayers or incantations. Karakia can be used in almost every aspect of life. Because Māori are very spiritual people, they often draw on their ancestors or gods for direction. An introduction to Christianity saw a new emergence of karakia. Māori saw parallels between karakia and prayers, and therefore adapted or created new karakia that acknowledged God or Jesus.

Karakia tīmatanga

Opening prayer

**Whakataka te hau ki te uru
Whakataka te hau ki te tonga
Kia mākinakina ki uta
Kia mātaratara ki tai
E hī ake ana te atakura
He tio
He huka
He hau hū
Tīhei mauri ora!**

EN

**Tukua te wairua
kia rere ki ngā taumata
Hei ārahi i ā tātou mahi
Me tā tātou whai
i ngā tikanga a rātou mā
Kia mai, kia ita
Kia kore ai e ngaro
Kia pupuru, kia whakamaui
Kia tina! TINA!
Hui e! Tāiki E!**

EN

**He hōnore, he korōria ki te Atua
Maungarongo ki te whenua
Whakaaro pai ki ngā tāngata katoa
Hangā e te Atua he ngākau hōu ki
roto ki tēnā ki tēnā o mātou,
Whakatōngia tō Wairua Tapu hei
āwhina, hei tohutohu i a mātou
Hei ako hoki i ngā kaupapa o tēnei
hui.**

EN

Karakia mō te kai

Prayer for food

**Kua horahia ngā kai
Nā ngā atua i homai
Tāne Māhuta
Haumie-tiketike
Rongo-mā-tāne
Tangaroa
Kia ora**

EN

**Nau mai e ngā hua
o te wao
o te ngakina
o te wai tai
o te wai Māori
Nā Tane
Nā Rongo
Nā Tangaroa
Nā Maru
Ko Ranginui e tū iho nei
Ko Papatūānuku e takoto nei
Tuturu whakamaui
Kia tina! TINA! Hui e! Tāiki E!**

EN

**E te Atua
Whakapaingia ēnei kai
Hei ora mō ō mātou tinana
Whāngaia hoki ō mātou wairua
Ki te taro o te ora,
Ko Ihu Karaiti tō mātou kai
whakaora
Ake, ake, ake, Amine**

EN

Karakia whakamutunga

Closing prayer

**Unuhia, unuhia
Unuhia mai te uru tapu nui
kia wātea, kia māmā,
te ngākau, te tinana, te hinengaro,
i te ara takatū
Koia rā e Rongo e whakairia ake ki
runga
Kia tina! Hui e!
TĀIKI E!**

EN

**Kia tau
Ki a tātou katoa
Te atawhai o tō tātou Ariki
O Ihu Karaiti
Me te aroha o te Atua
Me te whiwhinga tahitanga
Ki te Wairua Tapu
Ake, ake, ake
Amine.**

EN





WHAKATAU

Informal welcome

Whakatau is a less formal ceremony which consists of a welcome in **te reo Māori**, **waiata** (songs) and hongi. You would most likely use this arrangement in the following circumstances:

- Welcoming external visitors to a meeting or **hui**
- Welcoming new members to a team
- International Delegations

If you are still unsure whether a **pōwhiri** or **whakatau** would be more appropriate please contact a **Te Pora Māori** representative.

Manaakitanga ki te tari

Manaakitanga is a core value to Māori. Loosely translated as hospitality, manaakitanga emphasises the importance of people. Manaakitanga typically comes into play when hosting an event or **hui**. However, principles of manaakitanga can be incorporated into everyday life.

Manaakitanga requires the host to put their **manuhiri** at the forefront of every decision. When hosting a hui at the office, manaakitanga can be in the form of providing food, networking or welcoming your visitors. The most important principle of manaakitanga is to ensure all parties are elevated through humility and the act of giving.

Incorporate the principles of manaakitanga at your next hui!
Manaaki is us!

Hui | Meetings

Māori hui typically follow a set of cultural practices:

- **Te Taenga** (reception) receiving people on arrival;
- **Karakia tīmatanga** (opening affirmation);
- **Mihi whakatau** (greetings, acknowledgements);
- **Whakawhanaungatanga** (Introductions);
- **Kaupapa kōrero** (business agenda) and finally;
- **Karakia whakamutunga** (closing affirmation).

Karakia mō te kai (Affirmation to acknowledge food) If kai is provided during or following **hui**, a karakia will take place before eating.

A selection of **karakia**, **waiata**, and **mihi** are included.

Mihimihi ki te tari

Refer to the framework for the Mihimihi ki te Marae page.

- Formal opening
- Greetings to manuhiri/ host
- Less formal introductions
- Your name
- Closing





GREETINGS & SIGN-OFFS

Office language

Opening and closing greetings for letters or emails

Informal greetings

Kia ora

Hi

Kia ora rā

Hello there

Kia ora anō rā

Hi again

Kia ora Peter

Hi Peter

Kia ora taku hoa

Hi my mate

Tēnā koe e Kare

Hello my friend

Formal greetings

Tēnā koe

Greetings (to one person)

Tēnā kōrua

Greetings (to two people)

Tēnā koutou

Greetings (to three or more people)

Tēnā koe e Tā

Dear Sir

E te rangatira, tēnā koe

Dear Sir/ Madam

Tēnā koe e te rangatira

Dear Sir/ Madam

Kei te rangatira, tēnā koe

Dear Sir/ Madam

Tēnā koe e te kaihautū

When addressing the head of an organisation

E te tumu whakarae, tēnā koe

Dear Sir/ Madam (officer of highest rank)

Tēnā koe i runga i ngā āhuatanga o te wā

Greetings to you and the circumstances of the time

Closing comments

Hei konā mai

Goodbye for now

Hei konā mai i roto i ngā mihi

Goodbye and thank you

Aku mihi nui ki a koe/ Āku mihi nei ki a koe

Many thanks to you

Noho ora mai rā

Look after yourself/ Take care, keep well

Hei konā mai me ngā mihi

Thanks and goodbye

Kia kōrero anō au i a koe/ Kia rongoa ake au i a koe

Until I hear from you again

Ka nui tēnā mō tēnei wa

That's enough for now

Kia kapi ake au i kōnei

I shall close here

(Tēnā koa) Whakamōhio mai he aha ō whakaaro

(Please) Let me know your thoughts

Signing off

Nāku nā

Yours faithfully

Nāku noa, nā

Yours sincerely

Nāku te iti nei, nā

Humbly yours

Nāku nei, me aku mihi nui

From me with many thanks

Me mutu pea i konei

I'll leave it there

Kua rahi tēnei

That's enough for now

Kāto ake i konei

Let's leave it there for now

Ka nui tēnei

That's it for now

Ā, kāti

Let's leave it there

Answering calls

EN

Opening the conversation:

Mōrena/ Kia ora [NZTE], **Ko** [name] **tēnei.**

Caller:

Kia ora, kei konā a [name]?

If the person is available:

Taihoa, māku e tonono atu.

If the person is not available:

Kāore ia i te wātea. He kōrero āu mōna.

Caller:

Āe/ Kao.

If the caller wants to leave a message:

Māku koe e tonono atu ki tōna pae karere.

Otherwise:

Ka pai. Hei konā.

Answer, if you are unable to understand the conversation:

Aroha mai, kei te ako tonu ahau i Te Reo Māori.

Taupaeapae

Reception

EN

Opening the conversation:

Mōrena, Nau mai, Kia ora [visitor name] **ko** [name] **ahau.**

Visitor:

Mōrena/ Kia ora, kei konei a [name].

If the person is available:

Taihoa, māku e tonono atu ki a ia. Ko wai tō ingoa? Kōrero mai anō. Āta kōrerorero. Arā ngā tūru. Taihoa ki konei, māku ia e tiki. Kei te hiahia wai māori koe?

If the person is not available:

Kāore ia i te wātea. He karere āu mōna?

Visitor:

Āe/ Kao.

Otherwise:

Ka pai. Hei konā.

If you are unable to understand the conversation:

Aroha mai. Kei te ako tonu ahau i Te Reo Māori.

Ngā kupu poroaki

Farewells

Ka kite anō

See you later

Ka kite. Hei āpōpō!

See you tomorrow

Hei konā mai

Goodbye for now

Haere rā

Goodbye (to someone leaving)

E noho rā

Goodbye (to someone staying)

Kia pai tō rā

Have a good day

Kia pai tō mutunga wiki

Have a good weekend

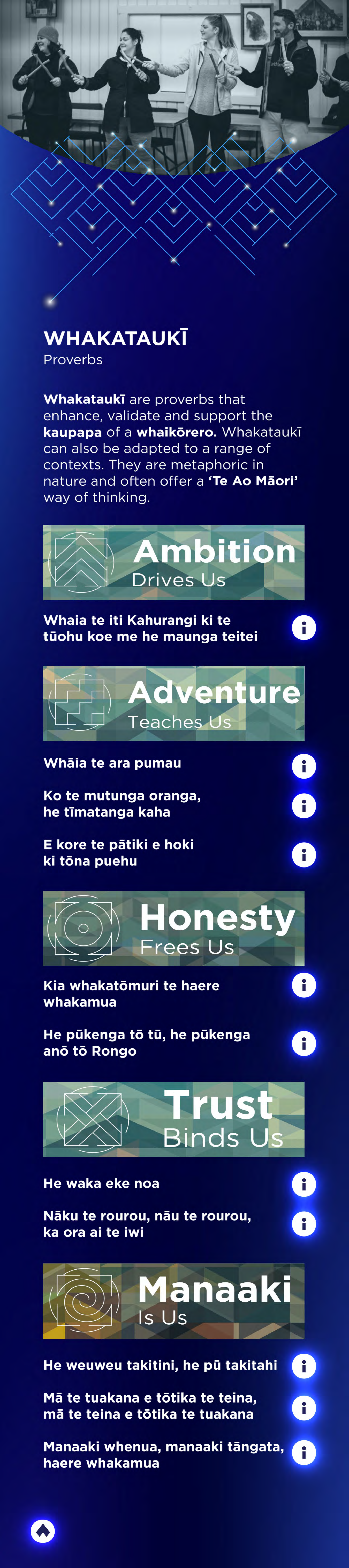
Ngā mihi mō tō manaakitanga mai

Thanks for your kindness

Kia pai te haere

Have a good trip





WHAKATAUKĪ

Proverbs

Whakataukī are proverbs that enhance, validate and support the **kaupapa** of a **whaikōrero**. Whakataukī can also be adapted to a range of contexts. They are metaphoric in nature and often offer a **‘Te Ao Māori’** way of thinking.



Ambition
Drives Us

Whaia te iti Kahurangi ki te tūohu koe me he maunga teitei




Adventure
Teaches Us

Whāia te ara pumau



Ko te mutunga oranga, he tīmatanga kaha



E kore te pātiki e hoki ki tōna puehu





Honesty
Frees Us

Kia whakatōmuri te haere whakamua



He pūkenga tō tū, he pūkenga anō tō Rongo

Trust
Binds Us

He waka eke noa



Nāku te rourou, nāu te rourou, ka ora ai te iwi




Manaaki
Is Us

He weuweu takitini, he pū takitahi



Mā te tuakana e tōtika te teina, mā te teina e tōtika te tuakana



Manaaki whenua, manaaki tāngata, haere whakamua





TE TIRITI O WAITANGI

The Treaty of Waitangi

Background

At the beginning of the 19th century, over 100,000 **Māori** populated **Aotearoa** New Zealand.

As settler numbers grew, lawlessness amongst some had become a problem and **Māori rangatira** (chiefs) appealed to the British monarchy many times to control their people.



The Declaration of Independence of the United Tribes of New Zealand

He Whakaputanga o te Rangatiratanga o Nu Tireni or the Declaration of Independence of the United Tribes of New Zealand was signed by 34 rangatira from the Northern region on the 28th of October 1835. James Busby assisted on behalf of the Crown.



The declaration asserted that **mana** (authority) and sovereign power in New Zealand resided fully with Māori and that foreigners would not be allowed to make laws. In return for **Māori** protection of British subjects in their territory, Māori sought King William's protection against threats to their mana.

The signing of the Treaty

In 1838 a group from Britain called the New Zealand Company began buying large amounts of land from iwi to sell to settlers they brought to New Zealand, at a profit.



Around 500 **Māori** gathered at **Waitangi**, in the Bay of Islands, and debated the documents for a day and a night. Given **te reo Māori** had always been an oral language, very few Māori could read or write, and the **rangatira** would have relied heavily on the verbal assurances given by Hobson and the British.

On the 6th of February 1840, **Te Tiriti o Waitangi** and The Treaty of Waitangi were signed by Captain William Hobson, several English residents and between 43 and 46 **Māori rangatira**. Several versions were taken around the country and by September, 500 rangatira had signed, including 13 women.



Two different versions

There were complications because of the two texts, **Te Tiriti o Waitangi** written in **te reo Māori**, and The Treaty of Waitangi written in English.



Breaches of the Treaty

Unfortunately, the government did not do what it said it would do, which was to let **Māori** own and control their lands and their lives.



Since 1840, successive governments have taken actions that have resulted in the alienation of Māori land, waters and other resources from their owners, generally without proper consent or compensation. A great deal of land and resources were confiscated, and many Māori lost their lives, livelihood, culture and homes.

The Waitangi Tribunal



Treaty Settlements



Most **iwi** in New Zealand have settled Treaty claims with the Crown or are in negotiation. However, the process of bringing a Treaty claim is an adversarial, long and painful process for **Māori**. Sometimes many generations have battled to have grievances addressed. A tribe must establish a clear mandate to negotiate from their people, be able to show occupation of the disputed land or resources and be able to agree on the scope of the claim and what redress is appropriate. Often, the most important part of a Treaty settlement is a formal Crown apology for wrongs against the tribe and its ancestors, and the restoration of tribal **mana**.

The Principles of the Treaty

The current formal legal position is that the Treaty has legally enforceable status only when referred to in legislation. It is referred to in around 100 separate Acts of Parliament. These legislative references are to the "principles" of the Treaty - interpreting the Treaty as a whole, its intention and its spirit.

Over the years, some core principles have emerged from Waitangi Tribunal reports. These principles are often derived not just from the strict terms of the Treaty's two texts, but also from surrounding circumstances in which the Treaty agreement was entered into. Some of the principles include Partnership, Reciprocity, Autonomy, Active Protection, Options, Mutual Benefit, Equity, Equal Treatment, and Redress.

Three key principles





DATE TRANSLATOR

Enter date in this format (date/
month/ year)

Example:

1 o Kohi-tātea 2020

1 January 2020

12 o Mahuru 2018

12 September 2018

25 o Whiringa-ā-rangi 2023

25 November 2023

31 o Hakihea 2023

31 / December / 2023

Select a date

01	02	03	04	05	06	07	08	09	10	11
12	13	14	15	16	17	18	19	20	21	
22	23	24	25	26	27	28	29	30	31	

Select a month

January	February	March	April
May	June	July	August
September	October	November	December

Select a year

2018	2019	2020
2021	2022	2023





PAKIHI MĀORI

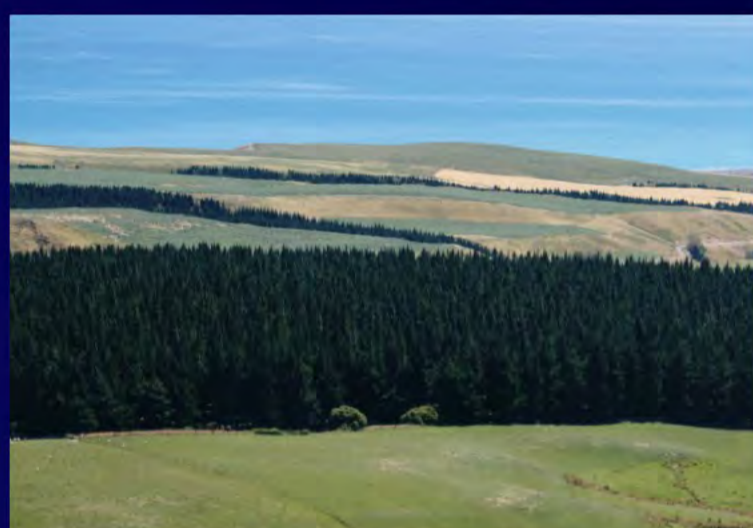
Māori business

Māori have significant investment in New Zealand's primary sector.

In 2010, the Māori economy was valued at NZ \$37 billion with significant investment in farming, fishing, forestry, property, tourism, energy and infrastructure.



12% of sheep & beef units



36% of forestry



40% of fishing quota



10% of dairy production



10% of kiwifruit



30% of lamb production





RESOURCES

Māori dictionary

Te Whanake – Interactive online learning modules

Kauwatareo – Interactive online learning modules

Māori Language – Learning resources

Te Ara – Encyclopedia

Te Wananga O Aotearoa – enrolling in Te Reo Māori courses

Kauwhata Reo

Waitangi Tribunal

Te Taura Whiri i te Reo Māori

Toro mai – online courses in Te Reo Māori and Tikanga Māori

Te Whare Wānanga o Awanuiārangi – (Te Reo Level 1 course)

Māori language online | Tōku Reo

Māori Television





GLOSSARY

Tap on the info button for more descriptions of the Māori word/phrase.

Māori values

manaaki	hospitality	
tiaki	protect	
kaitiaki	caregiver	
kaitiakitanga	guardianship	
whanaungatanga	relationship	
kotahitanga	unity	
rangatiratanga	chieftainship	
mana motuhake	separate identity	
tuakana-teina	a relationship based on a teaching and learning approach	
kanohi ki te kanohi	face-to-face communication	
maramatanga	enlightenment	
wairua	spirit, soul	
hinengaro	intellect	
mauri	life force	

Pepeha/ Whakapapa | Ancestry

whakapapa	geneology	
pepeha	tribal saying	
mihimihi	speech of greeting	
maunga	mountain, mount	
moana	sea, ocean	
awa	river	
roto	lake	
waka	canoe, vehicle	
iwi	tribe	
hapū	subtribe	
marae	sacred courtyard	
tūrangawaewae	standing place	
papakāinga	original home	

Pōwhiri | Welcoming ceremony

pōwhiri	rituals of encounter	
kawa	marae protocol	
tikanga	protocol	
waharoa	gateway	
marae ātea	courtyard, public forum	
tangata whenua	local people	
manuhiri	visitor, guest	
karanga	formal call	
whaikōrero	oratory	
waiata	song	
haka	performance	
karakia	incantation	
hongi	pressing noses in greeting	
hakari	feast	
koha	gift	
tangihanga	funeral	
whare	house	
wharenui	meeting house	
wharekai	dining room	
wharepaku	toilet	

Whānau | Family

whānau	family	
whanaunga	relation	
kaumātua	grandparent(s)	
koro/ koroua	grandfather	
kuia	grandmother	
matua/ pāpā	father	
whaea/ māmā	mother	
hoa rangatira	husband/ wife/ partner	
tāne	man/ husband	
wāhine	woman/ wife	
tamaiti	child	
tamariki	children	
mokopuna	grandchild/ grandchildren	
tama/ tamatane	son	
tamahine	daughter	
mātāmua	oldest child	
pōtiki	youngest child	
tuākana	older brother/ sister of a male/ female	
tēina	younger brother/ sister of a male/ female	
tungāne	brother of a female	
tuāhine	sister of a male	





GLOSSARY

Useful kupu | Words

aē	yes
kao/ kaore	no
kia ora	thank you (as well as greetings)
tēnā koe	thank you to one person (as well as greetings)
arohamai	sorry (forgive me)
ka aroha	sorry (to hear that)
mō tāku hē	my mistake
e tū	stand up
e noho	sit down
haere mai	come here
haere atu	go away
hoki mai	come back
hoki atu	go back

Kīwaha | Sayings

ka pai	good
tino pai	very good
ka rawe	excellent
ka mau te wehi	that's awesome
pai kare	by golly
mīharo	marvellous
kei runga noa atu koe	you're the best
e mea ana koe	you bet

Ngā rā | Days of the week

Rāhina	Monday
Rātū	Tuesday
Rāapa	Wednesday
Rāpare	Thursday
Rāmere	Friday
Rāhoroi	Saturday
Rātapu	Sunday

Kei te tari | At the office

tari	office
mahi	work, job
kaimahi	worker, employee
hui	gathering, meeting
rorohiko	computer
waea	telephone
waea pūkoro	mobile phone
īmēra	email
pānui	announcement
karere	message
kaupapa	topic, matter for discussion, purpose, agenda, subject, theme, issue, initiative
pakihi	business, trading, commercial
hokohoko (na)	to trade, barter, exchange, sell, buy, export
pūtea	fund, finance, sum of money

