Cultural Handbook
We would like to acknowledge the elders and staff of Tui Ora, Tihi Ltd and Te Reo o Taranaki for their contribution towards the publication of the Tui Ora Cultural Handbook.
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‘He korōria ki te Atua
He maungārongo ki te whenua
He whakaaro pai ki te tangata
katoa nga’

‘Glory to God
Peace on Earth
Goodwill to all
mankind’

Te Raukura is the Parihaka symbol of peace that encourages us to be aware and resilient in our endeavors to do what is good and right. We carry that message into our important hauora work within the Tui Ora whānau.

As we strive to address and support whanaungatanga and the strengths that come with that, we have put together this small pocketbook to help you develop your cultural knowledge.

Kia kaha rā tātou...and enjoy your learning journey

‘He puāwai au nō runga tikanga
He raurenga au nō runga i te raukura
Ko tako raukura he manawanui ki te ao’

‘I am a product of my upbringing
Raised on the teachings of the raukura
My raukura sustains me’
Maungatapu Taranaki - all Taranaki iwi identify with our maunga or mountain. It is represented as a triangle. The triangle is the strongest shape in the universe, each side being supported by the other two. This symbol also signifies the Trinity, the Father, the Son and the Holy Spirit.

The Taurapa – the canoe prow represents the three waka of Taranaki: Tokomaru, Kurahaupō and Aotea. It represents all the Iwi of Taranaki nui tonu.

Te Ara Tūhono and Pūngawerewere – this emblem in the design is the Tāniko border on a cloak, as though the Maunga (the Iwi) were being cloaked with the blanket of wellbeing and security. The cloak also represents the land as it was spoken of by the renowned Parihaka prophet Te Whiti o Rongomai: “My blanket is mine. Think it would be right for you to try to drag it from my body, and clothe yourself with it?”

Te Ara Tūhono – this emblem acknowledges the past, the present and the future of Tui Ora or the walk with the old into the new.
Matakupenga – the fisherman’s net is a traditional design that is used to represent strength in unity.

The Tui and the Raukura – the tui or parson bird is viewed serving the iwi of Taranaki. The tui holds Te Raukura or white feather in its beak. This conveys the raukura message (glory to God, peace on earth and goodwill to all mankind) spoken by Te Whiti at Parihaka. By including the feather we reiterate its importance and strength to us today, even as it was to our tupuna or ancestors yesterday. It is never changing, never ending. The same Yesterday, Today and Forever!
## Ngā Ūara - Principles

<table>
<thead>
<tr>
<th>Principle</th>
<th>Description</th>
</tr>
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<tbody>
<tr>
<td>Wairuatanga</td>
<td>The expression of the intimate spiritual connection we have to our maunga, awa, moana, marae, tūpuna and atua. It must be maintained and nourished to help achieve well being. This is fundamental to the way in which we view the world.</td>
</tr>
<tr>
<td>Kotahitanga</td>
<td>The message of unity, oneness and harmony. This principle reflects the emerging spirit of sharing and embracing each other.</td>
</tr>
<tr>
<td>Manaakitanga</td>
<td>The nurturing of relationships. Encouraging us to rise above personal attitudes and feelings while respecting and creating self-worth in others. Building unity through humility and the act of giving.</td>
</tr>
<tr>
<td>Whanaungatanga</td>
<td>The ability to form a connection with each other through sharing experiences and being open. To understand who we are and where we come from. A way of acknowledging our uniqueness and the strength that comes from working as a group.</td>
</tr>
<tr>
<td>Tino Rangatiratanga</td>
<td>Being and having control, oversight and responsibility for ones actions. Inspires us to a sense of self determination.</td>
</tr>
<tr>
<td>Tikanga o Tui Ora</td>
<td>A guide to the way in which we unite as an organisation. Our responsibility to provide care under the auspices of to tātou maunga.</td>
</tr>
</tbody>
</table>
## Guidelines – Pōwhiri, Whakatau, Kawe Mate, Poroaki

Pōwhiri and Whakatau are both welcoming ceremonies used at Tui Ora. Tui Ora kaumātua will determine which is most appropriate for each situation.

### Pōwhiri

The pōwhiri is a process whereby the host people welcome visitors on the marae. In recent years the pōwhiri process has also been used in other situations, such as welcoming a new employee (whakaurungatanga) to a workplace. For information on staff handover see following page.

### Mihi /Whakatau

This process is a less formal procedure and may not encompass full protocol e.g. karanga, whaikōrero.

### Karere

The messenger who approaches manuhiri to give clear instructions of kawa o te pōwhiri. Asks for tribal information if this has not been supplied. Returns to inform kaikaranga and paepae of any relevant information.

### Kaiāwhina

Leads manuhiri on (only if required).

### Karanga

As per Taranaki tikanga.

### Hongi

As per Taranaki tikanga.

### Karakia

Karakia opens proceedings.
<table>
<thead>
<tr>
<th><strong>Whaikōrero pāeke</strong></th>
<th>As per Taranaki tikanga, te reo Māori only - tangata whenua /hosts speak first, manuhiri/visitors speak second.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Waiata</strong></td>
<td>Each whaikōrero is accompanied by a waiata.</td>
</tr>
<tr>
<td><strong>Whakakapi</strong></td>
<td>Last reo Māori speaker of the tangata whenua will respond to any tono/wero from manuhiri if necessary. Karakia whakakapi allows for the closure of whaikōrero and provides the opportunity for non-Māori speakers to address the forum.</td>
</tr>
<tr>
<td><strong>Whakawhanaungatanga</strong></td>
<td>Pass to the relevant Tui Ora leadership and/or team leaders to make appropriate comments.</td>
</tr>
<tr>
<td><strong>Whakaurungatanga</strong></td>
<td>Allow response from manuhiri if necessary. Paepae closes proceedings and invites everyone for kai. Waiata tautoko may proceed.</td>
</tr>
</tbody>
</table>
| **Whakaurungatanga (Staff handover)** | If the pōwhiri is for a new staff member the following process will apply:  
After Tui Ora leadership and/or team leaders have spoken, the new staff are invited to speak along with members of their support whānau.  
Paepae facilitates whānau to bring new staff to middle of paepae space to be handed to team leaders. Whānau return to manuhiri side.  
Paepae vacated for new staff except for main speaker.  
Paepae closes proceedings and invites everyone for kai. Waiata tautoko may proceed. |
Kawe Mate is the fulfilment of obligation by the deceased’s whānau to return the memory of their loved one to places of significance e.g. marae/workplace/organisations.

Kawe Mate (formal)  This formal process is a service to acknowledge a deceased Tui Ora colleague. The service involves both Tui Ora employees and the whānau of the deceased. The service will include mihi aroha/tributes to deceased and karakia himene/waiata.

Maimai Aroha  The Maimai Aroha practice is an acknowledgement to a staff member/s that has had an immediate death within their whānau. This (informal) process will be incorporated as part of a Tui Ora morning/afternoon karakia to acknowledge and welcome the Tui Ora staff member back into the workplace.

Poroaki is a form of farewell ceremony.

Poroaki (Farewell)  Poroaki is a form of farewell and is usually done at the conclusion of a hui. The obligation is for the manuhiri to make the first acknowledgement. It is a chance for manuhiri and tangata whenua to express their thoughts, feelings and opinions of the hui. This process is also used at Tui Ora to farewell colleagues with goodwill and to provide an opportunity for their peers to acknowledge them.
Marae based pōwhiri

‘Ka tika i muri, ka tika ki mua’ - If the back (of the marae) is right, then so will be the front.

The protocol followed will be determined by the local iwi. Nationally this varies from coast to coast, island to island, so it is always best to research this before going to a marae or pā.

The whakatau process

This is not as formal as the pōwhiri however the above protocols should still be adhered to. If in doubt seek advice from your kaumātua.

Roles and responsibilities

- Each person has a role to play in every welcome, albeit as a host or a visitor.
- Know what the protocol will be so you know what to expect.
- Be sure to have appropriate dress attire, semi-formal. Tidy clothing shows your respect for the other party.
- If hosting, be available to prepare food, set dining or catering area, set seating area, tidy the surroundings and any other jobs that may need doing.
- The Kai-korero, Kai-karanga, and supporting songs are sorted well in advance. Have a backup plan for each role, just in case. If visiting, making sure you have koha.
- The food is always blessed prior to eating.
- Manuhiri / visitors are invited to eat first.
- We respect and acknowledge our manuhiri by the way we behave.
Koha

‘He iti nā te ngakau’ - Something small from the heart

There are many facets to koha, however for Tui Ora it generally refers to some form of appreciation for those who are hosting us, for those who have presented for us, or some form of recognition for deeds done.

When visiting Taranaki marae the main speaker is responsible for handing the koha over to the tangata whenua – kōkohu. This is done from main speaker (manuhiri) to main speaker (tangata whenua) - hand to hand during the hongi process. If visiting outside the region, then it is best to find out what their protocols are for handing over koha.

Tikanga

Tikanga is about principles, values and spirituality.

‘Tikanga’ – tika - right, ngā- more than one

‘Doing the right thing at the right time with the right people’.

Mana

Mana is about prestige, integrity and respect. It is important to maintain the mana of Tui Ora.
Hauora Scenarios

Principles

Hauora activity means to connect the tūroro (unwell person) to their own support systems of wellbeing by:

- Providing access to resources and addressing health needs
- Answering questions
- Developing new skills
- Facilitating processes leading to the client’s own healing

When visiting

Connecting with tūroro and their whānau means:

- To develop trust and rapport
- To listen
- To offer encouragement and make them feel valued
- To begin from where they are, acknowledging what they have

Greetings

- Use a warm welcome ‘Kia ora’, and warm body language / hongi / handshake
- Use correct pronunciation of names/ use preferred name
- Make connections
Whānau support

- Actively encourage and support involvement of whānau in all aspects of care and decision making.
- Create a space for whānau to be involved when death is expected. The client may prefer to be cared for at home and not to be left alone.

Cultural Competence

Cultural competence is everyone’s responsibility and is part of providing a quality service. Being aware of the needs and worldview of others enables us to communicate and understand their reaction to our service. Cultural competence is the application of knowing and doing the RIGHT things.

Karakia (blessing/prayer)

- Be open to the offering of karakia before, during or at the end of a consultation.
- If a procedure is to be done or bad news is to be given during a consultation, encourage whānau to be present and ask if the client would like to start with a karakia.
- Allow time for karakia if you know it is needed.
- Access to appropriate water and containers will be made for the purpose of spiritual cleansing.
- Rongoā use (Māori methods of healing) may not be disclosed, yet this could impact on the care being provided. Respect and support its use during care.
A simple request and explanation should be given and consent obtained from a client before touching them anywhere on the body and especially on the head.

Linen

Differentiate between pillows for the head and those used for other parts of the body e.g. white pillows for the head and dark coloured pillows for other parts of the body.

Food and medication storage

- Food will never be passed over the head.
- Fridges/ freezers used to store food or medication for human consumption will be clearly identified and not used for any other purpose.
- Do not store vaccinations in the same fridge as food.
- Microwaves used for food will not be used for heating anything that has come into contact with the body.
- Tea towels will only be used for the purpose of drying dishes.
- Anything that comes into contact with the body or substances should be kept separate from food.
- Receptacles used for drinking water will be solely used for this purpose.
- Do not sit on tables or workbenches and particularly on surfaces used for food or medication.
**Taonga**

- Only remove taonga (valuables/heirlooms) if leaving them on, places the client at risk; wherever possible, taonga will be taped to them, if not, the reason for this is explained.
- The client and their whānau will have the option of removing and caring for taonga.

**When going to hospital**

- If it is a planned admission, ensure the client and whānau have all the relevant information about their primary care, i.e. list of all medications, GP’s name and practice records.
- If the client will not be able to communicate, encourage them to nominate a spokesperson to speak on their behalf and advise hospital kaimahi/staff on admission.
- If the removal, retention, return or disposal of body parts and/or tissue and/or substances is required, ensure whānau support services are contacted. They will guide the whānau through the hospital process.
- If an autopsy is required whānau support services will guide the process.
- Take time to explain the process involved in going to hospital. This will alleviate any unnecessary worry.
When going into a client’s home

- Remember that you are a guest in the client’s home and will be honored as such.
- Ensure you attempt to pronounce Māori names correctly and ask when unsure.
- Endeavour to use the preferred name of the client.
- Take your shoes off when entering home.
- Be prepared to share a ‘cup of tea’ with the client, as hosting is important.
- Acknowledge others in the room (a nod and ‘kia ora’).
- Do not sit on tables or workbenches and particularly on surfaces used for food or medication.
- Differentiate between pillows for the head and those used for other parts of the body. Do not sit on a pillow.
- Be aware that if death is expected or pending, the preference may be for care in the home.
- Following a death, allow time for the whānau to exercise their beliefs and practices.
Whānau Ora

Kaupapa/Principle:
The Whānau Ora service model optimises the strength of whānau to provide a healthy support structure for the whānau and to access the full range of services available in the least restrictive way.

What is the process:

» Know how much you can do – what is your contribution towards the client journey? What will you encourage them to do for themselves?
» Extend naturally occurring resources – enhance problem solving and coping skills.
» Build robust communication systems for easy reporting and reliability, e.g. referral and feedback processes.
» Utilise all the skills available in your team/community, build relationships with other services – know your community.

This booklet is a guide only and members of your team are available to provide further advice, support and resources to help.

Individual organisations will also have their own cultural process/guidelines which will be specific to them e.g. TDHB, Hospice, rest/residential homes.
Karakia/Prayers

Karakia are Māori incantations and prayers, used to invoke spiritual guidance and protection. Opening a hui with a karakia acknowledges the spiritual connection Māori have to their ancestors and helps to draw participants together under a common purpose. When reciting a karakia, it is important to choose one that is appropriate for the occasion. If unsure, do not hesitate to ask a kaumātua. The following karakia are regularly used by Tui Ora staff.

Whakataka Te Hau

A karakia that is widely used at the start of the day or at the beginning of a meeting. It is also performed as a waiata tautoko/supporting song.

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 hauhū
Tihei Mauri ora

Cease the winds from the west
Cease the winds from the south
Let the breeze blow over the land
Let the breeze blow over the ocean
Let the red-tipped dawn come with a sharpened air
A touch of frost, a promise of a glorious day
Kia Tau Ki a Tātou Katoa

A karakia that is appropriate to use for opening and closing of hui/wananga/training session.

Kia tau ki a tātou katoa
Bestow upon us all
Te atawhai o tō tātou
The grace of our lord Jesus
ariki a Ihu Karaiti
Christ
Me te aroha o te Atua
And the love of God
Me te whiwhinga tahitanga
And the fellowship
Ki te Wairua Tapu
Of the Holy Spirit
Ake, ake, ake, Amine
Amen

Unuhia

A closing karakia that is appropriate to use in meetings and wananga/training sessions.

Unuhia unuhia!
Unuhia i te Uru-tapu-nui (o Tane)
Kia wātea, kia māmā
Remove release
te ngākau, te tinana, te wairua i te ara takatū
Remove all these sacred restrictions
Koia rā e Rongo whakairihia ake ki runga
To be cleansed, to be at ease
Ki wātea! Kia wātea!
The emotional, physical, spiritual wellbeing
Ae rā, kua wātea!
Upon the pathway of life
Hau pai mārire
These are offered up to you Rongo-matua-tautangata of Peace
Remove release
To be cleansed, to be free
Breath! Peace, calmness
Karakia Kai

A karakia /grace that is used to bless food before eating.

Naumai e ngā hua e hora nei
I haramai nā koe
I whakatupua-ā-nuku
I whakatupua-ā-rangi
Tāwhia kia Rehua
Kia Tama i Te Ao Marama
E Rongo whakairihia ake ki runga
Kia Tina! Tina!
Hui e! Tāiki e!

Welcome to these many food gifts
Which cometh
From mother-nature’s resources
From sky-father’s resources
Holistically cultivated in this life
Sustaining strength and good health
Waiata Tautoko / Supporting Songs

Waiata are used to embellish speeches, to convey a particular message, to entertain or bring closure to a particular hui/event. When performing a waiata, it is important to choose a song appropriate for the occasion. If unsure, do not hesitate to ask a kaumātua. The following waiata are regularly used by Tui Ora staff.

**He hōnore ki te Atua**

*A hymn used on many occasions e.g. to bring whaikōrero to a close, to start or end a hui.*

**He hōnore ki te Atua**

*Maungārongo ki te whenua*

*Whakaaro pai e*

*Ki ngā tangata katoa*

*Ake ake, ake ake*

*Āmine Te Atua, te piringa*

*Tōku oranga, tōku oranga*

Glory to God on high

Peace on earth

Good will to all men

for ever and ever

God the gatherer

My salvation

My salvation
E ngā iwi o te motu nei
A renowned song that identifies with Te Ati Awa, used to support speakers from that area or who have a connection to Te Ati Awa.

E ngā iwi o te motu nei To the people of the lands
He raukura rā tēnei This raukura was adorned
E titia nei e Te Ati Awa And worn by all Te Ati Awa
I te iti i te rahi te katoa followers

E ngā iwi o te motu nei To the people of the land
Nohoia rā te whenua nei Dwell upon your heritage land
Manaakitia rā ngā iwi Hosted by all Te Ati Awa followers
I te iti i te rahi te katoa

Kua tū kua tū a Te Whiti Te Whiti o Rongomai stood
Nō runga i ana mahi pai For the good & the righteous
Nō runga i ana mahi tika For the better of all Te Ati Awa
I tōnā ngakau pai people

Whakarongo ake au ki te tangi a te manu
A waiata sung to support speakers and makes reference to the Tui, a symbol of unity.

Whakarongo ake au ki te tangi a te manu
I runga i te rangi e karanga ana mai
Tui tui tui ai, tātou Tui Ora
Ko te Tiwaiwaka e porotaka ki te taha
Tīwaha ake rā tana waha rekareka
Kia mau ai tō Māoritanga Kia mau ai (x3) Tō Māoritanga

I harken my ears to the bird calling from above
Unite, unite, all of us at Tui Ora
As the Tiwaiwaka (fantail) circulates the area
His sweet voice echoes hold on to your culture
Ka noho au i te poho o Taranaki

A waiata sung to support speeches pertaining to language and learning. It may be used as waiata ngāhau (entertainment).

Ka noho au i te poho o Taranaki e
Hei wānanga i ngā kaupapa o Te Ataarangi e
Ko te mea tuatahi ko te karakia te whakamoemiti ki te Atua
Tuarua ko te whakamārama i ngā ture, me ngā kōrero o te kaupapa
Kapohia ngā taonga ā-kui mā, ā koro mā

Kaua tātou e māngere ki te ako tikanga e
Ngā kupu rerekē he kupu tauhou katoa e
Kāore rerekē ki te ako rōia i te ako tamariki e

Akongia te Pākeha hei wero hei taki ki te Kāwanatanga e
Kapohia ngā taonga ā-kui mā ā koro mā

Here I sit within the heart of Taranaki
Learning the method of Te Ataarangi Māori language programme
First and foremost the acknowledgement of our creator
Second, explain the rules and philosophy of this programme
Seek out and grasp the treasures of our ancestors

Let us not be lazy when learning language or traditional cultural values
The many different new words, all the various words
There is no difference in teaching children or even lawyers
Teach our european colleagues, to also challenge the government
Seek out and grasp the treasures of our ancestors
E Ihoa

A hymn used for the opening and closing of hui or wananga.

Uuuuu uuu uuuuu
Uuuuu uuu uuuuu
Korōria ki tō Ingoa, Korōria ki tō Ingoa
E Ihoa e Arikinui
Korōria ki tō ingoa

Anei mātou o mokopuna
E waiata ana ki a koe
Kia hora mai tō korowai atawhai
To nui tanga e honore
Ko koe rā ko koe (te kaitimata)
Te Kaiwhakaoti o nga (o nga mea katoa)
I roto i tenei Ao Hurihuri i taku oranga

Glory to your name
Jehovah of all
Glory to your name
We the descendents sing to you
Spread across your cloak of kindness
For you are still the beginning and the end
In this world of change
He Pikinga Poupou

A traditional waiata used on occasions such as ngāhau (entertainment.) This waiata has strong connections with the South Taranaki area.

He pikinga poupou e ki roto o Taranaki
Ki reira au nei mātakitaki iho
Tuku tuku roimata e (x2)

Mahi atu e te iwi e ngā rawe ā tauiwi
Ōtira me wehi kei ngaro ngā tikanga
A ngā tauheke e (x2)

No reira e te iwi e kia kaha kia mau tonu
Kei riro kei ngaro mō te ake tonu atu
Aue taukiri e (x2)

Tū mai Taranaki e tiketike mai rā tātou
Roto i te kawa tapu hapainga tō mana
Toro tika ki ā Rangi e (x2)

The following explanation was kindly provided by Rauru Broughton, son of Ruka.

This waiata was composed by Ruka Broughton Snr. in 1982. When he returned to Taranaki from Wellington, he looked up at the mountain, Taranaki and began to reflect and think about his Taranaki people (Taranaki Whānui). In his thoughts, he ascended upon Taranaki and looked down at his people. It was to encourage his people to hold onto their Taranakitanga (Taranaki culture) forever and ever. It was first sung at an opening of a house in Oeo in 1982.
Mā wai rā
By Henare Te Owai

A waiata used to support speakers and can be used at hui.

Mā wai rā e taurima
Who will take responsibility
Te marae i waho nei
On the marae now
Mā te pono, mā te tika
There can be justice and truth
Me te aroha e
Only if there is love

Te Aroha
By Morvin Simon

A waiata used to support speakers and appropriate for all occasions.

Te aroha te whakapono
Love, faith
Me te rangimārie,
And peace to all
tātou tātou e
Te honore ki te Atua
Glory to God
Ka puta, ka ora e,
So may all be gifted with life
tātou tātou e
Ehara i te mea
By Eru Timoko Ihaka

A waiata used to support speakers and appropriate for all occasions.

Ehara i te mea
Love is not new
Nō ināianei te aroha
It descends from the ancestors
Nō ngā tupuna,
handed down through the
I tuku iho, I tuku iho
passages of time

Whakapono, tumanako
Faith and hope. Love to the
ko te mea nui ko te aroha
people
Nō ngā tupuna,
Come from the ancestors
I tuku iho, I tuku iho
handed down through the

Te whenua te whenua
The land, the land
Hei oranga mo te iwi
is for the benefit of the people
No te, no te atua
From the creator
I tuku iho, I tuku iho
handed down through the
Aue te aroha

Aue to aroha tīhei mauri ora ki ngā iwi e
Ka rere atu nei taaku reo pōwhiri
Naumai haere mai
Ko Tui Ora mātou e mihi atu nei
Ki a koutou rā
Piki mai kake mai

Homai te wairoa kia mātou nei
Tihei mauri Mauri ora ki ngā iwi e
Aue te aroha (x4)
Aue te aroha tīhei mauri ora ki nga iwi e (x2)

My heart is filled with joy
As I welcome you here today
Here we are the staff of Tui Ora
Extending our voice of welcome
Come forth
Give us the sustenance of life
To provide health and wellbeing to our people
Alas! There is love
Alas! Give my people strength
Mihimihi

This is an introductory speech. It generally happens after the pōwhiri process. The idea is to describe where you are from, so as to allow those listening an opportunity to either find a connection, or an awareness of your background in relation to your ancestors. Knowing one’s identity is immensely important in Māoridom.

→ Opening greeting
→ State your canoe / boat
→ Your mountain / hill (if so)
→ Your river / lake / sea (if so)
→ Your tribe / clan / extended family group
→ Your sub-tribe / family
→ A prominent ancestor (a recognised person historically)
→ Your marae / your organisation
→ Your parents, yourself, partner, children
→ Conclude with a greeting

Basic mihimihi example

Mauriora e te whānau
Ko Tokomaru te waka
Ko Taranaki te maunga
Ko Waiwhakaihō te awa
Ko Kairau te marae
Ko Hori taku ingoa
Tēnā tātou katoa

Good will to everyone
Tokomaru is my canoe/boat
Taranaki is my mountain
Waiwhakaihō is my river
Kairau is my marae
George is my name
Thank you all
Pronunciation and greetings

The following is a simple guide to assist with pronunciation of Māori names and words. If unsure of correct pronunciation do not hesitate to ask for help from the person you are communicating with or from the kaumātua at Tui Ora.

Vowels

A  A as in far
E  E as in egg
I  I as in see
O  O as in or
U  U as in moon
Ng  as in ‘sing’
Wh  as in ‘f’

_Taranaki dialect does not pronounce the ‘h’, rather it uses a catch in the throat (a glottal stop) that is seen written as such e.g. Whaikōrero – W’aikōrero_

Short vowels
a e i o u

Long vowels
Aa Ee Ii Oo Uu
Ā Ė Ī ŌŪ
# Greetings (formal)

<table>
<thead>
<tr>
<th>Maori</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tēnā koe</td>
<td>Greetings to one person</td>
</tr>
<tr>
<td>Tēnā kōrua</td>
<td>Greetings to two people</td>
</tr>
<tr>
<td>Tēnā koutou</td>
<td>Greetings to more than two people</td>
</tr>
<tr>
<td>Ata marie</td>
<td>Good/peaceful morning</td>
</tr>
</tbody>
</table>

# Greetings (less formal)

<table>
<thead>
<tr>
<th>Maori</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kia ora e Hoa</td>
<td>Greetings, friend (less formal)</td>
</tr>
<tr>
<td>Kia ora, e Ani</td>
<td>Greetings, Ani (person’s first name)</td>
</tr>
<tr>
<td>Kia ora kōrua</td>
<td>Hello to two people</td>
</tr>
<tr>
<td>Kia ora koutou</td>
<td>Hello to three or more people</td>
</tr>
</tbody>
</table>
Learning te reo Māori

The following organisations offer a range of Māori language courses, both part-time and total immersion programmes if you are interested in learning te reo:

► Te Reo o Taranaki
► Western Institute of Technology at Taranaki (WITT)
► Te Wānanga o Aotearoa

A number of resources can be found on the internet to support your learning such as Māori dictionaries and te reo apps.
<table>
<thead>
<tr>
<th><strong>Glossary</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Aroha</strong></td>
</tr>
<tr>
<td><strong>Atua</strong></td>
</tr>
<tr>
<td><strong>Awa</strong></td>
</tr>
<tr>
<td><strong>Kaimahi</strong></td>
</tr>
<tr>
<td><strong>Karanga</strong></td>
</tr>
<tr>
<td><strong>Karakia</strong></td>
</tr>
<tr>
<td><strong>Kawa</strong></td>
</tr>
<tr>
<td><strong>Kōkohu</strong></td>
</tr>
<tr>
<td><strong>Marae</strong></td>
</tr>
<tr>
<td>Term</td>
</tr>
<tr>
<td>--------------</td>
</tr>
<tr>
<td>Moana</td>
</tr>
<tr>
<td>Paepae</td>
</tr>
<tr>
<td>Tapu/ Noa</td>
</tr>
<tr>
<td>Tūpāpaku</td>
</tr>
<tr>
<td>Tupuna</td>
</tr>
<tr>
<td>Tūrangawaewae</td>
</tr>
<tr>
<td>Tūroro</td>
</tr>
<tr>
<td>Waewae Tapu</td>
</tr>
<tr>
<td>Wairua</td>
</tr>
<tr>
<td>Whaikōrero</td>
</tr>
</tbody>
</table>
Whakapono
Truth, loyalty.

Whanaungatanga
Relationship, kinship, sense of family connection.
Refer to the Tui Ora Ngā Ūara Principles on page 6 for more.

References


Ngā marae o Raukawa (te au ki te tonga).

Te Aka Online Māori Dictionary http://www.maoridictionary.co.nz/


He Pūranga Tākupu a Taranaki (2008)
Let Unity Prevail