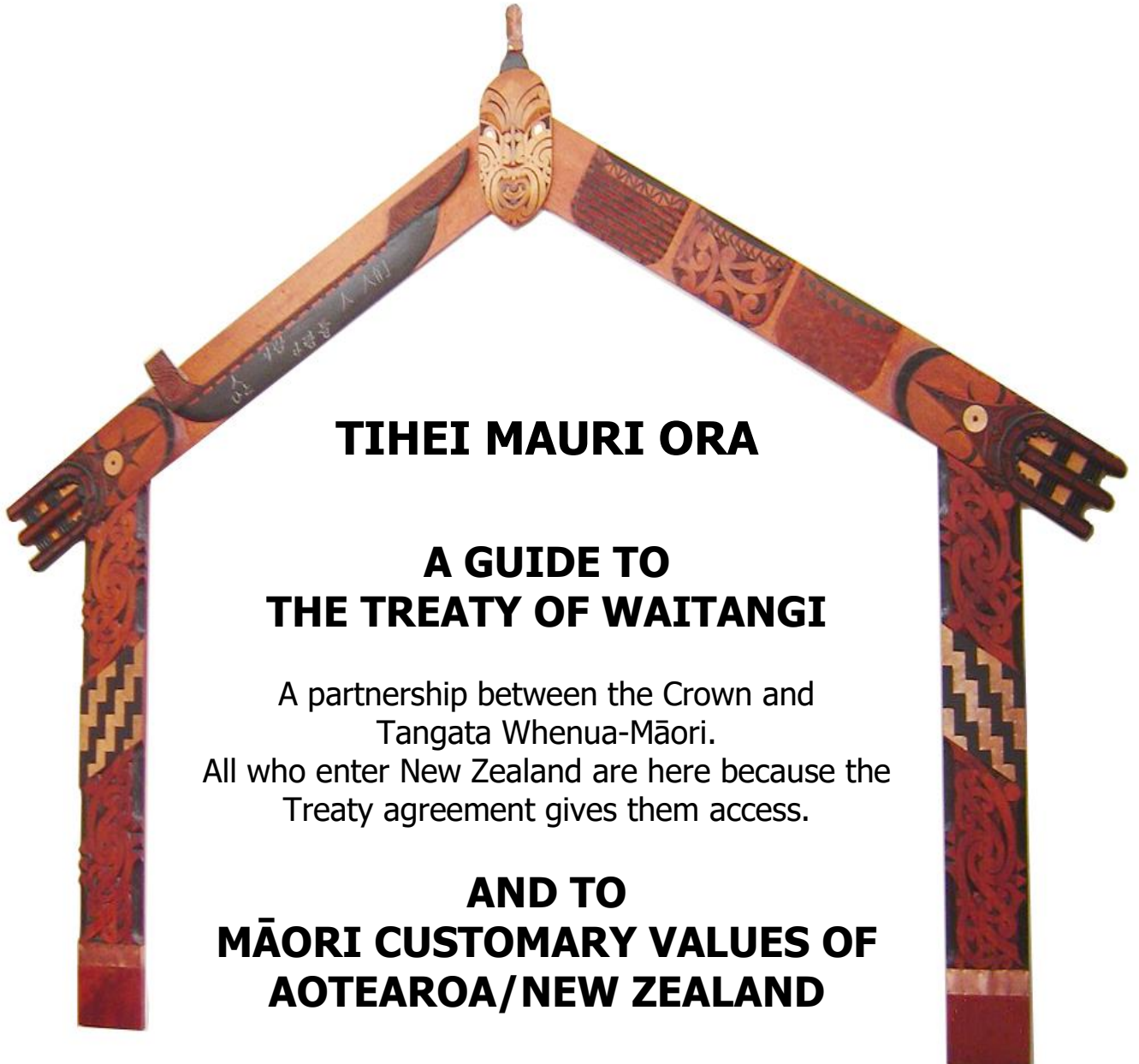




**AUCKLAND
INSTITUTE
OF STUDIES**

NEW ZEALAND



TIHEI MAURI ORA

A GUIDE TO THE TREATY OF WAITANGI

A partnership between the Crown and
Tangata Whenua-Māori.
All who enter New Zealand are here because the
Treaty agreement gives them access.

AND TO MĀORI CUSTOMARY VALUES OF AOTEAROA/NEW ZEALAND

FRONT COVER CARVING

The carving illustrated on the cover of this booklet was created by Rewi Spraggon, a talented carver and craftsman who is an expert on traditional Polynesian building techniques.

It was commissioned to coincide with the opening of the AIS Asquith Campus in 2002. The work of art was at that time situated inside the campus building foyer, proudly facing the main entrance, and welcomes everyone that enters the facility.

As you face the work of art, the two "amo", supporting the carving on the left and right sides, depict human life forms rising from "Papa-tū-ā-nuku", mother earth. As the children grow, they pass through the "steps of learning" shown in the middle of the amo.

The "maihi" are the left and right works of art above the amo. They extend up to the carved figure, or "tekoteko", at the top of the carving. The tekoteko is the "kaitiaki" or guardian to all those people who have passed through the carving and entered AIS.

Therefore the guardian of AIS sits on the top of the maihi, and the "raparapa", or projecting carved ends of the maihi, depict the guardian's outstretched welcoming hands embracing everyone that comes to AIS.

The left maihi shows a "waka" carrying students from the four winds to share in the learning available at AIS. The right maihi shows the three baskets (or "kete") of knowledge which, in Māori legend, were brought to earth by the god Tane.

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THE TREATY OF WAITANGI



*Queen Victoria [1837-1901] **



*King Charles III [2022-] ***

HER MAJESTY VICTORIA Queen of the United Kingdom of Great Britain and Ireland regarding with Her Royal Favour the Native Chiefs and Tribes of New Zealand and anxious to protect their just Rights and Property and to secure to them the enjoyment of Peace and Good Order has deemed it necessary in consequence of the great number of Her Majesty's Subjects who have already settled in New Zealand and the rapid extension of Emigration both from Europe and Australia which is still in progress, to constitute and appoint a functionary properly authorised to treat with the Aborigines of New Zealand for the recognition of Her Majesty's Sovereign authority over the whole or any part of those islands - Her Majesty therefore being desirous to establish a settled form of Civil Government with a view to avert the evil consequences which must result from the absence of the necessary Laws and Institutions alike to the native population and to Her subjects has been graciously pleased to empower and to authorise me, William Hobson, a Captain in Her Majesty's Royal Navy Consul and Lieutenant Governor of such parts of New Zealand as may be or hereafter shall be ceded to Her Majesty, to invite the confederated and independent Chiefs of New Zealand to concur in the following Articles and Conditions.

ARTICLE THE FIRST

The Chiefs of the Confederation of the United Tribes of New Zealand and the separate and independent Chiefs who have not become members of the Confederation cede to Her Majesty the Queen of England absolutely and without reservation, all the rights and powers of Sovereignty which the said Confederation or Individual Chiefs respectively exercise or possess, or may be supposed to exercise or to possess over their respective Territories as the sole Sovereigns thereof.

ARTICLE THE SECOND

Her Majesty the Queen of England confirms and guarantees to the Chiefs and Tribes of New Zealand and to the respective families and individuals thereof the full exclusive and undisturbed possession of their Lands and Estates Forests Fisheries and other properties which they may collectively or individually possess so long as it is their wish and desire to retain the same in their possession; but the Chiefs of the United Tribes and the individual Chiefs yield to Her Majesty the exclusive right of Preemption over such lands as the proprietors thereof may be disposed to alienate at such prices as may be agreed upon between the respective Proprietors and persons appointed by Her Majesty to treat with them in that behalf.

* Queen Victoria by Bassano, 1882. Scanned from *The National Portrait Gallery History of the Kings and Queens of England* by David Williamson.

** King Charles III, photograph by Adam Schultz, public domain, via Wikimedia Commons.

ARTICLE THE THIRD

In consideration thereof Her Majesty the Queen of England extends to the Natives of New Zealand Her royal protection and imparts to them all the Rights and Privileges of British Subjects.

(signed) William Hobson, Lieutenant-Governor.

Now therefore We the Chiefs of the Confederation of the United Tribes of New Zealand being assembled in Congress at Victoria in Waitangi and We the Separate and Independent Chiefs of New Zealand claiming authority over the Tribes and Territories which are specified after our respective names, having been made fully to understand the Provisions of the foregoing Treaty, accept and enter into the same in the full spirit and meaning thereof: In witness of which we have attached our signatures or marks at the places and the dates respectively specified.

Done at Waitangi this Sixth day of February in the year of Our Lord one thousand eight hundred and forty. (Here follow signatures, dates, etc.)

WHAT IS THE TREATY?

The Treaty was written by Lieutenant Governor William Hobson and James Busby in February 1840 and translated into te reo Māori by missionaries Henry and Edward Williams. The Treaty was based on instructions Hobson had received from London, England, in August 1839.



William Hobson, RN. Lieutenant Governor of New Zealand

*First Governor of New Zealand
In office 3 May 1841 - 10 September 1842
Succeeded by Robert FitzRoy, Lieutenant Governor*

McDonald, James Ingram, 1865-1935; Collins, James Edgell, 1819-1895 :[Captain William Hobson] 1913.
Ref: G-826-1 Alexander Turnbull Library.



The Signing of the Treaty of Waitangi, February 6th, 1840, 1938 by Marcus King.
Ref: G-821-2 Alexander Turnbull Library.

The Māori language translation of the Treaty was substantially different from what the British intended and this has led to ongoing debate as to the document's actual meaning.

Since its signing between February and June 1840, the Treaty has assumed a vital role in the history, politics, culture, and society of New Zealand. It is commonly regarded as one of the founding documents of the country.

Hundreds of breaches of the Treaty occurred in the decades following its signing, and in response to Māori pressure to resolve grievances arising from these breaches, the Waitangi Tribunal was formed in 1975.

In addition to addressing the breaches of the Treaty, the tribunal has been instrumental in establishing the principles of the Treaty.

THE PRINCIPLES OF THE TREATY

There are numerous variations of these principles. What follows is a summary of the main ones accompanied by a brief explanation of their meaning.

1. The Principle of Government

This is also known as the kawanatanga principle. It states that the government has the right to govern and make laws.

2. The Principle of Self-Management

This is also known as the rangatiratanga principle. It states that iwi have a right to organise as iwi and to control their own resources.

3. The Principle of Equality

All New Zealanders are equal under the law.

4. The Principle of Reasonable Cooperation.

Both government and iwi are obliged to co-operate in issues of major common concern.

5. The Principle of Redress

The government is responsible for providing effective processes for the resolution of grievances.

6. The Principle of Partnership

The Treaty created a partnership between Māori and the Crown.

7. The Principle of Participation

Māori have a right to participate in all aspects of government and society in the country.

8. The Principle of Protection

The Crown is obliged to assist in the protection of Māori, natural, physical, cultural, and spiritual resources.

9. The Principle of Development

Development in technology and so forth since the signing of the Treaty make it necessary for the Treaty to consider situations from a contemporary perspective.

A whakatauki (proverb):

Hapatia te ara tika a pumau ai te rangatiratanga mo nga uri whakatipu

“Foster the pathway of knowledge to strength, independence and growth for future generations.”

WHAT IS A TREATY?

A treaty is a formal, legally binding written agreement between political leaders in international law and governance. It is usually made by and between sovereign states/nations and international organisations to secure an agreement that is beneficial to all parties.

Five famous European Treaties:

- Treaty of Tordesillas (1494)
- The Peace of Westphalia (1648)
- The Treaty of Paris (1783)
- The Congress of Vienna (1814–1815)
- Treaty of Versailles (1919)

However, there are many treaties within Asia such as those of India, China and Japan amongst others, to Europe, the Americas, the Pacific region, Africa and the Middle East.

The understanding here is to appreciate the importance of the Treaty of Waitangi to Aotearoa/New Zealand by all New Zealanders, migrants, and international students.



Dame Cindy Kiro, Governor General of New Zealand, representing His Majesty King Charles III. October 2021.

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TIKANGA MĀORI VALUES AND PRACTICES WITHIN EDUCATION

(oormsby 2022)

CORPORATE BUSINESS VALUES

Manaakitanga = belief in the mutual respect between host and visitor, between lecturer and student. The application of friendship and engagement in the practice of reciprocal standards. The caring and sharing in helping one and another.

Kaitiakitanga = in this context from an education perspective the word refers to guardianship of one's work, preservation and enhancement of cultural practises and understanding the indigenous values of others.

Rangatiratanga = taking leadership for the people, working with the people and being one with them. Recognising the rights of others be they students or staff. Refers to the knowledge, skills and expertise required.

Whanaungatanga = empowers people and allows them to embrace skills and strategies in communication to establish, maintain and enhance relationships both internally and externally. To appreciate, to value and to maintain integrity within the whanau concept of engagement.

Te Pono me te Tika = acting in a way that is socially and culturally responsible with the management of practises that relates to compliance issues, systems procedures, and ethics.

GRADUATE PROFILE

1. The ability to apply an advanced knowledge of Manaakitanga and cultural competency when engaging with people from other cultures.
2. The ability to exercise Kaitiakitanga to investigate, research and promote the integrity of education and business values.
3. To apply knowledge of Rangatiratanga to support decision making and creating a strong code of ethics.
4. To implement appropriate relationships with other business organisations to optimise Manuwhiri (visitor) outcomes.
5. To apply workplace practises Whanaungatanga in a professionally, ethically, and culturally responsible manner.

CULTURAL TERMINOLOGY

(applicable to today's world of understanding)

Culture refers to the past, but it also refers to the present and the future. How cultured nations are, is reflected in their policies and how cultured individuals are, is reflected in their behaviour. Common to both are their values and attitudes.

We need to be mindful that New Zealand is a multicultural diverse nation over that of a multicultural society, however the multicultural diversity applies to our major cities. This opens a discussion for understanding with our students and teaching staff in order for them to better understand New Zealand.

Multi-Cultural:

Multiculturalism is the practice of giving equal attention to many different backgrounds in a particular setting. An example is that of our main centres and cities that are multicultural diverse as in ethnicities that open the diversity of relationships, celebrations, events, and dining experiences.

Bi-Cultural:

The presence of two different cultures in the same country or region. This is seen in many of our rural towns and villages outside of the main centres in Aotearoa/New Zealand and are mainly European New Zealand and Māori New Zealand.

Monocultural:

A single, homogeneous culture without diversity or dissension. This is seen in very rural areas that are strong in Māori communities, schools, and villages throughout Aotearoa/New Zealand. These areas are mainly off the main travel routes.

TIKANGA (PROTOCOL) MĀORI VALUES

Whānau, hapū and iwi formed the traditional base of Te Ao Māori.

WHĀNAU (extended family)

The whānau is the basic social unity of Māori society. Traditionally this was the level at which day-to-day economic activities took place.

A whānau consists of grandparents, mothers, fathers, (aunts and uncles), spouses and their children. There were no names for aunts, uncles, or cousins. Terms used were kaumātua or koroua (male elder), kuia (female elders), whaea (mother), pāpā (father) or matua (parents), tuahine (sister), teina/tuakana (younger/older sibling), tungāne (brother), tamaiti (child), and mokopuna (grandchild); all adults, either childless or with children, are viewed as mothers and fathers of all children within this unit.

The care of the children was shared by all adults in a whānau. This care could be in the form of ensuring that the children have food, clothing, and shelter. Protocol, traditions, and life skills were taught to the children by all adults.

The roles of each adult differed in providing this care. For example, some of the adults would hunt, fish and gather food; some others, mainly the women, would be responsible for keeping home affairs in order, i.e. clothing the family, cooking and other duties in the home.

HAPŪ (sub-tribe)

Hapū are sub-tribes which are related whānau (family) units descended from a common ancestor.

The base of a hapū is the marae atea, (the ceremonial courtyard, which is in front of the Whare Wananga – the house of learning) within a papa kainga (village) and it is in this forum where issues affecting whānau are heard and discussed.

Decisions relating to a wide range of issues were made at the level of hapu meetings, depending upon the cultural practice of the area or upon the severity or complexity of the issue.

IWI (tribe)

Tribes are the descendants of a renowned tupuna (ancestor). An iwi is associated to a particular region or area. Issues that are of importance to the iwi are heard at this level, an Iwi is made up with representatives of all hapū connected within the region to the same ancestor.

Each level - whānau, hapū, iwi - have their own autonomy, responsibilities and powers of decision making. There are few misunderstandings because each unit has its own roles, and each is raised aware of the boundaries and importance of each unit.

Each group is reliant upon the other for support and as a means of survival and protection. They were able to survive through their own devices and order was kept through traditional tribal lore.

Māori safety is based upon these structures within the traditional concept of whānau/ family values.

MARAE PROTOCOL

A marae complex comprises:

THE MARAE (meeting place)

The full name for the sacred courtyard in front of the meeting house is "Te maraenui-ātea-o-Tūmatauenga" (the larger marae of Tūmatauenga, the God of War).

Going on to the marae atea (ceremonial courtyard) means entering into (within the Māori environment an encounter situation where challenges are met and issues are debated.)

All newcomers to the marae atea must be greeted formally by the tangata whenua (hosts), whether in the warmth of a welcome, in the sadness of a tangi (funeral), or even in verbal battle on mutual issues.

It is the place where people formally come together on a specific occasion for a specific function. It has its procedure, and this is referred to below, although it may vary from tribe to tribe.

THE MEETING HOUSE (whare wananga)

The marae and the meeting house are complementary and together serve as the focal point for community sentiment. The meeting house is normally the major central building and, in the main, ornately carved.

The meeting house has many names including whare tupuna, whare wananga, wharenuui, etc., and in nearly all cases it is not only named after an ancestor, but it is structured to represent symbolically the ancestor.

Thus, the carved figure (tekoteko) on the roof top in front represents the head of the ancestor.

The carved angles from the head down towards the ground (maihi) represents the arms.

The ridge pole down the centre of the building (tahuhu or taahu) is seen as the backbone, and the rafters (heke) reaching from the ridge pole to the carved figures around the walls (poupou) represents the ribs.

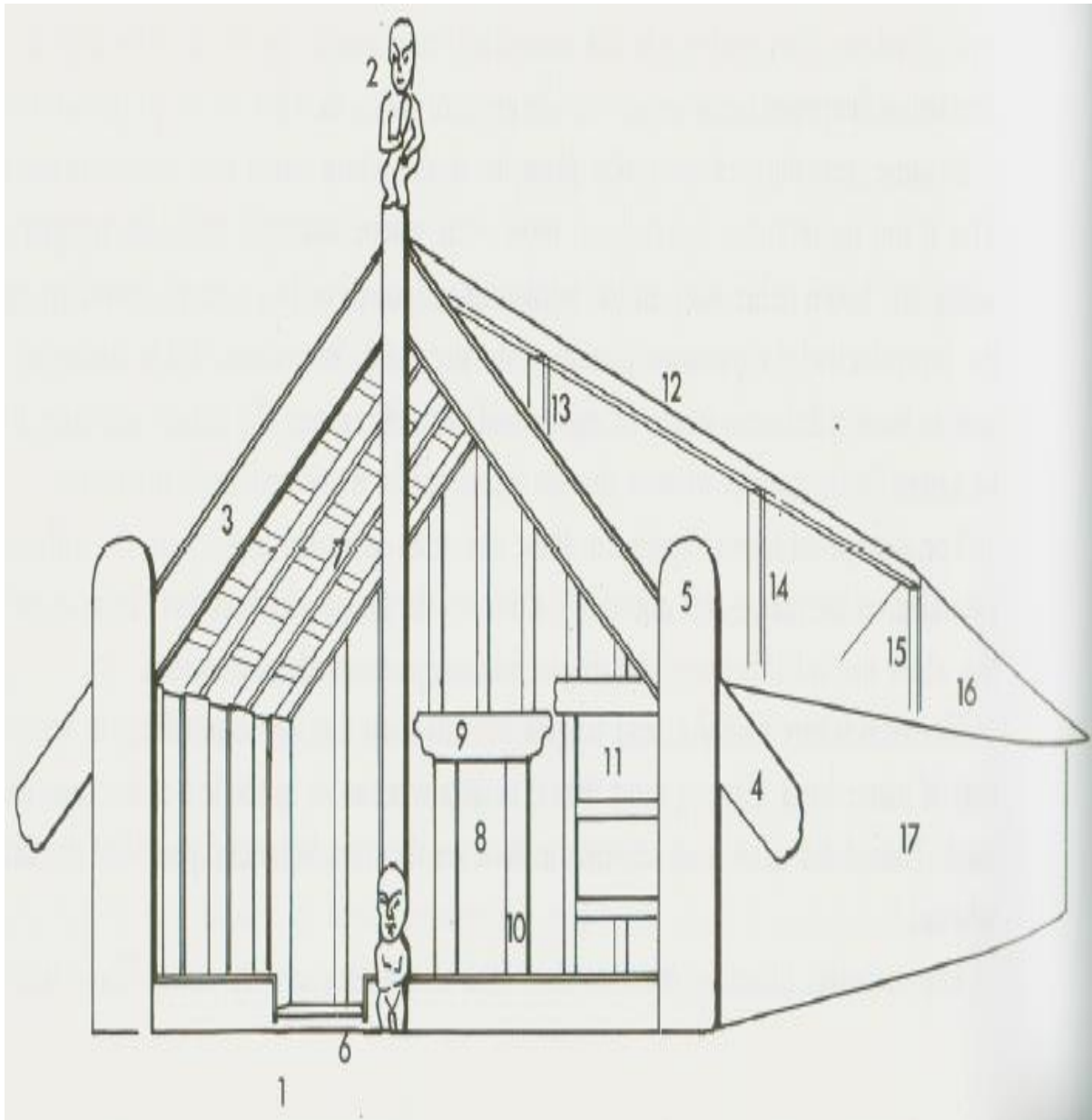
The poupou are normally carved ancestors representing other tribes. Poupou then function as identifiers in a feeling of belonging.

The uprights, normally two holding up the tahuhu, represent connection between Rangī-nui, the sky father, and Papa-tū-ā-nuku, the earth mother.

While there are other interpretations, it follows appropriately that meeting houses are named after an ancestor. Thus, on entering the house, it can be seen as entering into the bosom of the ancestor. **Inside the house, one is in the realm of Rongo, the God of Peace.**

It follows also that the interaction between people on Te maraenui-ātea-o-Tūmatauenga can be, and should be, significantly different from the type of interaction which is normally encouraged inside the house.

PARTS OF THE WHARE WANANGA



- | | |
|---|---|
| 1. Marae atea.... (<i>courtyard</i>) | 10. Whakawae (<i>lintel supports</i>) |
| 2. Tekoteko..... (<i>carved figure on gable</i>) | 11. Matapihi..... (<i>window</i>) |
| 3. Maihi (<i>bargeboards</i>) | 12. Tāhuhu (<i>ridge pole</i>) |
| 4. Raparapa (<i>projecting carved ends</i>) | 13. Pou tāhū (<i>front post</i>) |
| 5. Amo (<i>upright supports</i>) | 14. Pou tokomanawa .. (<i>centre post</i>) |
| 6. Paepae (<i>threshold</i>) | 15. Pou tuarongo..... (<i>back post</i>) |
| 7. Roro, Mahau.. (<i>porch</i>) | 16. Tuarongo (<i>back of the interior of house</i>) |
| 8. Tatau..... (<i>door</i>) | 17. Pakitara (<i>side wall</i>) |
| 9. Pare (<i>lintel</i>) | |

THE WHARE KAI (the house to eat in)

As the name implies, this is the eating house, the place where the "inner man" is satisfied. The whare kai is a separate building, not necessarily as a physical reality, but in some cases as a concept or belief.

The concept of tapu (SACRED) prescribes where food is eaten and where it cannot be eaten, and also where drinks can and cannot be drunk.

To the Māori, food is a common element (noa- FREE OF TAPU) and the opposite of tapu.

Whereas the whare wananga/ tupuna (meeting house) is tapu (sacrosanct) and food cannot therefore be eaten there, the whare kai is free from tapu - the two are at opposite ends of a continuum.

OTHER BUILDINGS AND STRUCTURES

Many marae have churches situated nearby. This is significant in terms of the acknowledgement of God as an ever-present dimension in the daily lives of people on the marae.

Many marae also have a graveside (urupā) nearby acknowledging the ancestors as a living dimension of life. An ancestor is commemorated within a building - respects are paid to those who have passed on to the Hono-i-Wairua (gathering place of spirits).

Within a whaikōrero (formal speech making) is reflected the belief in the merging of life and death that is significant and meaningful for the Māori.

People living (te hunga ora) are the result of a combination of the dead (te hunga mate) and the living (te hunga ora). References to these concepts are very frequent in whaikōrero.

On some marae, memorials to a significant ancestor or people who died in the Second World War are found to the side of the marae or wharenuī, and in some cases a flagpole stands majestically at the side of the meeting house.

Last, but not least, the ablution block and toilets are placed significantly to the rear of the wharenuī and whare kai.

THE HUMAN STRUCTURE

Generally, there are two major groups of people on the marae:

THE TANGATA WHENUA (local people)

The tangata whenua are the local people who, by genealogy and nowadays by association, have a tūrangawaewae (situational identity) to the marae.

Their tūrangawaewae gives them the right to determine procedures (kawa) on the marae, to determine functions, to define roles on the marae, and to enjoy giving hospitality to others.

It also prescribes their responsibilities and obligations to visitors.

They have the basic task of preparing for visitors, ensuring that they are well fed and looked after, and generally doing all they can to make the hui a success.

They contribute to the food supplies, provide the work force for the kitchen, dining room, meeting house and grounds, and welcome visitors.

It is the tangata whenua who remove the tapu from the visitors to allow them to become one with the tangata whenua.

The tangata whenua can be subdivided into sub-groups on the basis of their prescribed roles, although it is true that roles can overlap.

THE YOUNG CHILDREN

Young children have free reign over the marae. They can play anywhere on the marae, but when a formal welcome is in progress on the marae, it becomes out of bounds. It is normal for children to be seen and hopefully not heard, but it does not always work out like that.

They are valued members of the marae, as indeed everyone is.

Children belong to the marae and are important.

All adults are parents to these children, and it is the responsibility of the closest adults to care for them.

THE TEENAGER

Teenagers also have free reign over the marae and they learn by experience. However, they are expected to carry stools, set and clear tables, serve meals, pour coffee or tea, and generally do manual work to ensure that visitors are looked after.

THE ADULTS

- The adults, men, and women are the workers in the whare kai.
- The food must be ordered and delivered.
- The fires must be kept (where appropriate).
- The meals must be prepared, cooked, and served.
- The hangi must be built, set down and cooked.
- The houses utensils and furniture must be maintained.
- The lawns and gardens must be clipped and maintained and the ablution block kept clean.

THE ELDERS (kaumātua - kuia)

Nga kaumātua me nga kuia (men and women). It is very difficult to know when an elder is an elder in comparison with an adult. It varies from marae to marae.

Some are exponents of Matauranga Māori.

Others are exponents of the Whaikōrero (speech making).

In some districts where there are very few old folks, the younger group of men and women assume the role of the elders.

In other areas where the number of elders is greater, the old leaders are very old, and the younger ones have to wait in the "wings" during a formal welcome - whereas on other marae they could be leading the welcome.

The mana of the elders is expansive. They are revered by the not-so-old because of their wisdom through experience, their wise counsel, their expertise in nga taonga o nga tupuna Māori (treasures of the ancestors), and their guidance in all things pertaining to the marae and to life in general.

Their role, as implied in the above paragraph, is to "front" the marae, welcome the visitors (the women perform the karanga - or welcome chant - and sing the waiata which relishes each speech), ensure that the kawa (procedure) is strictly adhered to, and generally or specifically pass on their knowledge to the young.

THE MANUHIRI (guest)

Visitors comprise the second main division in the marae encounter situation. As visitors, they take their lead from the established kawa of the tangata whenua to avoid offending and to show reciprocally the respect that people have for one another.

Recognising the reciprocal nature of the marae encounter and the costs such encounters incur, the manuhiri make their contribution not only in respecting local patterns of behaviour, but also in the form of a koha (support money given by the manuhiri to the tangata whenua).

MARAE PROCEDURES

(Kawa - Protocol)

THE BEGINNING OF A MARAE HUI (meeting)

Normally the manuhiri waits at the gate entrance (tomokanga) of the marae with women and children flanked closely by the men. This indicates to the tangata whenua that they are ready.

The tangata whenua group stand in front or at the side of the marae. As many as of the tangata whenua as possible should do this as an expression of their welcome.

KARANGA (call)

Normally a woman from the host side calls first to indicate to the manuhiri to move forward on to the marae. This is normally answered by a woman's response from the manuhiri. It is a shrill high-pitched call of welcome and acknowledgement. It can also be an identifying call from the manuhiri indicating where the group has come from. At a tangi where groups follow one another, this becomes more crucial.

MANUHIRI MOVEMENT

While the host will stand during the karanga, the manuhiri move forward to the puku (centre) of the marae (about 20-30 metres) in front of the meeting house. Before the welcome can proceed, the manuhiri must have the tapu (or alien element) in them removed by a traditional ritual.

ACKNOWLEDGEMENT TO THOSE WHO HAVE PASSED ON

Once the manuhiri has approached some 20-30 metres in front of the wharenuui, they pause and, with the tangata whenua, bow their heads for two or three minutes in remembrance.

Immediately after, the tangata whenua will sit and at a given sign, the manuhiri move to take up the seats provided on the right-hand side of the marae, with the speakers sitting in the front row of seats.

WHAIKŌRERO PROCEDURE

There are two methods by which the speakers interact:

TAU UTUUTU (your response)

Speakers alternate, with the tangata whenua beginning and finally ending after the speakers have alternated. The Waikato tribe, including Ngati Raukawa, use this method.

PĀEKE (speaking order)

All the tangata whenua speak and then all the manuhiri speak. The very last speaker is always the tangata whenua. This is normally the method used in the Ngapuhi, Tuhoe East Coast Tribal areas.

In both methods, the tangata whenua will have the final say outlining the next movement and inviting the manuhiri to come forward and hongī. The hongī involves pressing noses together either once or twice.

HUI PROCEDURES

WHAIKŌRERO FORMAT

While there are specific variations, there is a common pattern. The following is a pattern of a whaikōrero of a visiting speaker. The host speaker follows the same format, except that he rarely addresses the house but emphasises a warm welcome.

TAUPARAPARA (chant, verse to start speech)

Introductory salutation, a chant, which can be for identification or an uplifting statement or a mood-setting stature to arrest the listeners. It indicates a wish to speak.

For example:

Ka tangi te titi	- the titi is calling
Ka tangi ta kaka	- the kaka is calling
Ka tangi hoki ko au	- and I wish to call
Tihei Mauri ora	- behold there is life

MIHI TO THE MARAE, THE HOUSE AND THOSE PRESENT

The marae and the house is personified to the extent that the visiting speaker may connect himself with the hosts through their genealogy or through some common interest.

For example:

Te whare e tu nei	- The house standing there
Te marae e takoto nei	- The marae lying here
Tena korua	- Greetings to you two
Nga hau e wha	- People of the four winds
Nga iwi e tau nei	- People gathered here
Tena koutou katoa	- Greetings to you all

MIHI TO THE DEAD (hunga mate)

In the mind of the Māori there is an inextricable intertwining of life and death - a continuous whole, a sequential movement in which the dead are remembered, greeted and mourned by the hunga ora (the living).

For example:

Nga mate, nga aitua o koutou ara o matou	- The dead are afflicted both yours and ours
Ka tangihia e tatou i tenei wa	- We yearn for them at this time
Haere, haere, haere	- Farewell, farewell, farewell

TE TAKE (the reason for gathering)

Mention is now made of the reason for the visit.

For example:

Karanga mai i a matou e whai nei i nga taonga o nga tupuna	- Call (us) to seek the treasures of our forebears
---	---

TE WHAKAMUTUNGA (the conclusion)

The conclusion finishes with a song (a waiata). The mana of the speaker is always enhanced if a suitable song or chant backs his speech.

Women and men may accompany a speaker in singing a waiata.

A speaker may, after the waiata, finally summarise the greetings to all and indicate the next action.

For example:

No reira, ka piti hono tatai hono	- Therefore the dead to the dead
Te hunga mate ki te	- The living to the living
Te hunga ora ki te hunga ora,	- Greetings and welcome to you all
tena koutou katoa	

PRESENTING A KOHA (money gifts)

Normally the last speaker on the manuhiri side presents the koha. A koha is an amount of money collected from the manuhiri. It is money of love and respect to the tangata whenua for their impending hospitality. It is used to offset the costs of accommodation, foods, electricity, laundry expenses and breakages, and an additional amount for any further development the local people may wish to make on the marae.

It is normally the prerogative of the manuhiri to decide how much to give, and an assessment can be made on the basis of how much it costs to accommodate people per day for the number of days they are staying. It is also the obligation of the manuhiri to lay a koha down no matter how long the visitors remain, even if it is for one or two hours.

The moneyed society around the marae is not built on aroha and the marae requires financial support to maintain it.

Many schools have not appreciated these points, and consequently local people have had to take from their own pockets to offset the costs.

To increase the mana of the manuhiri, it should be remembered that the assessment of the size of the koha should err on the liberal side.

The koha, in an envelope, is laid down in front of the manuhiri on the marae. Ensure that it has coins in it so it will not blow away.

Do not put your prized mere down on it, as has been done, because you are presenting the mere as well to the marae.

A local person will pick it up. It is normally accompanied by a chat of gratitude.

THE HONGI

The tangata whenua then will indicate to the manuhiri to come in a certain direction, in line, to shake hands and to hongis.

Generally, the left hand is placed on each other's shoulders and, in the case of the Raukawa tribe for instance, it is two presses of the nose. In other areas it is one nose press, e.g. Taitokerau. In any encounter situation the hongis brings all the senses into close contact - the touch, the sight, the hearing, the smell, and even as a total whole the taste of human contact.

The formal welcome and reply protocol are over and the tapu has been removed from the outsider.

It is at this point, and with the inevitable meal to follow, that the tangata whenua and manuhiri merge as one and become the whānau (family) of the marae for the occasion.

They are therefore addressed in the meetinghouse as the whānau and all that the word family implies, especially in terms of interpersonal relationships. Even in welcoming newly arrived visitors thereafter, they are considered as part of the tangata whenua and they assist in the welcoming of further arrivals.

It must be stressed, however, that procedure on any marae is governed by local marae or tribal kawa.

THE PLACE OF WOMEN AT A TRADITIONAL WELCOME

On most marae, but not all, the women do not speak formally. They are the first to be heard in the karanga and, in a sense of accompanying the speaker with his waiata, they are the last to be heard.

GENERAL DAY TO DAY CONDUCT AND PROCEDURES

The area immediately in front of the meeting house, i.e. the marae proper, is to be kept clear at all times.

Alcohol is not permitted on, or near, the marae. Some marae apply this rule to all functions, including weddings, etc. Others again are open to a request for permission to provide alcohol at social events.

Kawa dictates normally that the right-hand side of the meeting house (the ancestor's right-hand) is to be occupied by the tangata whenua, while manuhiri occupy the left-hand side, including the rear, and then positions left vacant by the tangata whenua on the left-hand side, starting from the rear.

Tidy mattresses and bedclothes neatly, before breakfast. Do not sit on marae pillows.

Do not eat in the meeting house.

Do not walk over people, or across the line of speakers, who are not to be interrupted unduly in any way. Walk around both at all times. Avoid drawing attention to yourself when moving around or out of the hall.

Do not sit on dining room tables.

Dress is to be informal, simple, neat, and attractive at all times. Formal dress is expected for the ceremonial welcome - preferably long skirts for ladies and suits for men.

Baggage is brought in after formalities, not before.

Keep clothes in suitcases or neatly folded on top. Do not hang things from the walls unless special pegs are provided.

Shoes are not worn in the meeting house. These should be left on the veranda or taken in beside your baggage later.

BEHAVIOUR OF CHILDREN

Adults are responsible in regard to ensuring that children observe the rules of conduct which apply to the marae. Children are very welcome, and they behave appropriately if properly guided during the hui. Indeed, children are essential in a marae community.

OTHER MARAE

Today many people use the term "marae" for any area on which they choose to welcome visitors, especially when they choose to use a format corresponding to that of a marae welcome. A room, therefore, may loosely, though acceptably, be referred to as a marae for the purposes of welcoming visitors.

Reference in the speech of welcome of Papa-tū-ā-nuku is likewise acceptable, for the Mother Earth supports the foundations of every building.

Similarly, a hall may be referred to as a marae - providing there is first a karanga, usually at the entrance to the building, and the process of mihimihi (exchanges of greetings) is practised.

Another example is that of an office being used by its staff as a marae when welcoming visitors. This happens quite regularly at the Office of the Race Relations Conciliator in Auckland. Again, the Auckland City Council used the Central Library as a marae to open its collection of rare New Zealand manuscripts.

By choosing to adopt the protocol of a Māori welcome and by being aware of its implications, the assembly hall, the staff room, the church hall, the school car park, or the town hall may be referred to as a marae. The important thing is that all such places belong to "us", not to "me". They are places where thoughts and ideas may be exchanged, and joy and sadness may be shared. All of these places need people in order to come alive. Within such places, the wairua (soul or spirit) is not denied. Any place can become the marae, because any area of land can become the representative of Papa-tū-ā-nuku, the Earth Mother.

Despite such concessions, the Tangata whenua are very much aware of the implications of tūrangawaewae and of the Māori language. This is not because Māori is the only language known, or because it is the only one spoken in these situations, but because tangata whenua are aware of the need for people - both Māori and non-Māori - to appreciate the joy of sharing.

The marae is a place of deep significance to those who, in later years, have responded to the desire to come to terms with their identity.

KARAKIA, MIHI AND WAIATA FOR USE AT AIS

The following karakia, mihi and waiata in te reo Māori may be used when appropriate at AIS campuses to welcome guests:

Karakia Timatanga (prayer to open a meeting)

Kia hora te marino	May peace be widespread
Kia whakapapa pounamu te moana	may the sea be like greenstone
Hei huarahi ma tatou i te rangi nei	a pathway for us all this day
Aroha atu, aroha mai	let us show respect for each other
Tatou i a tatou katoa	for one another
Hui e! Taiki e!	to bind us all together

Mihi of Welcome

E nga mana	To the honoured
E nga reo	To the speakers
E nga iwi o te motu	To the people of the land
Nau mai, haere mai, haere mai	Welcome, welcome, welcome
Ki runga o Te whare wananga o AIS	to this institute of AIS

Waiata (song) "Tutira mai nga iwi"

Tūtira mai ngā iwi	Line up together, people
tātou tātou e	all of us, all of us
Tutira mai ngā iwi	stand in rows, people
tātou tātou e	all of us, all of us

Whai-a te marama-tanga	Seek after knowledge
me te aroha - e ngā iwi!	and love of others - everyone
Ki-a ko tapa tahi	think as one
Ki-a ko-tahi rā	act as one
Tātou tātou e	all of us, all of us

Repeat and finish with ...

Tā-tou tā-tou e E!!	All of us, all of us!!
Hi aue hei!!!	Hi aue hei!!!

Closing Mihi

E nga mana	To the honoured
E nga reo	To the speakers
Rau rangatira ma	To the respected people
Tena koutou, tena koutou	Greetings, greetings
Tena tatou katoa	Greetings to us all

Closing Waiata

Te Aroha	Love
Te Whakapono	Hope
Me te Rangimarie	Peace
Tatou tatou e.	For us all

Karakia Whakamutunga (prayer to close a meeting)

**Ka whakaira te tapu
Kia watea ai te ara
Kia turuki whakataha ai
Hui e Taiki e**

Restrictions are moved aside
and the pathway is clear
to return to everyday activities
binding us all together

A BRIEF GUIDE TO PRONUNCIATION OF TE REO MĀORI

The following is a guide to the correct pronunciation of the Māori language.

VOWELS

As with any language, good pronunciation is vital for clarity of meaning. The five Māori language vowels (A, E, I, O and U) are those spoken throughout Polynesia, in Japanese and other southeast Asian nations and of the Romance languages of Germany, France, Spain, and Italy amongst others.

The English vowel that we use in New Zealand and the English-speaking world is that of Scandinavia.

The following are some examples of English words that contain equivalent sounds to the Māori language vowels, and some te reo Māori words using those vowels:

A	Sounds like 'AR' as in 'CAR'	Ara	(path)
E	Sounds like 'EH' as in 'EAR'	Eke	(climb)
I	Sounds like 'EE' as in 'SEE'	Iwi	(tribe)
O	Sounds like 'OR' as in 'PORT'	Ono	(six)
U	Sounds like 'OO' as in 'BOOT'	Uru	(west)

E nga mana (To the honoured) would be pronounced as **Ear nah mahnah**.

E nga reo (To the speakers) would be pronounced as **Ear nah reh-or**.

MACRONS

These are little dashes that appear above the te reo Māori vowels indicating vowel length. Vowels with macrons are voiced twice as long as those without. The presence of a macron can substantially or subtly alter the meanings of words which appear to be spelt the same, for example:

Kākā	Parrot	Tangata	Person
Kakā	Set alight	Tāngata	People
Kāka	Bittern	Matua	Father
Kaka	Tattoo line	Mātua	Parents

Although long vowels are sometimes written as double vowels, macrons are becoming standard. The most common word to contain a macron is, of course, the word Māori (Maaori).

CONSONANTS

There are 10 consonants in te reo Māori. The letters H, K, M, N, P and W are pronounced as in English. T, R, NG and WH, however, are pronounced differently.

GREETINGS AND FAREWELLS

- Kia ora** Literally “be well” (used informally for hello)
- Kia ora anō**..... Hello again
- Mōrena** Good morning
- Tēnā koe**..... Literally “that is you” (formal greeting to one person)
- Tēnā kōrua** Hello there to you two (formal greeting to two people)
- Tēnā koutou** Hello there to you (formal greeting to three or more people)
- Haere mai / Nau mai** Come here / welcome
- Titiro mai e hoa mā**..... Look here friends (let me draw your attention)
- Haere rā** Farewell (to someone leaving)
- E noho rā** Farewell (to someone staying)
- Kā kite anō** Literally “will see again” / see you again (short form)
- Ata mārie**..... Peaceful (good) morning
- Pō mārie**..... Goodnight

GLOSSARY

Hapū	Sub-tribe (similar to the Clan units of Scotland)
Hongi	To press noses in greeting
Hono-i-Wairua	Gathering place of the spirits
Hui	Gathering
Iwi	Tribe/people
Kaitiaki	Guardian
Karanga	Welcome call or chant
Kaumātua / Koroua	Male elder
Kawa	Marae procedures/protocol
Kete	Basket
Koha	Gift/donation of money
Kuia	Female elder
Manuhiri	Visitors or guests
Matauranga Māori	Māori culture, practices, and beliefs
Marae	Open area in front of the wharenuī
Matua	Parents
Mihi / Mihimihi	Speech of greeting / exchange of greetings
Mokopuna	Grandchild
Pāeke	the speaking procedure
Pākehā	New Zealander of European descent
Pāpā	Father
Papa-tū-ā-nuku	the earth mother
Rangi-nui	the sky father
Tamaiti	Child/boy
Tangata whenua	Hosts/local people
Tangi	Mourning
Tapu	Sacred/forbidden
Tau utuutu	the speaking procedure
Tauparapara	Introductory incantation
Te hunga mate	the people who have departed
Te hunga ora	the people who are living
Te reo Māori	The Māori language
Te take	the reason for a gathering
Te whakamutunga	the conclusion
Teina / Tuakana	Younger/older sibling
Tihei mauri ora	Call to claim the right to speak
Tomokanga	Marae gate entrance
Tuahine	Sister
Tungāne	Brother
Tūrangawaewae	Place where one has rights of residence
Urupā	Burial ground
Waiata	Song/chant
Wairua	Soul or spirit of a person
Waka	Canoe
Whaea	Mother
Whaikōrero	Formal speech making/oration
Whānau	Extended family
Whare kai	Eating house
Whare tupuna / Wharenuī	Meeting house

THE ORIGIN OF TE REO MĀORI LANGUAGE

Fifty years ago, on 14 September 1972, a petition calling for the teaching of the Māori language in schools was presented to Parliament. Since then, the 14th of September has been celebrated as Māori Language Day.

Māori, the language of the indigenous people of Aotearoa/New Zealand, Hawaii, Cook Islands, Tahiti, Marquesas and Rapa Nui and an official language of Aotearoa/New Zealand.

Therefore, it is guaranteed protection under the Treaty of Waitangi. Related most closely to the language of the Cook Islands, Māori belongs to the East Polynesian language family, part of the wider Austronesian family of languages, originating in South-east Asia.

5,000-6,000 YEARS AGO:

The ancestors of the Pacific peoples migrate from Taiwan and South China, moving into the island groups of South-east Asia.

3,500-4,000 YEARS AGO:

From Malaysia and Indonesia, Austronesian-speaking peoples settle along the coasts of New Guinea and the Bismarck Archipelago (originally inhabited by aboriginal ancestors 30,000 years earlier), known by their distinct 'Lapita' style of pottery.

3,000 YEARS AGO:

The invention of the outrigger canoe makes possible the settlement, by the Lapita people, of the Solomon Islands, Vanuatu, New Caledonia, Santa Cruz, Fiji, Tonga, and Samoa. Polynesian language and culture develop here in Central Polynesia, as migration pauses for nearly a thousand years.

1,000-1,700 YEARS AGO:

Skilled sailors develop advanced navigation techniques and large, fast, double-hulled outrigger canoes. A new migration begins throughout Eastern Polynesia - the Cook Islands, Tahiti, the Society Islands, the Marquesas, and Pitcairn Island - reaching as far as Hawaii to the north and Rapanui (Easter Island) to the east.

700-800 YEARS AGO:

Aotearoa (New Zealand) was settled by earlier groups of Eastern Polynesian people. However, the last, and largest and the last migration with migratory voyages from Polynesia (Tahiti and the Cook Islands) arrived 700-800 years ago and from which the Māori language and culture then developed in the new land and took on another form. Aotearoa, a land so different from the small islands from which the people came.

We came from the East; we came from the West. We are on a never-ending journey.

A COMPARISON OF SHARED WORDS THROUGHOUT POLYNESIA

ENGLISH	NZ MĀORI	COOK ISLAND MĀORI	TAHITIAN MAOLI	RAPANUI MĀORI
friend/partner	hoa	`oa	hoa	hoa
name	ingoa	ingoa	i'oa	igoa
food/eat	kai	kai	`ai	kai
five	rima	rima	rima	rima
man/person	tangata	tangata	ta'ata	tangata
woman	wahine	va'ine	vahine	vi'e
water	wai	vai	vai	vai
house	whare	`are	fare	hare
land	whenua	`enua	fenua	henua
canoe	waka	vaka	va'a	vaka
fish	ika	ika	i'a	ika
bird	manu	manu	manu	manu
sacred	tapu	tapu	tapu	tapu

HAWAIIAN MAOHI	SAMOAN	TONGAN	NIUEAN	FIJIAN
hoa	soa	hoa	hoa	i to
inoa	igoa	hingoa	higoa	koya
`ai	`ai	kai	kai	kakana
lima	lima	nima	lima	lima
kanaka	tagata	tangata	tagata	tamata
wahine	fafine	fefine	fifine	yalewa
wai	vai	vai	vai	wai
hale	fale	fale	fale	vale
honua	fanua	fonua	fonua	vanua
wa'a	va'a	vaka	vaka	waqa
i'a	i'a	ika	ika	ika
manu	manu	manu	manu	manumanu
kapu	tapu	tapu	tapu	tabu

CONCLUSION

It needs to be reiterated that what is written in this booklet is for academic study and understanding only.

The importance of the Treaty of Waitangi is to all who live and reside in this land and their responsibility to and with all others.

It is also a basic concept of tikanga and marae protocol and what those values mean to the Tangata Whenua, the Māori of Aotearoa.

There has been no attempt to cover every aspect or every variation of tikanga, kawa and protocols. This cannot be done in a book such as this, for each iwi and hapu must be responsible for stating their own deeper philosophies, dialects, cultural customs and practices.

This book is just the beginning.

Nau mai, haere mai, haere mai.

Welcome, welcome, welcome.

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