**Glossary of Maori Terms:**

During the Year 13 course you may encounter various Maori words in assessments or in the end of year exams. We will endeavour to introduce most of these during the   
course of the year.

Refer back to this resource if you are unsure of any of the terminology.

**Aroha**

love and empathy. It is an attitude and an important cultural value of Mäori,   
derived from a particular Mäori view of the natural world and the place of Mäori   
within it. Aroha is an important concept that underpins a Mäori environmental   
management system.

**Hekenga**

migration occurs to meet the needs of Mäori at any one time and in response to   
outside forces.

**Iwi**

a tribe who has particular geographical boundaries outlining the region in which   
they have mana whenua status

**Kaitiakitanga**

to “care for” the environment. It is the sustainable use, management and   
control of natural and physical resources that are carried out to the mutual   
benefit of people and resources.

**Karakia**

incantations or prayers for a specific purpose, such as lifting the tapu off an area   
of land in order that it may be cultivated.

**Koha**

the concept of koha is related to manaakitanga and the appropriate   
acknowledgement of sharing hospitality and/or information. Koha may take the   
form of food, gifts or more recently money.

**Kōrero püräkau**

a legend or story that explains an event or activity.

**Mana whenua**

the right to use, manage and control land depends on the protection of mana   
whenua. Mana whenua is based on Ahikä (Iwi maintaining residence in a   
particular place) and is an important part of tino rangatiratanga (self­   
determination).

**Mana**

derived from spirituality, land and ancestral linkages of a person, of people or a   
taonga and manifests itself as the respect, which is paid to that person, those   
people or that taonga as a result of the esteem accorded by others. The   
practice of kaitiakitanga is carried out by Iwi and hapü, through exercising Iwi   
and hapü Mana, which is embodied in the concept of Tino Rangatiratanga.

**Manaakitanga**

is a concept that involves hospitality and how visitors are cared for. It is   
important that such hospitality is acknowledged and reciprocated.

**Mihi**

is a process of formally acknowledging people you meet, the purpose of the   
meeting, and the place (where the meeting is being held), through protocols set   
by the iwi.

**Taonga**

is a resource either physical or cultural that can be found in the environment   
(including features within the environment e.g. lakes, mountains, rivers, also   
including people, te reo, whakapapa, etc.).

**Tapu/noa**

is the state of being sacred or special. All taonga are tapu. The tapu of taonga   
needs to be removed temporarily in some cases before people can make use   
of, or tend them. Karakia are important for the removal of tapu and rendering   
the taonga noa (free of tapu, contactable or useable).