**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).