

Māori geographical terms matching cards

Adapted from NZQA Glossary of Māori terms

Aroha

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

Hekenga

Migration occurs to meet the needs of Māori 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.

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.

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.

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 pūrākau

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 Ahikā (iwi maintaining residence in a particular place) and is an important part of tino rangatiratanga (self-determination).

Manaakitanga

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

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 hapū, through exercising iwi and hapū mana, which is embodied in the concept of Tino Rangatiratanga.

Mihi

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.

Tikanga Māori

The customs and traditions Māori live by and practise within the environment.

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).

Taonga

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

Tino rangatiratanga

Includes the rights, responsibilities and obligations involving the use, management and control of the land and other resources.

Whakapapa

The genealogy of a taonga or person (ancestral and/or historical) with linkages to other taonga or persons.

Whanaungatanga

Māori share a common whakapapa with other people/taonga and therefore a strong sense of responsibility and reciprocal obligations toward those people/taonga. This forms an important part of a holistic world view. All taonga are interrelated, interconnected and interdependent. The life force (mauri) of taonga must be protected. The sustainable management of taonga is therefore paramount to our survival.

Whakanohonoho

Māori settlement was chiefly governed by access to resources.

Mauri

Life force or life principle. The energy which binds and animates all things in the physical world.

Tūrangawaewae

Place where one has rights of residence and belonging through kinship and whakapapa.