



# Aratohu Tikanga Ahurea

*Cultural Protocols Guidelines*

***Mā te rongo, ka mōhio; Mā te mōhio, ka mārama;  
Mā te mārama, ka mātau; Mā te mātau, ka ora***

*Through resonance comes awareness; through awareness comes understanding;  
Through understanding comes knowledge; through knowledge comes life and wellbeing*

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# ***Te Kākano***

INTRODUCTION

## ***Purpose of these Guidelines***

*Aratohu Tikanga Ahurea - Cultural Protocols Guidelines* has been developed by Archives New Zealand staff to raise the cultural competency at Archives New Zealand Te Rua Mahara o Te Kāwanatanga (Archives NZ) and enable staff to be responsive to Māori.

The *Guidelines* align to *Te Aka Taiwhenua*, the Department of Internal Affairs Strategic Framework for Working Effectively with Māori, and demonstrate the relevance of tikanga Māori to the work undertaken by Archives NZ staff.

These *Guidelines* will help to ensure that Archives NZ staff have the required skills to be competent in understanding the Treaty of Waitangi and its relevance in our workplace. We need the skills, resources, capability and competency to carry out our roles.

The *Cultural Protocols Guidelines* will help all Archives NZ staff to:

- apply culturally appropriate practices in the handling and care of taonga Māori and records;
- understand how mātauranga Māori and Treaty settlements may impact on your work;
- build confidence in working with Māori/ iwi/ hapū and whānau; and,
- establish, enhance, and/ or maintain relationships with Māori/ iwi/ hapū and whānau.

## ***Organisation of the Guide: Poutama***

The *Guidelines* have been organised into four sections. The first sections of the *Guidelines* help to build your knowledge and confidence of Te Ao Māori, while the last section gives examples of how and when to apply it to your everyday work.

The sections are:

- ***Te Kākano (Potential)***: Introduction
- ***Tipuranga (Activation)***: Our responsibilities to Māori as DIA and Archives NZ staff
- ***Whanaketanga (Development)***: Helpful information to build your knowledge and confidence
- ***Puāwaitanga (Realisation)***: Tikanga in Practice - how tikanga directly relates to your work

This follows the Poutama model developed by Te Puni Kōkiri. Poutama represents the ladder of knowledge and whakapapa (genealogies/kinship ties). It is the stepped pattern of tukutuku panels and woven mats, which also symbolises the various levels of learning and intellectual achievement. In Te Ao Māori, the Poutama pattern represents the steps which Tāne-o-te-wānanga ascended to the topmost realm in his quest for superior knowledge and religion.

Poutama is a relevant model for Archives NZ. As you grow in confidence and competence, and build on prior knowledge, you will tackle the challenge of each step and consolidate your learning.

## **Background**

Archives NZ is the guardian of Aotearoa New Zealand's public archives. Under the Public Records Act 2005 we have a leadership role with respect to managing records and archives across government, as well as the wider community.

Archives NZ provides assistance with accessing public archives of relevance to iwi/ hapū/ whānau and Māori groups. Archives NZ has been working with iwi since 2006 to support and implement iwi-initiated archival management projects. These iwi have included Tainui, Ngai Tūhoe, Nga Iwi o Taranaki and Ngāti Rangitīhi, with an outreach in excess of 100,000 iwi descendants.

There has been significant learning gained from these experiences. Relationships established with Māori/ iwi/ hapū and whānau have taught us the need for tailored advice to Māori on best practice and advice and support in archives management and access, recordkeeping and information management.

Responsiveness to Māori is aligned with having accessible services and is a priority for Archives NZ. As a result, staff will require practical support and training to be able to:

- respond appropriately with regards to the handling and care of **taonga tuku iho**\*;
- ensure that Māori interests and concerns are well reflected/ considered in the development of policies, procedures and practices across Archives NZ; and in recordkeeping and archival leadership across the sector; and,
- be more confident in providing practical and timely assistance to a wider group of Māori, iwi, hapū and whānau.

\* **Taonga tuku iho** are those treasures that are precious and have a close association through whakapapa (genealogy) to Māori. They are the teachings, stories, the songs and language of their ancestors.

## **Te Rua Mahara o te Kāwanatanga**

Te Rua Mahara o te Kāwanatanga is the Māori name for Archives NZ. Though not a literal translation, the concepts used to create this name are typical of Te Ao Māori thought processes.

A rua literally means a 'hole or repository'. Mahara means 'to remember' and Kāwanatanga is the transliteration for government. Therefore, Te Rua Mahara o te Kāwanatanga means the 'Repository of Memories for the Government'.

***Kai te Rua Mahara o Te Kāwanatanga, ngā kohinga kōrero o tēna tipuna, o tēna whatunga kōrero, o tēna pārotanga reo hoki. Tāpiri atu ki tēnei, e takoto mai ana ngā wawata, ngā tumanako, ngā whakaaro, ngā moemoeā o rātou mā, ki tēnei o ngā rua kōhā.***

*Assembled in this repository of knowledge, are the collections of Māori of earlier times, their literature, their thoughts, their hopes and dreams — the echoes of a bygone era.*

# ***Tipuranga***

PART ONE: ACTIVATION

*An overview of the Department's responsibilities to Māori and te Tiriti o Waitangi*



DIA Māori staff hui, Takapuwahia Marae, 2013.

## ***1. Te Aka Taiwhenua - Working effectively with Māori***

### **Introduction/ General**

The Department of Internal Affairs (the Department) is a core public service agency that carries out a diverse range of government functions, provides services to New Zealanders, and advice to Ministers of the Crown. The Department's purposes are to serve and connect people and communities and to assist the government in building a safe, prosperous and respected nation.

The Department of Internal Affairs was the first government department in New Zealand and was established in 1840 following the signing of the Treaty of Waitangi. The relationships formed by the Treaty between the Crown and Māori affect the operation of every group, unit and individual working within the Department. As a lead agency, we are setting out how we do things around here.

***In our role as a Crown agency, we work effectively with Māori. The Department accepts its privileged role and responsibility of holding and protecting the Treaty of Waitangi/ Te Tiriti o Waitangi.***

The Department's Strategic Statement/ Aspirational Goal

### **Purpose**

The purpose of *Te Aka Taiwhenua*, the Department's Framework for Working Effectively with Māori, is to provide the Department with an overarching strategic framework that:

- connects the strategy to our staff, services and the work that we do;
- affirms our commitment to honour our Treaty obligations;
- clearly articulates the Department's roles and responsibilities under the Treaty;
- provides a reference for our leadership role in a whole of government context; and,
- recognises the skills, capabilities and resources required to ensure the Department is prepared for its roles and responsibilities.



## Roles and Responsibilities

The Department's roles and obligations under the Treaty include:

<b>Article One:</b> Governance by the Crown (Kāwanatanga)	<b>Article Two:</b> Rights of Māori to have undisturbed possession of their taonga (Tino Rangatiratanga)	<b>Article Three:</b> Full citizenship and human rights of Māori
<p><i>DIA is a part of the Crown and acts as an agent of the Crown in its relationship with Iwi.</i></p> <p><i>DIA:</i></p> <ul style="list-style-type: none"> <li>• understands Treaty obligations and aspirations</li> <li>• has respectful, enduring partnerships with Māori</li> <li>• is the guardian of the Treaty documents</li> <li>• supports settlement processes and delivers under settlement agreements</li> <li>• recognises and responds to aspirations of Māori in the Iwi settlement process and post-settlement</li> <li>• provides policy advice informed by Māori perspectives</li> <li>• actively promotes cross-government work to support Māori.</li> </ul>	<p><i>DIA recognises the rights of Māori, and understands the meaning of taonga for Māori.</i></p> <p><i>At DIA, this includes:</i></p> <ul style="list-style-type: none"> <li>• genealogical information (e.g., births, deaths and marriages records)</li> <li>• Tikanga</li> <li>• Te Reo</li> <li>• protection and access of the Treaty documents and mātauranga Māori (e.g., documentary heritage, taonga)</li> <li>• creating resources that facilitate or enhance the ability of Iwi to exercise their rights.</li> </ul>	<p><i>DIA has a core responsibility to provide services for all New Zealanders. To effectively deliver services to Māori.</i></p> <p><i>DIA:</i></p> <ul style="list-style-type: none"> <li>• understands the needs and expectations of Māori in relation to the services, ensuring recognition of Māori citizenship and civil and human rights</li> <li>• develops relationships with Māori and a shared understanding of the way DIA can effectively deliver services to Māori</li> <li>• ensures all staff understand the needs and expectations of Māori and have skills, resources and competencies to engage effectively with Māori.</li> </ul>

## Considerations for Implementation

In performing the functions of the Department, we are mindful of and abide by the following considerations to help ensure our Treaty obligations are incorporated into how we work:

### **Foundation Aspects**

- As the Department is an agent of the Crown, the Treaty of Waitangi is important to everything we say or do. We acknowledge both versions of the Treaty of Waitangi/ Tiriti o Waitangi as imparting a unique dimension to New Zealand's public service. The Crown's position on Treaty issues will direct our strategic and operational planning.
- We recognise the Treaty as an enduring document central to New Zealand's past, present and future. It underpins the legitimacy of the government. We are aware of the ongoing nature of our Treaty obligations and how relationships between the Crown and Māori will continue to evolve over time. The nature of relationships with iwi in the settlement process for example, will change in the post-settlement environment.
- Building and maintaining meaningful relationships is important to work effectively with Māori, stakeholders and other agencies. Strong relationships allow meaningful dialogue and demonstrate how our behaviours and words give effect to our strategies and policies.

### **Implementation Aspects**

- To meet our Crown agency obligations, all staff need to have the required skill set to be competent in understanding the Treaty and its relevance in our workplace. We need to ensure we have the skills, resources, capability and competency to carry out our roles.
- We will support and develop our Māori staff and acknowledge their special contribution to enrich how we work with Māori, and how we broaden our understanding and skills.
- We accept that growing our competence and understanding will require an ongoing review of our approach. In this dynamic environment, our expectations about what is achievable and what is good practice in providing services to Māori will evolve. We will gather evidence and research to enhance our understanding of how best to deliver our roles and responsibilities, and as a result, our services and delivery may change.
- We need to articulate the reasoning behind our policies and actions to explain how each relates to our strategy. By recording our understanding, we recognise the nature and intent of our enduring commitment to fulfil our Treaty obligations, while at the same time, allow our energy and focus to remain on implementation and improving outcomes.
- As a Crown agency, our implementation planning will align with overall Government objectives and policies to ensure better outcomes for Māori and effective and efficient service delivery. We will identify and track our performance using measures that assess our progress towards strategic goals, objectives and outputs, and will evaluate the changes in outcomes for Māori as part of our annual planning process.

### **Māori Advisory Group** [\[↗\]](#)

The [Māori Advisory Group](#) provides advice to the Executive Leadership Team (ELT) on how Te Aka Taiwhenua can be implemented; and ensures the Department has ways in place to track progress towards achieving the goals, objectives and outputs that underpin Te Aka Taiwhenua.

Specifically the Advisory Group will support ELT to:

- ensure staff are competent in their understanding of the Treaty of Waitangi and its relevance in our workplace and for their roles;
- ensure the support and development of Māori staff;
- enhance understanding of how best to deliver our roles and responsibilities, and as a result, our services and delivery to Māori;
- ensure that organisational policies are attuned to Māori policies, procedures and guidelines and are fit for purpose;
- track performance in the achievement of the strategy and evaluating the changes in outcomes for Māori.

The duties and responsibilities are to:

- maintain a whole of department view on progress with the implementation of Te Aka Taiwhenua;
- identify and eliminate organisational barriers to implementation;
- identify Māori Strategic Framework implementation issues and report them to ELT;
- promote and champion successful implementation and
- liaise with the relevant standing governance committee or ELT as required.

## **Information, Knowledge and Systems (IKS) - Te Tahuu Iringa Korero [\[↗\]](#)**

The care of taonga tuku iho (both tangible and intangible) is an integral part of tikanga Māori and the iwi/ Māori environment. The notion of spiritually depositing discussions in the tāhūhū (ridgepole) of the wharepuni, and accessing that knowledge in the future, is a familiar and common practice in Te Ao Māori. It is also normal for Māori as an oral culture to use the tāhūhū as a reference point to hang and later retrieve information and knowledge about an event that may have occurred over fifty years ago or longer.

Thus the concept of the tāhūhū retaining oral history remains relevant for Te Ao Māori to the present day. The name of the Information, Knowledge and Systems (IKS) branch - Te Tahuu Iringa Korero, takes its name from this concept.

### ***Information Knowledge and Systems Te Tahuu Iringa Korero Branch Business Plan***

Many of the significant collections of information held by Archives NZ and the National Library Te Puna Matauranga, are recognised as tāonga tuku iho and mātauranga Māori (Māori knowledge). The Information, Knowledge and Systems branch Te Tahuu Iringa Korero (IKS Te Tahuu Iringa Korero), is also responsible for contributing to the Government's policy aim to settle historic Treaty of Waitangi claims by 2017.

As part of the Treaty of Waitangi settlement process – IKS Te Tahuu Iringa Korero is experiencing a major growth in commitments being made to Iwi. In addition IKS Te Tahuu Iringa Korero shares the lead agency role with the Ministry for Culture and Heritage in protecting and promoting te reo Māori in relation to public archives.

## ***We demonstrate our commitment to enhancing New Zealand's culture and identity***

New Zealanders will have opportunities to engage with culture and heritage material to inform their understanding of their personal and their community/iwi/hapū/whānau culture and identity.

### ***Māori Relationships and Strategy***

The Director of Māori Relationships and Strategy, is responsible for supporting the IKS Te Tahuu Iringa Korero in delivering key accountabilities and obligations to Māori/iwi/hapū/whānau and ensuring effective partnerships between staff at all levels across IKS Te Tahuu Iringa Korero and the Department with Māori, government agencies, and sector stakeholders.



*Neavin Broughton researching Taranaki reo content of Iwi of Taranaki at Archives NZ.*

## **2. Archives New Zealand**

### **Responsiveness to Māori**

Being responsive to Māori underpins Archives NZ's commitment to Māori as Treaty partners under te Tiriti o Waitangi.

***Archives NZ is the guardian of many public archives of value to Māori, iwi, hapū, whānau and researchers of Māori history. Maintaining a presence and working with Māori, iwi and hapū is a significant role and responsibility for Archives NZ.***

This also involves working across all areas of Archives NZ to ensure that our practices and procedures recognise Māori perspectives. This helps us with the appropriate, effective management and care of taonga tuku iho that is significant to Māori. Archives NZ continues to review current best practice to improve access to taonga tuku iho, and provide workable models that will benefit both Māori and the wider archival and research community.

Many records, archives and memories of long-term historic value to New Zealanders are held outside the control of the Chief Archivist. These records form a significant part of New Zealand's history and help create a strong sense of national and community identity. There is an increasing demand to manage and preserve these collections. Archives NZ recognises the important contributions that Māori, iwi and hapū bring in the care and management of their taonga tuku iho and their role in creating a greater sense of identity for all New Zealanders.

There is increasing interest from whānau, hapū and iwi groups to establish and manage their own taonga tuku iho - seeking greater autonomy over their intellectual and cultural property. Archives NZ provides leadership, advice and support to Māori, iwi, hapū and whānau in the safekeeping and care of their own taonga tuku iho.

## Te Pae Whakawairua [\[↗\]](#)

[Te Pae Whakawairua](#) is a Māori consultative group that provides the Chief Archivist with independent advice. This is to ensure all services meet the needs of Māori now and in the future. It is a non-statutory body and members are appointed by the Chief Archivist. They provide advice, direction, perspective and feedback to the Chief Archivist on:

- the aspirations of Māori, and how Archives NZ can contribute to achieving them;
- Te Aka Taiwhenua;
- the development of key business and corporate plans and documents;
- the provision of services that are relevant and appropriate to Māori; and,
- communicating with Māori about Archives NZ's services.

The name Te Pae Whakawairua comes from the phrase 'Te Pā Whakawairua', a term used to describe a rangatira (chief) or person who is relied upon to be a kaitiaki, a leader, a steward, a source of knowledge and strength. 'Pae' is used here as it is in paepae kōrero, a group of spokespeople.

## Public Records Act 2005

The purpose of *Te Aka Taiwhenua* is further enhanced by specific Treaty provisions of The Public Records Act 2005 (PRA).

One of the purposes of the PRA, in section 3(g), "*[is] to encourage the spirit of partnership and goodwill envisaged by the Treaty of Waitangi (te Tiriti o Waitangi), as provided for by section 7*"

*Section 7 states:*

### *7. Treaty of Waitangi (te Tiriti o Waitangi)*

*In order to recognise and respect the Crown's responsibility to take appropriate account of the Treaty of Waitangi (te Tiriti o Waitangi),—*

- (a) section 11 (which relates to the functions and duties of the Chief Archivist) requires the Chief Archivist to ensure that, for the purposes of performing the Chief Archivist's functions, processes are in place for consulting with Māori;*
- (b) section 14 (which relates to the establishment of the Archives Council) requires at least 2 members of the Archives Council to have a knowledge of tikanga Māori; and*
- (c) section 15 (which relates to the functions of the Archives Council) specifically recognises that the Archives Council may provide advice concerning record keeping and archive matters in which tikanga Māori is relevant; and*
- (d) section 26 (which relates to the approval of repositories) recognises that an iwi-based or hapu-based repository may be approved as a repository where public archives may be deposited for safekeeping.*

### **3. Ngā Taonga Tuku Iho**

Archives NZ works to ensure records of long-term value are kept permanently and people have access to these records.

Our organisation's outcomes are:

- full and accurate records are kept by public sector agencies
- public archives are preserved and well managed
- public archives are accessible and used
- the archiving community is coordinated and well led

All of these have a potential impact on Māori. For example, the provision of archival management support, advice and training to the community, and researching Treaty claims.

#### **Māori Archives**

##### ***Whānau, hapū, iwi and organisational resources***

Māori have been writing for almost two centuries. It is not uncommon for whānau, hapū, iwi and Māori organisations to have manuscripts and other documentary taonga from 1860 onwards still in whānau possession. This is especially so for whānau with connections to tribal whare wānanga (tribal houses of learning), māramatanga (Māori spiritual movements) or political movements.

These taonga are of immense importance for that group, and whānau representatives may contact Archives NZ, National Library Te Puna Matauranga and New Zealand Museum Te Papa Tongarewa to seek advice about how to care for their taonga.

Developing and maintaining positive relationships with iwi/ hapū can often lead to Māori having greater confidence and trust in the work that Archives NZ does. It is important for us to aid whānau, hapū or iwi to increase their capability and capacity to care for taonga in their possession, some of which may date back to pre-European or early contact times.



*Ray Waru, author of Secrets and Treasures at Archives NZ.*

## **Public Archives**

### ***Access and use of public archives in our care***

Since the advent of Treaty of Waitangi Tribunal Hearings and the Treaty Claims process, research by Māori has become very common. There continues to be an increase in Māori seeking access to records and archives of significance to them that are held in Archives NZ and other institutions.

Since 2009 there has been a steady increase in the number of Treaty of Waitangi settlements. As part of these settlements, iwi are seeking access to their taonga tuku iho held by Archives NZ so they may digitise and organise these for their own purposes and archives. Approximately 80% of iwi descendants live outside their tribal rohe (boundaries/ area). Iwi are utilising information technology to collate and disseminate such information and knowledge to their people located throughout the country, and the world.



*Wahaika from the Nash Collection, Archives Reference: AEFZ 22624 3112/0014.*

***What taong/ taonga tuku iho have connections or are significant to Māori?***

Taonga Tuku Iho (both content and/ or objects) that are significant to Māori relate to:

- Whakapapa, births, deaths, marriages, probates
- Land ownership, claims, disputes and wars
- Rivers, seabed, foreshore
- Ancestral maunga/mountains
- Oral history and knowledge
- Te Reo Māori content
- Māori cultural activities
- New Zealand History
- Māori Education
- Māori Health
- Social Services



## 4. *Te Tiriti o Waitangi*

As the Department's *Te Aka Taiwhenua* makes clear, *te Tiriti o Waitangi* is an especially significant national taonga. The Department has a responsibility to appropriately care for and provide access to this taonga. For example, most tours include a visit to see the *Tiriti o Waitangi*.

### **Te Tiriti o Waitangi eBook** [Objective: A822435]

The *te Tiriti o Waitangi* eBook contains important background information for staff on the signings, the text of the documents, key dates, and a chronology of the sheets themselves. Download it from Objective: **A822435**.



**Te Tiriti o Waitangi**  
*The Treaty of Waitangi*

## **5. Treaty Settlements & Letters of Commitment**

For many years, Māori have been researching and accessing records of significance from Archives NZ to support their Treaty of Waitangi claims to the Waitangi Tribunal.

The WAI 262 'flora and fauna' claim is an example of how a report from the Tribunal may affect policy development within Archives NZ. WAI 262 asserts exclusive and comprehensive rights to flora and fauna, cultural knowledge and property as taonga, protected by Article Two of Te Tiriti o Waitangi. As such, this claim relates to a significant range of public archives (written, audio, visual and objects) held by Archives NZ that contain Māori cultural and intellectual property.

***As part of the Treaty of Waitangi claims settlement process, iwi are negotiating access to, and support for, the care and management of their taonga held by culture and heritage sector agencies.***

The Department of Internal Affairs has been involved in negotiating [Letters of Commitment](#) with iwi/hapū. Once settlements are reached between the Crown and iwi, Archives NZ will be responsible for negotiating and implementing an agreed work plan in conjunction with that iwi. It is anticipated that the number of settlements involving access to, and support for, the care and management of taonga tuku iho will increase as the government settles all Treaty claims.

To date, areas of interest highlighted by iwi include access to public records, access to te reo Māori content, inventories of relevant taonga tuku iho held in Archives NZ, technical advice on caring for iwi taonga tuku iho, tailored workshops and capacity building and understanding the requirements for an approved repository, to name a few.

A range of initiatives will be considered and developed in conjunction with relevant Archives NZ staff to ensure that we are able to implement agreed work plans. These work plans may involve working with other culture and heritage sector agencies including the National Library Te Puna Matauranga and Museum of New Zealand Te Papa Tongarewa.

# ***Whanaketanga***

PART TWO: DEVELOPMENT

*A quick snapshot of tangata whenua and tikanga, including links to key resources*



Community training: workshop held at Uepohatu Marae, 2013

## 1. Tangata Whenua

Māori are tangata whenua. This term is given to ‘people of the land’, or ‘people indigenous to the land’. In an appropriate context this can also mean local, therefore an iwi is tangata whenua of one area, but not another.

### Iwi

#### Ten largest iwi groupings, 2013

Iwi	Population
Ngāpuhi	125,601
Ngāti Porou	71,049
Ngāti Kahungunu	61,626
Ngāi Tahu / Kāi Tahu	54,819
Te Arawa	43,374
Waikato	40,083
Ngāti Tuwharetoa	35,877
Ngāti Maniapoto	35,361
Ngāi Tūhoe	34,887
Te Rarawa	16,512

Note: The above statistics were provided by Statistics NZ. The measure for iwi is based on individuals who identified their Māori descent in the census.

## Indicative map of tribal boundaries



Check out [www.Māorimaps.com](http://www.Māorimaps.com) for an interactive map of Aotearoa, including marae locations.

## 2. Te Reo Māori

### *Ko te reo te mana o te Māori*

*Language is the essence of Māori culture*

Language is not only the expression of a culture; it also assists in understanding people, their history and their heritage. Being responsive to Māori includes knowing and using Te Reo Māori where appropriate. Below are some helpful resources to guide your learning. Also check out the **Glossary** at the end of this section.

### Alphabet and Pronunciation

<b>Vowels</b>		<b>Diagraphs (two vowels combined to create one sound)</b>	
<b>A</b>	<u>Are</u>	<b>AE</b>	<u>Eye</u>
<b>E</b>	<u>there</u>	<b>AI</b>	<u>Tie</u>
<b>I</b>	three	<b>AO</b>	<u>Towel</u>
<b>O</b>	or	<b>AU</b>	<u>Go</u>
<b>U</b>	<u>two</u>	<b>EI</b>	<u>Gay</u>
		<b>OI</b>	<u>Toy</u>
		<b>OU</b>	<u>Oh</u>

<b>Consonants</b>		<b>Diphthongs (two consonants combined to create one sound)</b>	
<b>H, K, M, N, W</b>	Pronounced the same as in English	<b>NG</b>	Like the 'ng' in 'singing'
<b>P, T</b>	The P and T (when preceding the vowels, a, e, and o) is pronounced softly. The T sound is almost a D sound	<b>WH</b>	A soft 'f' sound
<b>R</b>	A rolled 'r', similar to the Scottish form of the word 'porridge'		

### Macrons vs. Double Vowels

The macron is a line symbol above a vowel, as in the line above the 'ā' in Māori. This identifies to the reader an emphasis on the vowel more commonly described as a double vowel sound. Academic institutions vary in their preference between the macron or double vowels, although it is more common for government agencies to use macrons.

### Signage

Te Reo Māori was declared an official language of New Zealand and enacted in 1987. Since then, dual language signage has been encouraged in government departments. A list of qualified translators and interpreters is available on the [Te Taura Whiri website](#).

## Greetings and Letters

The most common Māori greeting is 'kia ora', used to greet people, loosely translated as 'hello' although this salutation literally expresses good life and wellness. In some cases it may also mean 'thank you' or as a way of expressing agreement particularly in a meeting situation.

### Opening and closing greetings for letters or emails

Dear Sir/Madam	Tēnā koe
Dear Sir/Madam	E te rangatira, tēnā koe
Dear Sir/Madam	Tēnā koe e te rangatira
Dear Sir/Madam	Kei te rangatira, tēnā ko

*Rangatira has a range of meanings, including chief, male or female, and is a generally accepted way of expressing the idea of Sir or Madam in Māori.*

When writing or addressing two people	Tēnā kōrua
When writing or addressing three or more people	Tēnā koutou
When addressing the head of an organisation	Tēnā koe e te kaihautū or tumuaki
When writing a follow-up letter	Tēnā anō (koe)

*Kaihautū is the leader who gives time to the rowers in a canoe.*

### These basic phrases can be used to conclude a letter or email

Goodbye for now	He i konā mai
Goodbye and thank you	Hei konā mai i roto i ngā mihi
Many thanks	Aku mihi nui ki a koe
Yours faithfully	Nāku nā
Your sincerely	Nāku noa, nā

## Farewells

See you later	Ka kite anō
See you tomorrow	Ka kite anō āpōpō
Goodbye for now	Hei konā mai
Goodbye (to someone leaving)	Haere rā
Goodbye (to someone staying)	E noho rā
Have a good day	Kia pai tō rā
Have a good weekend	Kia pai tō mutunga wiki
Thank you for your kindness	Ngā mihi mō tō manaakitanga mai
Have a good trip	Kia pai te haere

### A simple closing for all speeches

Āpiti hono tātai hono, rātou te hunga mate ki a rātou	<i>I pay tribute to those who have passed before us</i>
Tātou te hunga ora ki a tātou	<i>I give thanks to those of us living</i>
Tēnā koutou, tēnā koutou, tēnā tātou katoa	<i>Greetings to everyone</i>

## More words, phrases and greetings

NZ History has developed [an online guide of 100 key words and phrases](#), including sound recordings to help master pronunciation. It also has information about vowels, macrons, and greetings (including what to use in letters and email).

They also have [more Te Reo Māori words and phrases](#) online, while this Te Reo Māori website is a great resource: <http://www.korero.Māori.nz/>. More resources can be found on page 35.

## Online Māori Dictionary

An excellent online Te Reo Māori Dictionary can be found at <http://www.Māoridictionary.co.nz/>

The screenshot shows the homepage of the Māori Dictionary Online. At the top, there is a navigation bar with links for Search, Info, Sources, The Book, Resources, and Te Whanake. The language selection is set to English and Māori. The main header features the title 'Māori Dictionary' with the subtitle 'Te Aka Māori-English, English-Māori Dictionary' and a 'ZERO FEES AUT TE REO COURSES' logo. Below the header is a search bar with the placeholder text 'Search Māori / English word or phrase' and a 'Search' button. There are also four filter buttons: 'Include Idioms', 'Include Phrases', 'Include Proverbs', and 'Include Loan Words'. The main content area is titled 'Māori Dictionary Online' and contains several paragraphs of text. The first paragraph welcomes users to the online version of the dictionary. The second paragraph describes the dictionary's content, including encyclopaedic entries and cultural information. The third paragraph mentions that the dictionary is indexed to the Te Whanake Māori language series. Below the text are two promotional sections: 'Download the app' and 'Buy the Dictionary'. The 'Download the app' section features an image of a smartphone and links to the iPhone app, iPad app, and Android app. The 'Buy the Dictionary' section features an image of the dictionary book and a 'More info' link. The entire page is reflected below the main content area.



### **3. Tikanga Māori**

***How tikanga relates to work at Archives NZ can be found in PART 3: Tikanga in Practice***

#### **Tikanga**

‘Tika’ means straight, true, correct, or proper. Tikanga can be described as general behaviour guidelines for daily life and interaction in Māori culture. It is based on experience and learning that has been handed down through generations. Tikanga guide things like:

- Pōwhiri, whakatau, mihimihi & marae visits
- Karanga and whaikōrero
- Manaakitanga (hospitality)
- Whanaungatanga (relationship, kinship, sense of connection)
- Wairuatanga (the spiritual realm)
- Kaitiakitanga (guardianship)
- Whakapapa (genealogy)
- Te Reo Māori

#### **Kawa**

Kawa are the protocols that make up tikanga, and vary from iwi to iwi and area to area. In a business environment these are similar to guiding principles, policies, and procedures.

#### **Pōwhiri**

Māori take great pride in hosting manuhiri (visitors). Pōwhiri (a welcome ceremony) is the custom of welcoming and hosting manuhiri on marae (sacred meeting place). It is common for pōwhiri held by government agencies to be performed within the office space. Kawa guide how pōwhiri should be conducted.

The kawa connected to pōwhiri will differ between iwi and regions.

***The kawa of the local tangata whenua (Te Atiawa) is used to welcome visitors to Archives NZ in Wellington. Kawa includes the format in which the proceedings will follow.***

Basic pōwhiri include the following steps:

1. The manuhiri gather outside the marae entrance or in a designated area.
2. If you are on a marae, the proceedings may include a wero (challenge) that may be issued by a young male warrior from the tangata whenua. This is to test whether manuhiri come in peace or war.
3. You will hear the karanga (welcome call) from a woman from the tangata whenua. The manuhiri begin to advance and if an appropriate kaikaranga is available, she will return the karanga. If not, the visitors would advance without responding.

4. Once the karanga is completed and before proceeding to be seated, the tangata whenua and manuhiri come together to hariru (shake hands) and hongiri (press noses). The hongiri is a sign of peace, life and well-being, and the coming together of two people.
5. Once the manuhiri are seated (men in the front), tangata whenua will commence with the whaikōrero (speeches).
6. After each whaikōrero, a waiata (song) is sung.
7. Sometimes a koha (gift) is given by the visitors. The last speaker should lay this on the ground for collection.
8. Food is then shared. This signifies the end of the pōwhiri and the sacred part of the ceremony.

## **Whakatau**

A whakatau is an informal pōwhiri and is the most common form of welcome in government offices (although it is often incorrectly termed a pōwhiri). A whakatau can include karanga performed by women although this is not strictly necessary. The speaking order should follow the kawa of the local tangata whenua (Te Atiawa for Archives NZ).

The process of a whakatau is outlined as follows.

### ***Initial steps:***

1. Staff are informed of the date, time and purpose of the whakatau and whether a karanga will take place.
2. The team responsible for organising a pōwhiri or whakatau will organise a time for practice with delegated staff for waiata and to deal with questions.
3. Prior to the welcome, seating is organised to differentiate between the host and visiting parties.

### ***The whakatau process:***

4. *Karanga* – if applicable, this is initiated by the host group and may or may not be responded to by the visiting group.
5. *Hariru* – In accordance with Te Atiawa kawa, the visitors are invited to greet the hosts first with a hariru and hongiri before taking their seats.
6. *Whakatau* – visitors take their seats. The paepae (front seats) is reserved for males, particularly those that will be speaking.
7. *Whaikōrero and Waiata* – the host party then perform whaikōrero which are concluded with a waiata performed by the supporting host party. The whaikōrero are then responded to by the visitors with their accompanying waiata. (This process may differ at other offices ie the Auckland Office where the Tainui tikanga is adopted and explained locally).
8. *Koha* – At the conclusion of the speeches, the visiting group may or may not present a koha. The koha is acknowledged with a karanga and then a delegated male staff member will go out to accept the koha.
9. *Kai* – following the whaikōrero, manuhiri will be offered food to lift the tapu of the process and to make the manuhiri welcome. Kai will always proceed with a blessing of the food (whakawhetai) and manuhiri must always proceed to eat first.
10. *Mihimihi* – During the kai, informal introductions may occur.

## Mihimihi

Literally 'to greet' people, a mihimihi is an informal and sometimes impromptu speech of welcome and or acknowledgment. It may be performed by either a male or female speaker. It is a basic introduction to let people know a little bit about yourself. It tells people where you are from and who you are, linking you to the land (and mountain), river, sea, tribe, sub-tribe, whakapapa (genealogy) and marae. Non-Māori might identify places that are significant to them and the country they are from.

### *Here is a simple mihimihi:*

Tihei mauri ora!

Ko (name of your waka) te waka

Ko (name of your mountain) te maunga

Ko (name of your river) te awa Ko (name of your tribe) te iwi

Ko (name of your sub tribe) te hapū

Ko (your name) ahau

*Let there be life!*

*My canoe is (name of your canoe)*

*My mountain is (name of your mountain)*

*My river is (name of your river)*

*My tribe is (name of your tribe)*

*My sub-tribe is (name of your sub-tribe)*

*I am (your name)*

Other examples of mihimihi can be found on the DIA Intranet.



*Sandra Falconer, Julie Black, and Toma Mason with visiting Hawaiian archivist/ librarian, Nicolita Garces (second from left), 2014.*

### Tips

- When welcoming Māori and other delegations, understand who is visiting and manage their expectations around protocol ahead of time. Let them know who will conduct the welcome, and the number, names, and title of speakers.
- Welcome them in Māori where possible, and follow pōwhiri protocols. In strict Māori protocol males speak first, but defer to Māori speakers or those with knowledge of pōwhiri. Don't be shy to seek advice. It is better to give a warm, hearty "Tēnā koutou katoa" than to stumble through a mihi awkwardly.
- Remember: We are extremely proud of our Wāhine Toa (women leaders), but some traditional cultural protocols set out roles for women and for men, and we should respect these. For example karanga represents women's knowledge.
- Meeting etiquette: Normal good manners apply. If you are hosting, welcome guests warmly, give your whaikōrero and mihimihi, introduce your team, then invite visitors to respond. Once introductions are complete, turn to the agenda.
- Treat people like they are your grandparents: with respect and care.

## 4. Waiata

Waiata are sung during whakataū, staff meetings, and on other occasions. Here are two waiata created especially for Archives NZ.

### **Ka Mihi Ra** [Objective: A230497]

This waiata was composed by Ihaia and Terehia Biddle, and talks about the important role of Archives NZ through Māori eyes. It is used to embellish a speech being given to dignitaries, iwi/ whanau/ hapū groups, external visitors and for special occasions.

Ka mihi rā kia koutou Kei te urunga Kei te moenga Ki te Rua Mahara o te Kawanatanga	<i>We greet and acknowledge you Words rested between the folds – temporarily silenced; unspoken memories and deeds lie in fleeting repose</i>
He whāinga tapuwae He whāinga tumanako Kia tangata whenua ki te ngākau Ki te whatumanawa	<i>Awaiting kin to rediscover ancestors' hopes and aspirations from a time forgotten In your quest, the words find voice - urging you to focus, to be true to your purpose,</i>
Kia puta ki te whai ao, ki te ao mārama Tihei! Mauri ora e – i!	<i>A voice empowered by the light of knowledge and understanding to once again say I am, I belong, I exist!</i>

### **Te Manaaki Taonga** [Listen here ↗]

This waiata was written by Tracey Manihera in 2014, and arranged by Polly Martin, Toma Mason & Kylie Welch. This waiata can be sung at staff meetings, Archives NZ hosted events etc.

Te Manaaki taonga E whakarauika ana I te tini e E ranga ana I te tira Hei huruhuru moo te manu ka rere Hei Poutuumaaro mo te kainga (return to beginning)	<i>The value/prestige in protecting treasures They gather/connect the people like the gathering of fish They weave the party/masses To be like feathers of a bird that takes flight To be a strong pillar for our home The sewing of stories, the sewing of people</i>
Tuituinga koorero tuituinga tangata Manaaki taonga manaaki tangata (chant) x2 (Tane chant: Tuituinga koorero tuituinga tangata. Manaaki taonga manaki tangata - Hi!) (Wahine join last chant: manaaki tangata - Hi!)	<i>The protection of treasures the protection of people</i>



*Māori Language Week at Archives NZ, 2013.*

## 5. Glossary

### *Kaitiakitanga: The ethos of stewardship and/or guardianship; caretaker role*

The core definition of kaitiakitanga is based on spiritual and physical guardianship met within the social norms and everyday practices of tikanga. It is a role of protection, stewardship and/or guardianship of a taonga (anything that is treasured). Recognition of the mauri held by particular resources and/ or taonga also necessitates communication with the spiritual kaitiaki (guardian) to whom that resource is dedicated. In legal terms, the term kaitiakitanga has evolved somewhat since its application in legislation and case law, specifically in the Resource Management Act 1991 and its recent amendment.

Kaitiakitanga also has a specific reference to taonga and the day-to-day care of taonga. In the case of institutions like Archives NZ it is worth noting Māori as original kaitiaki have an ongoing relationship with taonga and does not diminish over time, or as a result of a business transaction. Thus, while the physical management of taonga may no longer be within the province of original kaitiaki as such, the spiritual connection, associated practices and responsibility passed down through generations, remain intact.

This links directly to an important Treaty of Waitangi Tribunal claim related to what is known as WAI 262 – the claim focuses on flora and fauna put forward by a few on behalf of all Māori. This claim relates to intellectual and cultural property rights and how indigenous rights should be or have not been protected.

### *Karakia: chant, prayer or to pray*

Karakia is an essential part of being Māori and though many will perform Īnoi - Christian prayers - the essence of the rituals are pre-Christian and are connected to acknowledging the universe and those things contained therein that provide for humankind; and the inextricable link between the two. Central to this belief system is the relationship Māori have with their Atua. Karakia or Īnoi are generally performed for a range of reasons. For example, giving thanks before a meal; to ask for physical and spiritual protection upon the site and building of significance and the people who work there as is the case with the opening of Te Rua Mahara o Poutūkeka, the Auckland Regional Office; and finally, before and upon the arrival of transfers as part of the settling in process.

Karakia has a significant part to play in terms of maintaining tikanga Māori. In situations where karakia is called for it is appropriate to ask for the Kaumātua or someone who knows how to conduct such things to take the lead.

## ***Karanga***

The karanga (call) can only be given by women. It weaves a spiritual rope to pull the waka (canoe) of the manuhiri on to the marae. The calls alternate between tangata whenua and manuhiri (visitors) and should never be broken. It is a continuous stream of each side weaving into the other.

## ***Kawa: protocols; principles***

Kawa are the foundation principles of Te Ao Māori and help to guide people and the application of tikanga. It is kawa that helps govern Māori understanding and tribal affairs. Kawa is also the term commonly used when referring to the format for oratory during the pōwhiri ceremony.

## ***Koha: gift, donation or contribution***

Literally 'a gift', koha is an integral part of Te Ao Māori and is strongly connected to the concepts of mana and manaakitanga. More commonly given in the form of currency, i.e. money; however it is still common for koha to be given in the form of food or others gifts, especially during tangihanga (funerals). Formal use: tākoha - this term is usually only used when speaking Te Reo Māori. Further advice on the use of koha in the work situation is outlined in the DIA Koha Policy: <http://1840.dia.govt.nz/node/25916>

## ***Mana: prestige; power; authority; to have influence or to be influenced***

Mana is an ancient concept referred to in Te Ao Māori and throughout Polynesia. Mana is a spiritual quality originating from when Tāne ascended the heavens to retrieve the sacred knowledge of the Gods and their powers. Alas, Tāne only retrieved the knowledge of how to attain this power but not their powers specifically.

To have mana is to have influence and authority, and efficacy – the ability to perform with passion in a given situation. For example, when an orator stands to give a stimulating delivery, it can be said that the speaker possesses the mana of his/ her ancestors.

This essential quality of mana is not limited to persons – iwi, hapū and/ or whānau, places and inanimate objects such as taonga can also possess mana. Hence the reason why documents of significance to Māori at Archives are treated in a culturally appropriate way – these taonga possess mana. The way people approach each other also impacts on your mana and the person you are interacting with. The meaning of mana is complex but is a basic foundation of the Polynesian worldview.

## ***Manaakitanga: hospitality; the act of showing hospitality towards another***

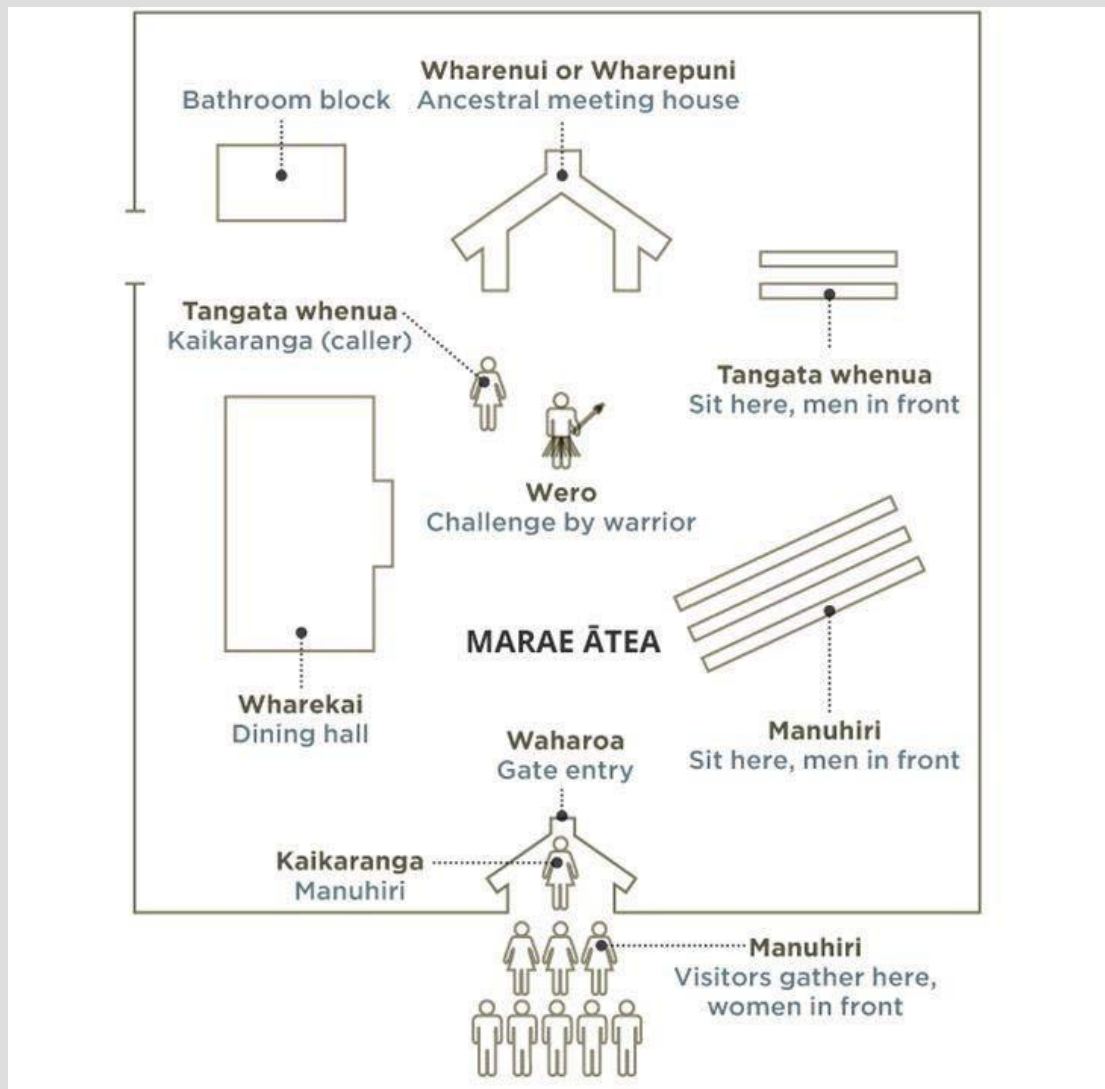
A concept deeply rooted in Te Ao Māori, manaakitanga literally means 'to show hospitality'. The derivative is manaaki which stems from the word mana. Therefore to manaaki is to employ your mana to show love, hospitality and care for visitors, friends and/ or family. By doing this, the mana of both the host and recipients increases in feeling and status.

The converse is that if a person or group of people were inhospitable to visitors, this would cause embarrassment on the hosts and result in a decrease in mana for the host party. Acts of great manaakitanga will always be remembered and acknowledged publicly.

## ***Marae: meeting ground; centre of Māori activity; forecourt of the Māori village used for ritual purposes***

The marae is the heart of Te Ao Māori. Formally, the forecourt in front of the group of buildings that make up the marae complex is called the marae ātea although it is now more commonly referred to as the marae. A common mistake is for people to refer to the wharepuni (meeting house) as the marae.

Marae are used for all types of occasions. The marae is the tribal archive, the museum and art gallery of the people, where all events are recorded into the spiritual fabric and physically in the form of the various formal houses on the complex.



### ***Mauri: Life Essence, Life Force***

In Te Ao Māori, both animate and inanimate objects contain mauri. When the mauri exits the body of a person, their life is extinguished.

For humans, mauri is connected directly to wairua (spiritual and is the reason why Māori perform rituals connected to new buildings, welcoming of new archival material and other related activities. Once again these are rituals to ensure and maintain the balance between the physical and spiritual.

In relation to buildings and sites, it is common to also have a mauri stone as a physical representation of the actual mauri. This is the case at the Auckland Regional Office.

### ***Mauri Stone: Poutūkeka***

In Te Ao Māori, the mauri for a building is usually represented in the form of a stone. This stone is normally buried prior to erection and is situated in the front part of the house (though some areas may bury at the rear). However in some instances, mauri stones or wood carvings like tiki wānanga (Godsticks) are not concealed and are used in a semi-open forum.

In more contemporary times the mauri stone for buildings has been put on display like the pounamu (greenstone) mauri stone at the marae on the fourth floor of Te Papa Tongarewa the Museum of New Zealand. With this example, people are encouraged to touch and/ or rub the mauri stone. This interaction gives support and your actions spiritually enhance the mana of the mauri stone.

The name of the mauri stone for the Auckland Office is Poutūkeka. Poutūkeka was the eldest son of Hoturoa, commander of the Tainui fleet of the great migration. Poutūkeka is held in esteem to this day and is the key ancestor of the Waiohua and Tainui people in the Māngere area. The Pūkaki Crater in Māngere is also named after him, its full name being, Te Pūkaki Tapu o Poutūkeka – The Sacred Wellspring of Poutūkeka. Pūkaki Marae below the crater gets its name from this spring as well as Ōpoutūkeka – Cox Bay and the local stream also located there.

Due to the naming of the mauri stone, the Auckland Office was also named, Te Rua Mahara o Poutūkeka. This name has been adopted to acknowledge Poutūkeka as the guardian of the office. Similarly, local Māori from Dunedin gifted a mauri stone as well to our local regional office there and takes pride of place near the entrance of the office.

The naming of other offices in this way is also appropriate if the local tāngata whenua see this as befitting their respective locations.

### ***Noa: common; non-sacred; nullify***

In general terms 'noa' is the opposite of tapu and comprises the process to uplift something from being tapu or sacred.

### ***Poutama***

Poutama is a stepped pattern of *tukutuku* panels and woven mats, symbolising genealogies and also the various levels of learning and knowledge.

### ***Puawaitanga***

Puawaitanga means to bloom or to come to fruition. In regards to this Guide, Puawaitanga refers to the realisation or application of tikanga in the workplace.

### ***Tangata Whenua: people of the land; indigenous people***

This term is given to 'people of the land', or 'people indigenous to the land'. In an appropriate context this is often used to refer to local people, therefore an iwi is tangata whenua of one area but not another.

In the case of the marae situation, the tangata whenua are the host group and the visiting group are known as manuhiri.

### ***Taonga: treasure***

A taonga is something treasured by Māori whether tangible or intangible. Heirlooms, artefacts, resources and beliefs that have a special affiliation to Māori are taonga. The three treasured documents held by Archives NZ are noted as national taonga.

### ***Taonga Tuku Iho: treasure***

Taonga tuku iho are those treasures that are precious and have close association through whakapapa (genealogy) to Māori. They are the teachings, stories, the songs and language of their ancestors.

### ***Tapu: sacred; prohibited; special***

Tapu is a concept shared throughout Polynesian cultures. For Māori tapu is a concept where power and influence derive from Atua (gods). As such, tapu is always respected and revered. Tapu can also be referred to as a 'state of being'. This state of being can be attached to people, objects, geographical features, houses and other taonga. With this in mind, manuscripts can contain a level of tapu depending on the content. As an example human remains are considered to be tapu and must be kept in a secure and separate space.



Tapu was and continues to be used as a prohibitive measure and a resource management tool to ensure things are kept sacrosanct or in a state of restriction. The English term, 'taboo' derives from this Polynesian concept.

### ***Te Reo***

Te Reo Māori is integral to kaupapa Māori; the Māori world view is embedded in the language. The way in which we communicate using Te Reo Māori provides an insight into the way we interact with the world and the way in which we build and maintain relationships.

### ***Tikanga: customs; way of life; convention, correct application of kawa***

Tikanga is a word frequently used in Te Ao Māori to mean 'a way of life' or 'the Māori way of doing things'. The word 'tikanga' derives from the Māori word 'tika' meaning correct and therefore meaning in a literal translation 'that which is correct'.

Tikanga Māori refers to customary practices, ethics, cultural behaviours, considerations and obligations. Tikanga Māori is important in order to enable us to appropriately navigate and operate within a Māori context, and make judgements and decisions within this space.

### ***Tipuranga***

Tipuranga means to grow, increase, begin, develop, prosper and originate. Some iwi use the word tupu.

### ***Utu: an act of reciprocity; to pay***

Utu is a concept employed throughout Polynesia with its principle meaning being reciprocity.

Utu is closely connected to manaakitanga. When someone demonstrates manaakitanga towards you, Te Ao Māori norms encourage the recipient to then repeat or better that act. Reciprocity is not necessarily constrained by time. For example, the act of reciprocity may be performed immediately or can extend to being performed a generation later. What is important to the Māori psyche is that both the original act of manaakitanga and the need for reciprocity is remembered.

It is still common to hear during formal speeches, references to great acts of manaakitanga even though this may have occurred a generation or two prior.

### ***Wairua: spirit***

For Māori, all things have a wairua or spirit and the wairua of a person must always have balance. It is believed that upon a person's death, their wairua is sent on to the spirit world along the pathway of Tāne to the Atua that created it. Knowledge of this journey of the wairua offers spiritual comfort and safety to both the departed and the living.

An imbalance of the wairua of a person or object has the potential to affect staff interactions with the taonga and vice versa. For example, other staff may notice a change in an individual's behaviour or general well-being; or perhaps for some reason work does not progress for no apparent reason. These are indications that those who understand the importance of spiritual balance and care look for when exploring the cause of such behaviour. In such circumstances it is not unusual for experts in this field to carry out the appropriate rituals to restore spiritual balance between an individual or group and the taonga. More common examples of this practice have been carried out in buildings, sites, people, and upon taonga.

### ***Wai Whakanoa***

Māori have a high regard for Archives NZ's holdings generally, but more specifically the documents held in the Constitution Room i.e. te Tiriti o Waitangi and The Declaration of Independence. These documents are looked upon as taonga. Not only are the taonga viewed as evidence of the existence of tūpuna (ancestors), but also actual records of events about their people. For Māori, who accord great respect to association by whakapapa it is considered a special moment then when tūpuna/tipuna (ancestors) and their uri (offspring, progeny, descendant/s) reconnect with each other across the passage of time through the pages of written records.

Signatures of deceased ancestors also add further meaning to the overall experience. As these taonga are linked to the dead, Māori regard these taonga as tapu. To remove oneself of tapu, a common practice is to use water to restore a sense of the ordinary to a person or situation. Water is used to negate restrictions imposed by the lore of tikanga.

Outside the Constitution Room is a bowl of water wai whakanoa. Visitors familiar with the concept of tapu and the use of wai whakanoa may wish to sprinkle themselves after leaving the room.

Water may also be used in other ceremonies within Archives NZ to help prepare a new area that will be the home for new taonga arriving into Archives NZ. This is a process already used within Repository Management however, often the contractors used to bring the new taonga to Archives NZ have not been informed of the sensitivity required.

## ***Whaikorero***

Whaikōrero is formal speech making and is normally performed by men on the marae and at social gatherings. The speakers and order is pre-determined by seniority or the protocol of the area. The speaker normally opens with a tauparapara (chant), and is followed by mihimihī acknowledging the:

- Land
- Wharenuī (ancestral meeting house)
- The deceased (our ancestors)
- The people present
- The reason for gathering.

Depending on the area, the whaikōrero will follow one of two styles: Pāeke or Tauutuutu. *Pāeke* - all tangata whenua (local people) speak first, then all the manuhiri (visitors) speak with the last speaker being tangata whenua. *Tauutuutu* - the speakers alternate from tangata whenua to manuhiri with speakers from the tangata whenua being the first and last to speak.

## ***Whakapapa: genealogy; pedigree; layers of descent***

Whakapapa is a fundamental principle that underpins Te Ao Māori as it is the means by which genealogical descent of all living things from Atua are transmitted. Whakapapa governs ritual practices and the way in which Māori engage and interact with each other in most whānau, hapū and iwi activities.

However, whakapapa does not always assume a hereditary right to leadership and in today's world, an individual's deeds are also recognised. If one's deeds are acknowledged and whakapapa is of note, this will normally lead to this person having influence over and actively engaging within the tribal politic.

This is an important concept to know and understand particularly where staff require feedback or intend to engage with or consult Māori stakeholders.

## ***Whanaketanga***

Period of development of or act of moving onwards and upwards.

## ***Whanaungatanga: introductions, 'to become family'***

Literally meaning, 'to become family' this concept has evolved as personal introductions have evolved during gatherings. The normal format during introductions would be to introduce where you are from followed by your grandparents, parents and finally yourself. Your introduction can be as short or long as you think is necessary. This concept is used in the public service in regards to building relationships. Whakawhanaungatanga is the act of building relationships.

**Wharepuni:** meeting house; sleeping house also known as Wharenui/ Whare Tūpuna/ Whare Tīpuna/ Whare Whakairo

The wharepuni and its various names (listed above) is the main building of the marae complex. Often carved but not always, the wharepuni is the building that depicts the tribe's history in various art forms. It is also the spiritual and physical hard-drive of the tribe as all discussions are deposited into its fabric and paintings and photographs of deceased relatives are displayed on the walls of the wharepuni. In this sense, the wharepuni is a living archive where words or photographs are continually added to the catalogue.

**Whare Kai:** dining hall

Due to the concept of tapu, Polynesian culture built separate buildings for various purposes and the whare kai is an example of this ancient tikanga. The whare kai may in some instances have paintings and photographs of tribal events and sporting groups both from the past and more recent times. Murals of tribal history are also common in whare kai today.

## 6. Resources

Māori dictionary [www.Māoridictionary.co.nz](http://www.Māoridictionary.co.nz)

Māori language website [www.koreromāori.co.nz](http://www.koreromāori.co.nz)

Maps and marae locations [www.Māorimaps.com](http://www.Māorimaps.com)

AUT Te Whanake - Interactive online learning modules [www.animations.tewhanake.Māori.nz](http://www.animations.tewhanake.Māori.nz)

Te Pou Taki Kōrero - a range of learning resources [www.learningmedia.co.nz](http://www.learningmedia.co.nz)

Māori Language Commission information [www.tetaurawhiri.govt.nz](http://www.tetaurawhiri.govt.nz)

A PDF guide to the correct use of Te Reo Māori

[http://www.tetaurawhiri.govt.nz/english/pub\\_e/downloads/Guidelines\\_for\\_Māori\\_Language\\_Orthography.pdf](http://www.tetaurawhiri.govt.nz/english/pub_e/downloads/Guidelines_for_Māori_Language_Orthography.pdf)

History, vocabulary and pronunciation [www.nzhistory.net.nz](http://www.nzhistory.net.nz)

Although dated, a recommended resource that provides a full overview of the pōwhiri process is *Hui: A study of Māori Ceremonial Gatherings* by Anne Salmond.

The Department's Library has a number of excellent books that can be borrowed or interloaned.

## References

Barlow, Cleve, *Tikanga Whakaaro*, Oxford University Press, Auckland, 1999

Walker, Paora, *Māori – A Visitors Guide*, Reed Publishing NZ, 2007

Cox Bay (Ōpoutūkeka) *Management Plan 1994*, Auckland City Council

*Māori Language Act 1987*

*Report on the Review of the Effectiveness for Māori in Archives NZ 2005*

<http://mshupoko.natlib.govt.nz/mshupoko/00000851.htm>

<http://www.newzealand.com/travel/about-nz/culture/powhiri/the-ceremony/kawa-protocol.cfm>

<http://www.scoop.co.nz/stories/AK0707/S00015.htm>

# ***Puāwaitanga***

PART THREE: TIKANGA IN PRACTICE

## ARTICLE 1: *Governance by the Crown (Kāwanatanga)*

DIA is a part of the Crown and acts as an agent of the Crown in its relationship with iwi.

The DIA:

- Understands Treaty obligations and aspirations;
- Has respectful, enduring partnerships with Māori;
- Is the guardian of the Treaty documents;
- Supports settlement processes and delivers under settlement agreements;
- Recognises and responds to aspirations of Māori in the Iwi settlement process and post-settlement;
- Provides policy advice informed by Māori perspectives;
- Actively promotes cross-government work to support Māori.

### *How this relates to Archives NZ work:*

- **Public Records Act:** E.g. Records advice to public offices, local authorities, transfer of records, destruction of record, considerations of discharge

Example	Kawa (protocol and process)	What progress looks like
<p><b>Working with agencies</b> For many years, iwi and Māori have interacted on numerous issues across the public service. The degree of interaction with agencies and the issues that they engage with varies. There is no clear indication as to the degree of interaction between Māori and public offices.</p> <p>However, key issues have included the foreshore and seabed, Treaty claims, Māori Affairs, the Māori Land Court, resource management, conservation lands, land alienation, Māori-medium education, Māori economic development, and military records. These are all significant for Māori, especially where the information relates to death, whakapapa and the loss of land.</p>	<p>Factors to consider:</p> <ul style="list-style-type: none"><li>• When agencies are developing a new business system suggest to them the insertion of Māori tags and descriptive information. Eg Iwi, hapū,</li><li>• Suggest appropriate consultation with Māori around new Archives NZ business processes that impact on Māori.</li></ul>	<ul style="list-style-type: none"><li>• Increase in Māori descriptive information captured by agencies</li></ul>

### Transfers

In the past, transfers of records considered to be significant to Māori have involved taonga tuku iho and tikanga Māori. This acknowledges the spiritual significance of taonga for Māori.

Appropriate tikanga (including karakia) should be considered for relevant physical transfers depending on the significance and content of the records and the agencies involved.

Sometimes transfers do not happen on one day but over a longer period. For this reason, protocols should be carried out when the first records are transferred or received by Archives NZ.

### Electronic Transfers

Further research and advice is being sought on how to treat the transfer of electronic records.

Although the medium will change, such records will continue to include sensitive or significant information pertaining to Māori.

Māori are key stakeholders of many of the government agencies and any digital transfers to Archives NZ that can be ingested with Māori metadata will make the archives more accessible.

### Loans

As with transfers, appropriate tikanga (including karakia) should be considered when requests for loans have been made for the loan of physical taonga tuku iho. A recent example is the Blinkensop Deed whereby Te Rauparaha drew an outline of his tā moko (his facial moko) as his signature. This taonga was loaned to Te Papa at the request of the iwi representatives of Ngati Toa – descendants of Te Rauparaha.

### Factors to consider:

1. Some agencies may or may not undertake karakia when records leave their premises. Check to see whether this will be done and if so, whether the kaumatua will be accompanying the records when transferred.
  2. Coordinate a time with the agency and our local kaumatua regarding an appropriate time for karakia and to transfer the records.
  3. Check with our local kaumatua whether there are any other people/ considerations that should be included in the transfer.
  4. Organise for relevant staff to meet with kaumatua shortly before the transfer to clarify process, and ask/ answer any questions.
  5. Ensure staff involved arrive prior to the time arranged for karakia.
  6. Arrange for morning tea for kaumatua and staff at the conclusion of karakia.
- A process on how to deal with electronic transfers will need to be developed after further discussion and consultation with peers and colleagues within the culture and heritage sector.
  - Once loan has been approved, coordinate with requesting agency and kaumatua an appropriate time and process for karakia before taonga are uplifted.
  - Proceed with the process outlined in 3 to 6 above.

- Kaumatua and tikanga process organised for appropriate transfers.
- Increased knowledge, understanding and use by staff of the agreed tikanga and kawa when transferring records to Archives NZ.
- Positive feedback from local kaumatua.
- Staff have appropriate knowledge, and are supported to organise transfers.

## ARTICLE 2: *Rights of Māori to have undisturbed possession of their taonga (Tino Rangatiratanga)*

At DIA, this includes:

- Genealogical information
- Tikanga
- Te Reo Māori
- Protection and access of the Treaty Documents and mātauranga Māori (eg documentary heritage, taonga)
- Creating resources that facilitate or enhance the ability of iwi to exercise their rights

### **How this relates to Archives NZ work:**

- **Access to archives:** Tikanga Māori is fundamental to making access to records easier for Māori – both onsite and online. This includes tours, research resources, the development of information management systems, and the use of relevant metadata. (For frontline services, see Article 3)
- **Use of taonga tuku iho online:** Awareness of cultural and intellectual property rights
- **Care of taonga tuku iho:** The tangible and intangible care and handling of records
- **Records of significance:** Awareness of significant taonga to Māori

Example	Kawa (protocol and process)	What progress looks like
<p><b>Tours</b></p> <p>Tours are an opportunity for Māori to connect with their taonga: treasures, information, whakapapa, knowledge and history.</p> <p>As such, visits by Māori users or iwi/ Māori groups require staff to tailor tours. This provides a memorable experience so that Māori continue to visit Archives NZ. The selection of relevant and appropriate records to show the rōpu (group) is important.</p> <p>Tours are also an opportunity for staff to engage with Māori in a meaningful way, create discussion, and to get to know people through conversation.</p>	<ul style="list-style-type: none"> <li>• Make further enquiries about where they are from, ie region, iwi affiliations, focus of the group, expected outcome of visit, key events that they are interested in etc.</li> <li>• Select appropriate and relevant archives to make the experience memorable, and to engage the visitors in discussion. Iwi specific archives are always popular.</li> <li>• Displaying taonga tuku iho that have a whakapapa connection to the rōpu (group) makes the visit more special and can lead to ongoing relationships.</li> </ul>	<ul style="list-style-type: none"> <li>• Increase in positive feedback.</li> <li>• Increase in return visits.</li> <li>• Increase in tours for Māori based on word of mouth.</li> <li>• Increased opportunities/ events to promote the taonga held by Archives NZ.</li> <li>• Relationships established/ initiated with iwi/ rōpu</li> <li>• A record of Māori visits kept, including information about the taonga of interest, lessons learned etc.</li> </ul>

<p>Past experience of hosting Māori groups has seen a steady increase in the number of return visits from where wānanga (universities, secondary and tertiary education), as well as iwi.</p>	<ul style="list-style-type: none"> <li>• Include a whakatau to welcome the group (refer to the <a href="#">Mihi Whakatau Tour Guide</a> for an example of the kawa for a whakatau).</li> <li>• Tours are coordinated by Research Services and when required, supported by the Senior Advisor Iwi Development and or other Māori staff.</li> <li>• Staff are welcome to support and learn by participating in these tours. Staff are encouraged to ask questions and will have the opportunity to establish a good rapport with the Māori roopu (group).</li> <li>• Staff also have the option of training provided by Human Resources through ILearn.</li> </ul>	<ul style="list-style-type: none"> <li>• An iwi Inventory list of records is started.</li> <li>• Increased number of staff who have been up-skilled to take such tours.</li> </ul>
<p><b>Guided Treaty of Waitangi Tours</b>  Guided Treaty tours are regularly conducted for tertiary institutions ie Victoria University, Te Whare Wānanga o Raukawa and Te Whare Wānanga o Aotearoa, and college history classes.</p> <p>Depending on the time that the group has available, the process may start with a whakatau, followed by staff having an opportunity to introduce themselves and their role at Archives NZ.</p> <p>If roopu visit the stacks, use records that have been identified as being appropriate or relevant from past tours, and to the group.</p> <p>Background information on the Treaty of Waitangi has been developed into an eBook and is available for staff and staff inductions.</p>	<ul style="list-style-type: none"> <li>• An example of the kawa (process) used for a Treaty of Waitangi Tour is available in Objective.</li> <li>• <a href="#">The Treaty of Waitangi eBook</a> outlines background information to the Treaty.</li> <li>• Tours are coordinated by Research Services and when required, supported by the Senior Advisor Iwi Development and or other Māori staff.</li> <li>• Staff are welcome to support and learn by asking to participate in these tours. Staff are encouraged to ask questions and will have the opportunity to establish a good rapport with the Māori roopu (group).</li> <li>• Staff also have the option of training provided by Human Resources through ILearn.</li> </ul>	<ul style="list-style-type: none"> <li>• Increase in Māori organisations/ rōpu visits.</li> <li>• Positive feedback about tour, process and information received.</li> <li>• Staff have resources to use to deliver tours.</li> <li>• Staff undergo relevant training in tikanga Māori in order to deliver tours that are tailored to the meet the needs of Māori/ audience/ visiting rōpu.</li> </ul>



<p><b>Māori specific research guides</b></p> <p>There are several key resources relevant to Māori researchers and Māori specific research that have been drafted or developed by Archives staff. These are invaluable to Māori users, researchers and students, as well as staff. Constant revision of these resources will assist in meeting the implementation of Treaty settlements.</p>	<p>Further work is required to revise draft and current guides pertaining to researching Māori material. Having them available in the Reading Room and online will go a long way to improving access for Māori users.</p> <p>Consider mātauranga Māori when reviewing resources tailored for Māori.</p>	<ul style="list-style-type: none"> <li>• A range of easy to use research guides for Māori are updated.</li> <li>• Meaningful engagement with Māori undertaken to ensure that appropriate and relevant resources are developed.</li> <li>• An increase in training opportunities for staff to learn and contribute to development of appropriate resources for Māori users.</li> <li>• Increase in collaborative work with colleagues from National Library and Te Papa in the development of appropriate resources.</li> <li>• Outreach/ talks with Māori user groups about our holdings.</li> <li>• Contribution towards implementing Treaty settlements.</li> </ul>
<p><b>Websites, finding aids, and IT</b></p> <p>Technology needs to be utilised for the increasing number of Treaty settlements, and to give Māori easier access to relevant records. Factoring in Māori requirements will also ensure easier access for other cultures in the future.</p> <p>Examples include the building of IT systems that cater for Māori descriptive information. This needs to be at the forefront of development, as it is difficult to add these considerations once systems are built.</p>	<p>Factors to consider</p> <ul style="list-style-type: none"> <li>• Consideration of mātauranga Māori in the development of systems (such as Archway), including Māori metadata, Te Reo Māori etc.</li> </ul>	<ul style="list-style-type: none"> <li>• Systems that include relevant Māori metadata, Te Reo Māori, and principles of mātauranga Māori.</li> <li>• Online tools and sites easy for Māori to use.</li> <li>• Positive feedback from Māori users.</li> </ul>

### Use of Māori descriptive information

Māori are interested in accessing any records pertaining to their iwi, hapū, whānau, tupuna/tipuna (ancestors), rohe (region), whakapapa, land, rivers, mountains, oral history and knowledge, Te Reo Māori, education, housing etc. Māori will often search for records using such information.

As part of their Treaty of Waitangi Settlement process, many iwi and hapū are also working to establish databases/ inventories of related taonga.

The use of appropriate Māori metadata, either when records are created or when they are being arranged and described, will make the records easier to find.

Māori metadata that can be used would be the kupu (words) that are used in the actual document. For example, any reference to a tipuna/tupuna should be included in the metadata.

As part of Government Recordkeeping, Archives NZ has been working closely with Te Puni Kokiri, the Māori Land Court, and Te Taura Whiri I Te Reo Māori to encourage the use of Māori intuitive metadata in their records management systems.

Māori are key stakeholders of these agencies and any digital transfers to Archives NZ can be ingested with Māori metadata, making them more accessible.

The National Library has been involved in the development of Māori Subject Headings. This resource is useful for our archivists when providing guidance on the use of Māori metadata in the descriptive fields.

The use of the Māori Subject Headings is an

Examples of when to use Māori descriptive information:

- Information pertaining to taonga includes specific reference to an iwi, hapū, whānau, rohe.
- Taonga makes reference to a particular tipuna/tupuna.
- Any taonga that contains or is written in Te Reo Māori.
- When the archive being described relates to, impacts on, or involves Māori.

Below are links to the Māori Subject Headings project and the listing of iwi and hapū from throughout the country. These listings can be used by our staff as a resource to assist when further describing material either using Māori metadata, in Te Reo Māori, or about Māori.

- <http://mshupoko.natlib.govt.nz/mshupoko/index.htm>
- <http://iwihapū.natlib.govt.nz/iwi-hapū/index.htm>

- User-friendly, inviting and intuitive systems using Māori descriptive information
- Wānanga (workshops) held in conjunction with other Māori archivists and Māori librarians for staff on the use of Māori metadata.
- Māori metadata used in arranging and describing records of significance to Māori.
- Increase in the use of Māori metadata by government agencies.
- Increased opportunities for staff to work with Māori specialists from both Archives NZ and the National Library.
- Positive feedback from Māori users.

<p>opportunity for our staff to work and collaborate with staff from the National Library.</p>		
<p><b>Use of records online by staff</b>  There is often tension between the archival and current government principle of maintaining free and open access to significant public records, versus Māori having a strong Treaty-based interest in public archives that are taonga, that they are connected to, and for which they see themselves as kaitiaki.</p>	<p>When determining which archives to make available online the following considerations should be taken into account:</p> <ul style="list-style-type: none"> <li>• If open access, does the archive contain information of historical and cultural significance to iwi/ hapū/ whānau?</li> </ul> <p>Māori are concerned with:</p> <ul style="list-style-type: none"> <li>• The use and reuse of taonga relating to sensitive information including whakapapa, deaths, probates, land ownership and land wars.</li> <li>• The dissemination and use of whakapapa via the internet, without their approval or agreement.</li> <li>• Access to traditional knowledge about their own people: iwi /hapū/ whānau.</li> <li>• The commercial use of sensitive and private information.</li> </ul> <p>It is important to consult with Māori/ iwi/ hapū/ whānau where ever practicable or where the people associated to the taonga are known.</p> <p>Staff need to know the origins of taonga beyond their physical and intellectual description, and that they are accurately described.</p> <p>If in doubt, seek advice from Senior Advisor Iwi Development or the delegated staff member.</p>	<ul style="list-style-type: none"> <li>• Increased consultation with Māori when using Māori records online.</li> <li>• Awareness and sensitivity of Māori concerns when using records online.</li> <li>• Staff are able to understand and document the relationships between people and taonga.</li> <li>• Positive use of records online, which create online partnerships/ communities.</li> </ul>

**Care of taonga/taonga tuku iho**

The care of taonga/taonga tuku iho involves several key Maori principles.

Manaakitanga is a central guiding principle in relation to the care of taonga/taonga tuku iho. It involves conducting oneself in a manner that enhances the mana of all those concerned.

The principle of Taurimatanga and Kaitiakitanga are both concerned with the duty of care - both the tangible and intangible aspects. It requires the safeguarding of traditional and cultural information with the support of relevant experts in karakia, tikanga etc. An example includes natural disasters.

The ongoing exercise of Taurimatanga and Kaitiakitanga is of fundamental importance to the wellbeing and survival of Māori people as a distinct entity into the future.

Wairuatanga involves the spiritual nature associated with taonga and should not be confused with religion. If taonga are not cared for in an appropriate manner, the mauri (life force) will not flourish.

**Factors to consider**

- Consultation with Māori/ iwi/ hapū/ whānau should occur in an appropriate, respectful and meaningful way.
- Respect the need to nourish the spiritual wellbeing and mauri of the taonga/taonga tuku iho. Karakia is an obvious example of how this is maintained.
- Staff are encouraged to learn the origins of taonga beyond their physical and intellectual description, as understanding their whakapapa and accurately describing an archive is part of taking care of it.
- Staff are also encouraged to seek advice before handling tangible taonga that may have been connected to the death or injury of a person. In this situation, cultural advice should be sought so that appropriate karakia is undertaken.
- The Senior Advisor Iwi Development or delegated staff member will provide advice on the appropriate approach and process to care (tangible and intangible) of taonga.
- The tangible and intangible care of taonga/taonga tuku iho should be considered in Disaster Recovery planning.

- Increased use of tikanga in practice.
- Communication and relationships with Māori/ iwi/ hapū who have strong connections to taonga in our care.
- Confidence of staff with taonga and Te Ao Māori.
- Enhance mana of the collection and institution.

**Significant records - Māori Land Court Minute Books**

The Māori Land Court Minute Books are considered by Māori to be one of the most important and valuable resources of knowledge, whakapapa and information. In recognition of their importance, the Minute Books from 1862 to 1900 have been inscribed onto the UNESCO Memory of the World New Zealand register for documentary heritage.

The Māori Land Court Minute Books document the operation of the Māori Land Courts and the Native Land Courts. They record the hearings and evidence given to establish land titles across New Zealand, and record tribal history, whakapapa and evidence of iwi/ hapū use and land occupation. As a result, the Minute Books are a rich source for Treaty of Waitangi claimants. They also help Māori maintain their connections to land, hapū, and iwi.

Some original Minute Books have been transferred as public archives to Archives NZ, but are not issuable in the Reading Room. Copies have been produced in a variety of formats for public use. The Māori Land Court has also created electronic copies of many Māori Land Court Minute Books within its database, the Māori Land Information System, for the public to use at Māori Land Court registries. This includes more recent Minute Books as well as older ones that have already been transferred to Archives NZ.

Researchers are able to use reproductions of the Minute Books held at each of the Reading Rooms in Archives NZ offices in Auckland, Wellington, Christchurch and Dunedin.

There is however, a restriction on providing digital

Factors to consider

- Currently there are no restrictions in place around accessing, photocopying or photographing paper reproductions of the hard copies of the Māori Land Court Minute Books that are held in the reading rooms of Archives NZ.
- Access to digital copies have been restricted by the Māori Land Court. Until such time as they decide otherwise, permission for digital copies should be directed to the Māori Land Court.

- Improve access to Māori Land Court Minute Books, especially digital versions.
- Contribution towards the implementation of Treaty Settlements.

<p>copies of the public archives to the public (including Māori). Permission for digital copies should be directed to the Māori Land Court.</p>		
<p><b>Significant records - Revitalisation of Te Reo Māori</b>  As part of Treaty of Waitangi settlements, iwi are seeking access to Te Reo Māori content held by both Archives NZ and the National Library to contribute to the revitalisation of their language (reo), tribal dialect (mita), tikanga, and kawa.</p> <p>The Taranaki Reo Revitalisation project involved research of taonga containing Te Reo Māori content pertaining to the eight iwi of Taranaki. This provided a snapshot of how difficult it is to find and access Te Reo Māori content if Te Reo and iwi history/ context are not understood.</p> <p>The use of Māori metadata and Māori Subject Headings will be important in reducing the time spent by iwi searching and accessing Te Reo Māori content.</p> <p>Māori metadata will also assist in accurate and appropriate information for either physical or digital transfers.</p>	<p>Further work is required to develop guides on:</p> <ul style="list-style-type: none"> <li>• Te Reo Māori research and content.</li> <li>• Factors to consider regarding arranging and describing archives.</li> <li>• Promoting the use of Māori intuitive metadata.</li> <li>• Working with other agencies including Te Taura Whiri I Te Reo Māori, Te Puni Kokiri.</li> </ul>	<ul style="list-style-type: none"> <li>• Increase in the number of archives identified as having Te Reo Māori content.</li> <li>• Increased use of Māori metadata by Archives NZ staff.</li> <li>• Use of Māori metadata by other public offices in records management systems.</li> <li>• Staff involvement in developing effective ways to achieve Treaty implementation.</li> <li>• IT systems developed that cater for the implementation of Treaty settlements such as improving access, Te Reo Māori content (past, present and future).</li> <li>• Staff sessions on Treaty settlements and how this translates into various areas of work.</li> </ul>

### ARTICLE 3: Full citizenship and human rights of Māori

DIA has a core responsibility to provide services for all New Zealanders. To effectively deliver services to Māori, DIA:

- Understands the needs and expectations of Māori in relation to the services, ensuring recognition of Māori citizenship and civil and human rights;
- Develops relationships with Māori and a shared understanding of the way DIA can effectively deliver services to Māori;
- Ensures all staff understand the needs and expectations of Māori and have skills, resources and competences to engage effectively with Māori.

#### How this relates to Archives NZ work:

- **Understanding Tikanga and Te Ao Māori:** Includes frontline services, working with agencies, and with Māori generally

Example	Kawa (protocol and process)	What progress looks like
<p><b>Frontline Services</b> As an official language of Aotearoa New Zealand, the use of Te Reo Māori is encouraged in frontline services, especially when providing research advice.</p> <p>Greeting Māori and other visitors in the Reading Room with “Kia Ora” or “Tena koe” will acknowledge the status of Te Reo Māori in our country and its value in the Department of Internal Affairs. It also demonstrates a sense of inclusiveness and encourages Māori to visit us again.</p> <p>Whanāungatanga is the interconnections and relationships between people, places and things. The application of whakawhānaungatanga is not limited to a significant meeting or face to face communications. It is the relationship or rapport that is established, usually over a period of time. It can occur through the service we provide, as well as ongoing interactions via email, face to face, or over the phone.</p>	<ul style="list-style-type: none"> <li>• The use of simple greetings in Te Reo Māori provides a warm and inviting atmosphere for Māori and other visitors.</li> <li>• Additional Te Reo training (from basic through to advanced training) is available through iLearn.</li> <li>• Page 23 of the <i>Cultural Protocol Guidelines</i> provides basic Te Reo Māori that is tailored for Archives NZ staff. The guide includes greetings, phrases etc for everyday conversations, and opening and closing greetings for letters and emails.</li> <li>• Staff are encouraged to practice Te Reo with other work colleagues and Māori staff.</li> <li>• Documenting the relationships between people and taonga will provide staff with an opportunity to get to know and understand the people they are dealing with, and how best to assist them.</li> </ul>	<ul style="list-style-type: none"> <li>• Increased number of staff using Te Reo Māori in the office.</li> <li>• Increased usage of Te Reo Māori when greeting visitors to Archives NZ.</li> <li>• Basic Te Reo Māori training undertaken by all Archives NZ staff.</li> <li>• Increased use of Te Reo Māori in salutations and in written correspondence</li> <li>• Staff use “Kia Ora” or “Tena koe” to greet manuhiri (visitors).</li> <li>• Increased opportunity for staff to learn first-hand through marae visits, hosting a rōpu, working with iwi, or by assisting other colleagues with iwi specific initiatives and requests.</li> </ul>

<p>Research queries, either in person or in writing, are an opportunity to engage with Māori. It is common for Māori to want to engage with the same person when they next visit.</p>	<ul style="list-style-type: none"> <li>• Enquiries, advice and support relating to Treaty claims research should be treated no differently to how we deal with any other research enquiry. The Senior Advisor Iwi Development or delegated staff member is available to assist.</li> </ul>	<ul style="list-style-type: none"> <li>• Staff knowledge of working with iwi is increased.</li> <li>• Reduction of institutional anxiety for Māori.</li> <li>• Positive feedback from Māori users.</li> </ul>
<p><b>Powhiri/ Whakatau</b> Archives NZ is unique in being able to appropriately whakatau (welcome) visitors to our place. The term whakatau means to formally greet your visitors so they can become settled in this place. Whakatau are not limited to Māori but are undertaken to welcome manuhiri (visitors) from organisations, and special or overseas delegations.</p> <p>The purpose and process of the whakatau and powhiri are outlined in the <i>Cultural Protocols Guide</i>. These raise the profile of Archives NZ, establish or re-establish relationships, foster connections on issues of common interest, and provide a platform for the future.</p> <p>Manaakitanga is the act of caring for manuhiri or people. Retaining the mana of the host is paramount. This principle is demonstrated during a whakatau or when hosting manuhiri.</p> <p>It is also an opportunity to talk informally with manuhiri and establish relationships. This process is often referred to as te whakawhānaungatanga, the act of establishing relationships and making connections.</p> <p>Manaakitanga and reciprocity are concepts commonly used and understood in Te Ao Māori,</p>	<ul style="list-style-type: none"> <li>• Page 25-26 of the <i>Cultural Protocol Guidelines</i> explain and outline the powhiri/ whakatau process.</li> <li>• If in doubt, seek advice from Senior Advisor Iwi Development or the delegated staff member, especially in relation to requiring the services of kaumatua.</li> <li>• Staff are encouraged to utilise the time to talk informally with the visitors and gain more of an insight about them. This is manaakitanga and whakawhānaungatanga in practice.</li> <li>• After a whakatau and time permitting, we will provide refreshments.</li> <li>• As a general rule of thumb, the whakatau process is completed with the sharing of kai (food) such as tea and biscuits.</li> </ul>	<ul style="list-style-type: none"> <li>• Whakatau is implemented by staff as a standard process.</li> <li>• Staff are able to demonstrate and implement the principles of manaakitanga and whanaungatanga when hosting manuhiri.</li> <li>• Staff are provided with the essential information so that they are encouraged to do the right thing.</li> <li>• Staff utilise the opportunity to get to know the manuhiri.</li> <li>• A record of the visit is created.</li> <li>• A running list or inventory of taonga/taonga tuku iho of interest to a particular group is created.</li> <li>• Staff extend hospitality to visitors as a standard practice of their daily role.</li> </ul>



<p>whereby there will be opportunities in the future for the visitors to return the hospitality. Manaakitanga is an important Māori principle as Māori pride themselves on ensuring their mana remains intact when hosting visitors.</p> <p>In Te Ao Māori, the whakatau/ powhiri process is completed with the sharing or partaking of food. Providing food can vary when Archives NZ is hosting, as sometimes the manuhiri may have limited time. The provision of food will depend on the group, the event, the duration and timing of the visit, the proximity to records, and the needs of the group.</p>		
<p><b>Karakia</b> For Māori, the role of kaitiaki involves both the tangible and intangible care and management of taonga. Performing karakia is one aspect of the intangible care of taonga that are of significance to, or have an important association with, iwi /hapū and whānau members.</p> <p>The purpose of karakia in the work of archival management is to ensure the cultural safety of staff, and to ensure appropriate tikanga is undertaken in the care and management of taonga.</p> <p>Karakia is a way of keeping staff safe in respect to the spiritual aspects of taonga and clearing the way for staff to handle taonga.</p> <p>Karakia are conducted for a number of reasons in various places. It is not a process that will be imposed on all staff but is used for and by staff to keep culturally safe in our workplace, both physically and spiritually.</p> <p>In undertaking research for iwi projects, iwi</p>	<ul style="list-style-type: none"> <li>• The Senior Advisor Iwi Development or the delegated staff member is available to provide advice and assistance.</li> <li>• They can advise whether a kaumatua will be required to undertake the appropriate karakia and after discussion with the kaumatua, outline the process to be followed.</li> <li>• Karakia does not have to be conducted in Te Reo Māori.</li> </ul>	<ul style="list-style-type: none"> <li>• An increase in the number of staff attending training on tikanga and Te Reo Māori.</li> <li>• An agreed number of tailored tikanga and Te Reo wananga held.</li> <li>• Positive feedback from staff attending training;</li> <li>• Staff make the time to learn appropriate karakia.</li> <li>• Staff use appropriate karakia when required.</li> </ul>

researchers were responsible for researching, accessing and digitising records of relevance for the project. Karakia were carried out as a normal part of their daily and weekly regime, asking the tipuna/tupuna (ancestors) for permission to access, handle, and work with relevant taonga. This is consistent with tikanga and keeping safe in these roles.

There will be occasions whereby manuhiri will conduct or will be invited to conduct karakia after a whakatau, before viewing or handling taonga, when visiting the Constitution Room, or at the end of their visit.

The karakia will be held in the most appropriate place which may include the Reading Room, the repository, the Constitution Room, or the space directly outside the Constitution Room.

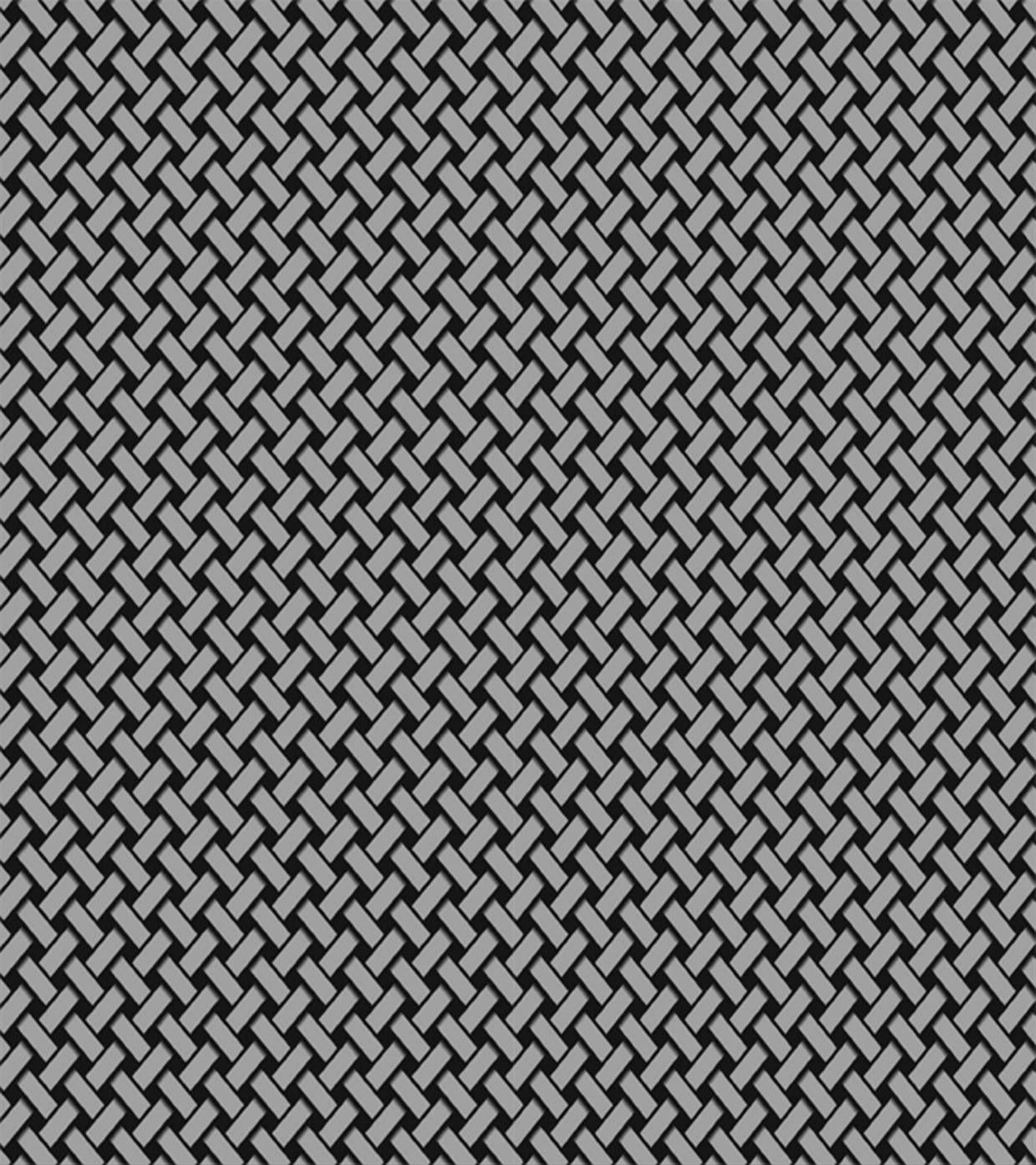
In doing so, respect is shown for other users (other people in the area/room), the number of people involved, and the location.

Archives NZ will seek assistance from local kaumatua to conduct relevant karakia. This includes the transfer of archives to our building, when staff felt the need to have a blessing of their work space, when staff have passed away, when staff have been sick or had accidents, to bless specific taonga/taonga tuku iho or collections. This important function is carried out by tangata whenua.

**Wai Whakanoa**

The use of wai whakanoa after entering areas considered to be of a sacred nature, allows us as people to move from a state of tapu (sacredness) to a state of noa (non-sacredness).

- Any person can be allocated the responsibility for changing the wai whakanoa outside the Constitution Room.
  - The water should be changed at least once a week. The container should only be filled from a water source that is NOT used for drinking or consumption. This could be a laundry or cleaners cupboard.
  - The water should also be emptied at the same place.
  - Kawakawa leaves can also be added to keep the water fresh. Kawakawa is used as a traditional rongoa (medicine).
  - Visitors may wish to use the wai whakanoa after visiting the Constitution Room.
  - Visitors can also be invited to use the wai whakanoa after they have viewed taonga or visited the stacks.
  - Staff may wish to use the wai whakanoa when frequenting the stacks or when leaving to go home.
- Staff allocated responsibility for changing water.
  - Increase in the use of wai whakanoa.
  - Increase staff understanding and awareness of the significance of te wai whakanoa



*Aratohu Tikanga Ahurea*  
February 2015

Cover image: detail from *Koi a te Rangatira (Food for the Chiefs)*,  
Wellington Reading Room artwork by Arnold Wilson