



‘Tikanga Guidelines’ aim to support primary care to provide a safe cultural rite of passage between people. Tikanga includes Māori beliefs that are inherited values and concepts practiced from generation to generation, and is a mix of law (rules and regulations) and lore (traditions and customs). The concept is derived from the Māori word ‘tika’ which means ‘right’ or correct’ so to act in accordance with tikanga is to behave in a way that is culturally appropriate – to do the **right** things, with the **right** people, in the **right** way.

Underpinned by Māori values, protocols, concepts, spirituality, views of health and Te Tiriti o Waitangi, these guidelines are framed by a holistic approach that encompasses four key elements of wellbeing as articulated by Te Whare Tapa Whā - wairua (spiritual), hinengaro (psychological), tinana (physical) and whānau (extended family).

These guidelines are intended to support Primary Health Organisations efforts to incorporate Māori values and concepts into the delivery of the organisation’s services. While concepts of tikanga are constant, their practice can vary between iwi (tribes) and hapū (sub-tribes) in Aotearoa New Zealand and it is recommended that advice is sought from local iwi and hapū regarding any variations.

Rituals of Connection

The primary indigenous reference for Māori values is the creation stories which highlight specific relationships deemed fundamental to the sustainability of life:

- Mana Atua (Gods, or higher power)
- Mana Tangata (other people, iwi, hapū, whānau)
- Mana Whenua (land)
- Mana Tūpuna (ancestors)

These relationships are embedded as kawa (primary values) and provide the foundation for the establishment of tikanga. Tikanga are locally specific practices that aim to enhance these relationships and ensure the preservation of mana (authority, influence and prestige). These relationships are vital in maintaining balance and empowerment.

Rituals of connection are the specific activities connecting these relationships together. These encounters can be formal or informal and include ceremonies of welcome, greetings and language. They can be simple rules that guide practices of respect and outline processes to maintain integrity in key relationships. Always follow the direction of the local leaders in your region.

Pōwhiri is a formal process whereby tangata whenua (local hosts) welcome manuhiri (visitors). For many iwi, the pōwhiri is a ritual usually reserved only for on the marae, and te reo Māori (the Māori language) is the principal language spoken. The physical and spiritual realms are connected through the pōwhiri process, and manuhiri are welcomed along with the wairua (spirits) of those who have passed on, who are being brought there by the manuhiri.

Whakaeke

While this starts with the gathering of manuhiri who gather outside the marae (meeting house grounds) entrance or in a designated area, the whakaeke refers to the ‘going onto’ the marae once the karanga has started.

Wero

A wero (challenge) may be issued by a young male warrior from the tangata whenua. This is to test whether visitors come in peace or war, and in modern times this ritual challenge occurs when particularly important manuhiri are being welcomed.

Karanga

In many cases, there will be no wero and the pōwhiri will begin with the karanga (call), which begins the exchange of information to establish the purpose of the visit. The karanga can only be done by women and you cannot enter the marae until you hear this call. Led by the women, the manuhiri begin to advance and return the karanga. The karanga weaves a spiritual rope to pull the waka (canoe) of the manuhiri on to the marae and provides a safe passage. The marae becomes tapu (restricted) at this time. The woman's karanga arouses the wairua (spirits) of those who have passed on to the spirit world, therefore the responsibility of karanga will only be given to older women.

Haka pōwhiri

The haka pōwhiri (welcome chant) is done by the tangata whenua. The purpose of the haka pōwhiri is to use the rope woven during the karanga to pull the spiritual waka (canoe) of the manuhiri onto the marae and to uplift the prestige of the tangata whenua, their marae, iwi, hapū and their ancestors. The haka pōwhiri presents a united front, and also portrays iwi (tribal) pride and identity.

Te Nohoanga

Te Nohoanga is the settling period where the spiritual influences of both tangata whenua and manuhiri are acknowledged. The visiting group will proceed to an allocated seating area, with men sitting at the front as they will conduct the next process.

Whaikōrero

Whaikōrero (formal speeches) are conducted by male speakers, traditionally experts in oratory who will display his knowledge of whakapapa (genealogy) and mythology, as well as his mastery of language. During whaikōrero, links between tūpuna (ancestors) and those present are made, and genealogical links between tangata whenua and manuhiri are emphasised. The process is guided by the protocol of tangata whenua; either tau utuutu (alternating speakers) or pāeke (tangata whenua speak first then manuhiri).

Waiata*

Each whaikōrero is complemented with an appropriate waiata (song) sung by the group. The waiata will reflect the essence of the speech and may add its own message.

Koha

Koha (gift, offering) will be collected prior to entering a marae, and the last speaker will lay this on the ground for collection at the end of his speech. The koha symbolises thanks to the hosts for the manaakitanga (hospitality) extended to them, and enables wealth, food and treasures to be redistributed throughout society. In the past a koha would have been in the form of food, clothing, mats or other taonga (treasure), but today it is usually in the form of money. There is no set amount for a koha. It is often determined by how much a person can afford, or how much they think is appropriate for the occasion. The importance is in the giving rather than the amount of the koha.

Harirū and hongī

Once whaikōrero and waiata are completed, the tangata whenua and manuhiri come together to harirū (shake hands) and/or hongī (press noses in greeting). The hongī signifies the mingling of the sacred breath of life and the coming together of the two people.

Tangata whenua may modify greeting practices and restrict hongī to protect their communities and prevent transmission of viruses such as Influenza and COVID-19.

Hākari

After saying a karakia (ritual chant) of acknowledgement and thanks for the food, a hākari (meal/refreshments) is then shared. The sharing of food removes the tapu or restricted nature

associated with the pōwhiri rituals, to become noa (unrestricted). It provides an opportunity to interact, find connections, establish relationships, and signifies the completion of the two sides joining together as one.

Mihi Whakatau is also a ceremony of encounter based on tikanga that serves the same purpose as the pōwhiri, but there are some features that distinguish the two. Mihi whakatau is less formal, and can take place at any location such as welcoming a new employee to a workplace. The sequential phases required for mihi whakatau and pōwhiri also differ.

Pōwhiri	Mihi Whakatau
Whakaeke (the entry, going on)	Whakaeke (the entry, going on)
Wero (the challenge)	<i>No wero</i>
Karanga (the call)	<i>Usually no karanga</i>
Haka pōwhiri (welcome chant)	<i>No haka pōwhiri</i>
Te nohoanga (settling period)	Te nohoanga (settling period)
Whaikōrero (the speeches)	Whaikōrero (the speeches)
Waiata (song)	Waiata (song)
Koha (offering)	<i>Sometimes a koha is given</i>
Harirū/hongi (shake hands & press noses)	Harirū/hongi (shake hands & press noses)
Hākari (the feast)	Hākari (light refreshments)

Manaakitanga is an important aspect of Māori custom and identity and applies to all social occasions when tangata whenua are put into the role of looking after guests. All tikanga are underpinned by the high value placed upon manaakitanga – nurturing relationships, looking after others, and being very careful about how others are treated. It is about love, support, respect, generosity, hospitality.

Manaakitanga is derived from two principal words:

Mana means prestige, authority, status, reputation, self-esteem and charisma

Aki means to lift up, build upon, to encourage and strengthen

Tanga is a suffix that changes a verb into a noun.

Manaakitanga is the process of caring for and lifting the mana of others. The provision of food and drink is a simple way of displaying manaakitanga.

Tapu and Noa form a spiritual and social code that is central to traditional Māori society and was used as a way to control how people behaved towards each other and the environment, placing restrictions upon society to ensure that society flourished. They are key concepts that underpin many Māori practices.

The most basic definition of tapu is sacred, set apart, or restricted. Tapu also pertains to the atua (ancestors with influence over particular domains) or being under their protection. Proximity to creation varies the degree of tapu (the closer one is to life or death, the greater the degree of tapu).

Tapu of a person

Every person is born with an intrinsic tapu, with the head being the most tapu part of the body. It is inappropriate to pass anything over another's head, or touch without permission. The degree of tapu can change over time for example when a woman is menstruating, due to the degree of tapu associated with blood. Pregnant women, newborn babies, and the placenta are considered tapu due to the act of creation.

Tapu of objects

Objects are considered tapu when they have value in terms of age or what they represent. Depending on the concentrated spiritual energy, historical value, being fashioned from precious material, and the mana (prestige) it carries, objects can be considered taonga (valuable objects). Care should be taken when in proximity to these objects to ensure the health and safety of others. A taonga worn on the body has protective significance and any requirement to touch taonga should first be discussed with the wearer or their whānau.

Tapu of places

Places of historical significance such as pakanga (warfare), urupā (cemeteries), and maunga (mountains) are areas that are likely to have restrictions due to the association with death or creation. Tapu may be imposed for a term, for example on fishing grounds after a drowning.

Noa

Noa is the opposite of tapu or being free from tapu. Noa can reduce, neutralise or convert tapu to make it ordinary or safe for everyday use. The four main ways of lifting or reducing tapu is by karakia, water, the ritual action of a woman, or by consumption of cooked food.

It is important to keep things that are tapu (restricted) separate from things that are noa (unrestricted). In many cases, these concepts align with good health and safety practice.

Many Māori observe some or most of the following practices by:

- Observing practices related to the birth of new life
- Collecting the placenta from the hospital and burying at an appropriate place
- Observing the tapu of various ceremonies and participating in them
- Observing the tapu of tangihanga (funeral) for example by washing one's hands or sprinkling water over oneself after leaving the urupā (cemetery)
- Pregnant women refraining from entering the urupā to avoid an interaction of their tapu and the tapu of an urupā
- Menstruating women refraining from gathering food, rongoā (medicine) or harakeke (flax)
- Not stepping over the feet and bodies of persons who are lying down
- Separating personal clothing items from cloths used for cooking or for washing dishes
- Not washing the baby in the kitchen sink
- Disposing of hair and nails appropriately
- Keeping food and bodily substances separate
- Not sitting on any table or bench where food is prepared or eaten
- Not sitting on things associated with the head, such as pillows
- Not putting things associated with the head (hats, combs or hairbrushes) on food surfaces
- Not passing food over one's head – the head is tapu, and the food is noa
- Seeking permission before touching the head
- Not taking food into tapu places

Karakia* are prayers or incantations used to ensure a favourable outcome to important events and undertakings such as tangihanga (funeral) and hui (meetings). Karakia exist for all aspects of life including welcoming the dawn and farewelling the day, to ensure a safe journey, for illness, when undertaking tā moko (traditional tattooing), when carving and more. Karakia, in their true essence, are ritual chants invoking spiritual guidance and protection and enable people to carry out their daily activities in union with the ancestors and the spiritual powers.

Whilst not traditionally religious, the introduction of Christianity to Aotearoa New Zealand in the 19th Century saw new karakia written to acknowledge the Christian God. Religious karakia are often characterised by words such as Ihu Karaiti (Jesus Christ) and Āmine (Amen).

Karakia are essential in protecting and maintaining spiritual, mental, emotional, and physical health. It is therefore advisable to allow time for karakia and avoid interrupting karakia unless safety is compromised.

Whakawhanaungatanga is the process of establishing relationships.

Whānau is the root word, meaning extended families.

Whanaunga means relative or kin.

Whanaungatanga is a relationship or kinship through shared experiences and working together which provides people with a sense of belonging. These relationships are not necessarily about whānau or blood relationships and focus on cohesive relationships that result in benefits to the group.

Whanaungatanga is the essential glue that binds people together, providing the foundation for a sense of unity, belonging and cohesion.

Whakawhanaungatanga is the process by which these relationships occur, the prefix 'whaka' meaning to cause something to happen. It can include aspects of whakapapa or genealogy and practices such as manaakitanga or hospitality. The purpose of whakawhanaungatanga is to find in each other a starting place for building a relationship together for mutual benefit.

Pepeha* is an introduction template in te reo Māori which establishes identity and heritage. The exchange of whakapapa (genealogy), iwi or tribal affiliations and connections to people and places is a routine way of gaining insight into ones background, and reflects ones understanding of their connections to tāngata (people), whenua (land) and atua.

For Māori a pepeha will often include their maunga (mountain), awa (river), waka (canoe), marae (traditional communal hub), iwi (tribe), hapū (subtribe), and whānau (family) to describe their place of belonging in the world.

The Hui Process is a framework to guide engagement and relationship building. The purpose is to provide a welcoming space to get the best outcomes from meetings and discussions.

Mihimihi: Beginning with karakia, the facilitator of the hui (meeting) should then introduce themselves and present the purpose for the gathering.

Whakawhanaungatanga: Introductions of those present, allowing time to build relationships.

Kaupapa: Facilitate the business of the hui, or the main purpose of the encounter.

Poroporoaki: Summarise progress and map out next steps. Finish with karakia.

Te Reo Māori* is an official language of Aotearoa New Zealand and many Māori words are becoming part of common New Zealand language. Learning to correctly pronounce Māori names and words shows respect and enables you to communicate in a way familiar to Māori patients and their whānau.

Workplaces can support the revitalisation of te reo Māori by using Māori greetings and phrases and making efforts to learn and practice correct pronunciation. Inclusion of Māori signage in the workplace supports the normalisation of te reo Māori and helps to create an inclusive environment.

Appendix 1: Waiata examples

Te Aroha - Link to YouTube clip	
Te aroha	Love
Te whakapono	Faith
Me te Rangimarie	And peace
Tātou tātou e	For us all
E Toru Ngā Mea – Link to YouTube clip	
E toru ngā mea (E toru ngā mea)	There are three things
Ngā mea nunui (Ngā mea nunui)	Very important things
E kī ana (E kī ana)	As stated in
Te Paipera (Te Paipera)	The Bible
Whakapono (Whakapono)	Faith
Tūmanako (Tūmanako)	Hope
Ko te mea nui (Ko te mea nui)	And the greatest thing
Ko te aroha	Love
He Honore – Link to YouTube clip	
He hōnore, he korōria	Honour, glory
Maungārongo ki te whenua	Peace to the land
Whakaaro pai e	May good thoughts come
Ki ngā tāngata katoa	To all men
Ake ake, ake ake	Forever and ever, forever and ever
Āmine	Amen
Te Atua, te piringa	The Lord is the refuge
Tōku oranga	And my life
Purea Nei – Link to YouTube clip	
Purea nei e te hau	Cleansed by the wind
Horoia e te ua	Washed by the rain
Whitiwhitia e te rā	Warmed by the sun
Mahea ake ngā pōraruraru	All troubles cleared away
Makere ana ngā here	All restraints cast aside
E rere wairua e rere	Fly free spirit fly
Ki ngā ao o te rangi	To the clouds in the sky
Whitiwhitia e te rā	Warmed by the sun
Mahea ake ngā pōraruraru	All troubles cleared away
Makere ana ngā here	All restraints cast aside
Makere ana ngā here	All restraints cast aside

Appendix 2: Karakia examples

These karakia can be used to start or finish a meeting or gathering, as well as blessing the food.

Karakia Tīmatanga – Opening karakia (created by GPNZ, 2022)	
Kia kotahi ai ngā pūkenga me ngā whakaaro Hei tiaki i ngā whānau mā ngā mahi hauora Me mahitahi tātou, mā te katoa Haumi e! Hui e! Tāiki e!	We come together today to collaborate and share strengths, For the betterment of our whānau and to serve Aotearoa through healthcare. Through sharing strengths, wisdom and working together we contribute to a better health system
Karakia Tīmatanga – Opening karakia (Traditional)	
Whakataka te hau ki te uru Whakataka te hau ki te tonga Kia mākinakina ki uta Kia mātaratara ki tai E hī ake ana te atakura He tio, he huka, he hauhūnga Tīhei mauri ora!	Cease the winds from the west Cease the winds from the south Let the breeze blow over the land Let the breeze blow over the ocean Let the red-tipped dawn come with a sharpened air. A touch of frost, a promise of a glorious day.
Karakia Tīmatanga – Opening karakia (Religious)	
He hōnore, he korōria ki te Atua He maungārongo ki te whenua He whakaaro pai ki ngā tāngata katoa Hangā e te Atua he ngākau hou Ki roto, ki tēnā, ki tēnā o mātou Whakatōngia tō wairua tapu Hei āwhina, hei tohutohu ia mātou Hei ako hoki i ngā mahi mō tēnei rā Āmine	Honour and glory to God Peace on earth Goodwill to all people Lord, develop a new heart Inside all of us Instil in us your sacred spirit Help us, guide us In all things we need to learn today Amen
Karakia Whakamutunga – Closing karakia (Traditional)	
Unuhia, unuhia Unuhia ki te uru tapu nui Kia wātea, kia māmā, te ngākau, te tinana, te wairua i te ara takatā Koia rā e Rongo, whakairia ake ki runga Kia tina! Tina! Hui e! Tāiki e!	Draw on, draw on Draw on the supreme sacredness To clear, to free the heart, the body and the spirit of mankind Rongo, suspended high above us Draw Together! Affirm!
Karakia Whakamutunga – Closing karakia (Religious)	
Kia tau, ki a tātou katoa Te atawhai o tō tātou Ariki, a Ihu Karaiti Me te aroha o te Atua Me te whiwhinga tahitanga ki te wairua tapu Ake, ake, ake Āmine	May the grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with you all Forever and ever Amen
Karakia mō te Kai – Karakia for blessing food (Traditional)	
E Rongo, e Rongo Homai ngā tipu Hei whakakī te tinana Hei oranga Ae eke, au eke Hui e! Tāiki e!	Rongo-mā-Tāne Share with us your food As sustenance for the body For life Draw together Affirm!

Karakia mō te Kai – Karakia for blessing food (Religious)	
E Te Atua Whakapainga ēnei kai Hei oranga mō ō mātou tinana Whāngaia hoki ō mātou wairua Ki te taro o te ora Ko Ihu Karaiti, to mātou Ariki Ake, ake, ake Āmine	Lord God Bless this food May it nourish our bodies Feeding our spiritual needs with the bread of life Jesus Christ, our Lord For ever and ever Amen

Appendix 3: Pepeha

These basic pepeha templates can be used to create a personal pepeha by selecting relevant sections.

For Māori	
Tēnā koutou katoa	Greetings to you all
Ko _____ te maunga	The mountain is _____
Ko _____ te awa/roto/moana	The river/lake/sea is _____
Ko _____ te waka	The canoe is _____
Ko _____ te iwi	The tribe is _____
Ko _____ te hapū	The subtribe is _____
Ko _____ te marae	The marae is _____
Ko _____ te tipuna whare	The meeting house is _____
No _____ ahau	I am from _____
Ko _____ tōku koro/pāpā	My grandfather/father is _____
Ko _____ tōku kuia/māmā	My grandmother/mother is _____
Ko _____ tōku ingoa	My name is _____
Nō reira, tēnā koutou, tēnā koutou, tēnā koutou katoa	Therefore, greetings to you all
For non-Māori	
Tēnā koutou katoa	Greetings to you all
Nō _____ ōku tīpuna	My ancestors are from _____ (country)
I tae mai ōku tīpuna ki Aotearoa i te tau _____	My ancestors arrived in NZ in the year _____
I tipu ake ahau ki _____	I grew up in _____
E noho ana ahau ki _____	I live in _____
Ka mihi ahau ki te manawhenua o tēnei rohe	I acknowledge the indigenous people of this area
Ka mihi ahau ki ngā tohu o tēnei rohe	I acknowledge the important landmarks of this area
Ko _____ tōku ingoa	My name is _____
He _____ ahau i _____	I am a _____ (job title) at _____ (organisation)
Nō reira, tēnā koutou, tēnā koutou, tēnā koutou katoa	Therefore, greetings to you all

Appendix 4: Te Reo Māori

Pronunciation			
Vowels	a, e, i, o, u	Consonants	h, k, m, n, p, r, t, w, ng, wh
a	as in 'are'	ng	as in 'singer'
e	as in 'there'	wh	as in the English 'f' sound
i	as in 'three'	r	judder
o	as in 'or'		
u	as in 'two'		
Vowels with a macron elongate the sound, and changes the meaning of the word			
Ngā mihi ōkawa – Formal greetings			
Tēnā koe	Greetings (to one person)		
Tēnā kōrua	Greetings (to two people)		
Tēnā koutou	Greetings (to three or more people)		
Tēnā koutou katoa	Greetings to you all		
Haere rā	Farewell (to person going)		
E noho rā	Farewell (to person staying)		
Ngā mihi ōpaki – Informal greetings			
Kia ora	Hello, be well		
Kia ora tātou	Hello everybody		
Kia ora e hoa	Hello friend		
Mōrena / Ata mārie	Good morning		
Pō mārie	Good night		
Haere mai	Come here		
Nau mai	Welcome		
Ka kite anō	See you again		
Ngā mihi ā-tuhi – Written greetings			
Tēnā koe	Dear Sir/Madam		
Tēnā koe e te Rangatira	Dear Sir/Madam (very formal)		
Tēnā kōrua	When writing or addressing two people		
Tēnā koutou	When writing or addressing to three or more		
Tēnā koe e te kaihautū	When addressing the head of an organisation		
Nāku nā	Yours faithfully		
Nāku noa, nā	Yours sincerely		
Hei konā mai	Goodbye for now		
Hei konā mai e roto i ngā mihi	Goodbye and thank you		
Aku mihi nui ki a koe	Many thanks		
Ngā mihi mahana	Warm greetings		

Appendix 5: Other supports

Te Aka Māori Dictionary

- <https://maoridictionary.co.nz/>

Learning te reo Māori

- <https://www.twoa.ac.nz/>
- <https://www.maorilanguage.net/>
- <http://www.tokureo.maori.nz/index.html>
- <https://tewhanake.maori.nz/>

Bilingual Signage

- <https://www.tpk.govt.nz/docs/bilingual-signage/tpk-bilingual-signage-guide-web.pdf>