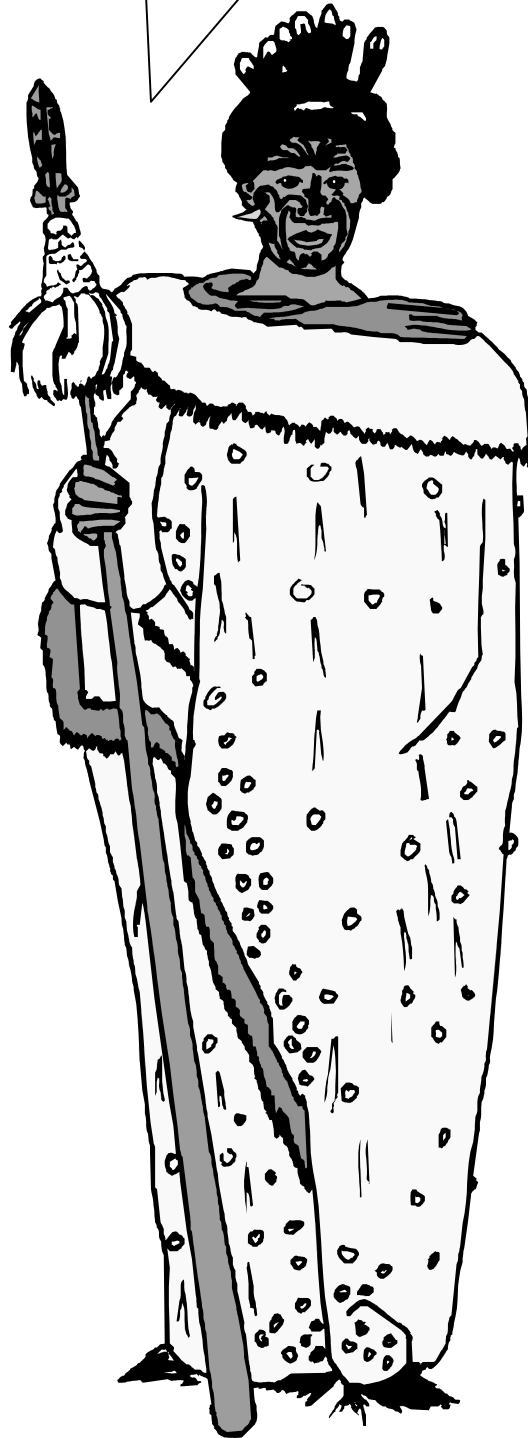


# Putting Together a Mihi for a Hui



# 1 Tauparapara

The following are a few examples of commonly used tauparapara. There are hundreds of different tauparapara and the following is just a small sample. Tauparapara are usually used at the beginning of a mihi and can be used to identify the speaker, the iwi, the purpose of the hui and to set the mood. It is important that when using a tauparapara you understand the translation, and if possible the meaning, so that the correct one can be used for the occasion. Some can be used on either the Tangata Whenua or the Manuhiri side, while others are for one side only.

Ka tangi te titi	The Mutton bird cries
Ka tangi te kaka	The Parrot cries
Ka tangi ko ahau	I also cry
Tihei (wa) Mauri Ora!	Behold there is Life!

(Things to think about: Why are these particular birds used? What birds could be used for a Tangihanga?)

Korihi te manu	The bird sings
Takiri mai i te ata	The morning has dawned
Ka ao, ka ao, ka awatea	The day has broken
Tihei (wa) Mauri Ora!	Behold there is Life!

(Things to think about: What is the difference between waiata and korihi? Why does the bird sing at daybreak?)

Ko Ranginui kei runga	Ranginui above
Ko Papatuanuku kei raro	Papatuanuku below
Ko nga tangata kei waenganui	The people in between
Tihei (wa) Mauri Ora!	Behold there is Life!

(Things to think about: Where would you look and point while saying this?)

Tuhia ki te rangi	Write it in the sky
Tuhia ki te whenua	Write it in the land
Tuhia ki te ngakau	Write it in the heart
o nga tangata	of the people
Ko te mea nui	The greatest thing
Ko te aroha	Is love
Tihei (wa) Mauri Ora!	Behold there is Life!

(Things to think about: What kind of hui would this be very appropriate for? Where would you look and point while saying this?)

**Notes:**

The *wa* is used by speakers from the northern iwi.

The saying *Tihei mauri ora* comes from when Hineahuone (the first made woman) had life breathed into her. The *tihei* is like the sneeze when a child is born, the *mauri* is the force and the *ora* is the life. There is also a saying *Tihei mauri mate* which is the death force, and used sometimes at tangihanga. For the purpose of this exercise, we will not use it at this point in time, but it is something interesting to keep your ears open for at tangihanga.

The titi and the kaka are used in the tauparapara because of their reo, which is crystal clear, in the case of the titi, and continuous in the case of the kaka. A kereru / kukupa which is a pigeon would not be used as the reo of that manu is very soft. Birds are an important part of our poetry and culture, each having different meanings.

## 2 Waioha Tuatahi

This is the first acknowledgment that follows the tauparapara. During this section acknowledgments to the Creator, Papatuanuku, Ranginui, the Guardians, the Marae, Tangata Whenua or Manuhiri respectively are made. The waioha tuatahi is dependant upon the occasion, differing from tangihanga to general hui etc. The waioha tuatahi can be broken into two sections, the acknowledgments that can be said by both sides and acknowledgments from one side only. The following are small samples for acknowledgment for the creator. **These can be used for either side.**

Ko te wehi ki te Atua  
Me whakakororia tona ingoa  
I nga wa katoa.

Regards to the Creator  
Glorify his name  
For all times.

E mihi ana ahau (*Kei te mihi ahau*)  
I te Matua nui i te rangi  
Nana nei nga mea katoa.

I am greeting  
The Creator  
Whom all things belong to.

Kia tau mai  
Te aroha  
Nga manaakitanga  
O te Atua.

Descend on us  
The love  
The caring  
Of the Creator.

A te korowai o te Kaihanga  
A te korowai o te rangimarie  
Kua horaina mai  
I runga i a tatou.

The cloak of the Creator  
The cloak of peace  
That has been spread  
Upon us.

The following part is the waioha tuatahi for the **Tangata Whenua only**. These lines can be used in any combination. Mihi usually follows a rhythm of three, so select three lines then finish with either, Haere mai, haere mai, haere mai, or, Tena koutou, tena koutou, tena koutou katoa.

E nga manuhiri o nga hau e wha  
E nga waka o nga tai e wha  
E nga karangaranga maha  
E te whanau  
E te whanau whanui  
E te iwi whanui  
E nga iwi o te motu  
E te iwi o tawahi  
E te iwi o te Moana nui a Kiwa  
E nga manuhiri tuarangi

To the visitors of the four winds  
The canoes of the four shores  
To the many affiliations  
To the family  
To the wider family  
To the wider nations  
To the people throughout the land  
To the people from overseas  
To the people of the Pacific  
To the distinguished visitors

E nga waewae tapu	To the first time visitors
E nga mana	To the prestige
E nga reo	To the voices
E nga waka	To the canoes

*Do not forget to choose three lines, then finish with*

Haere mai, haere mai, haere mai      Welcome, welcome welcome

*or*

Tena koutou, tena koutou, tena koutou      Greetings, greetings greetings.

The following is the waioha tuatahi for the **Manuhiri only**. These lines can be used in any combination. The format for understanding the order in this section is whakapapa. Acknowledge Papatuanuku, the Marae, the Whare, then the Tangata Whenua. Therefore you choose one part for Papatuanuku, then one for the marae, then one for the whare then one for the tangata whenua.

Papatuanuku te whaea	Papatuanuku the mother
Tena Koe	Greetings

E te whenua	To the land
Te turanga o te iwi	The standing place of the nation
Tena Koe	Greetings

Ko te marae nui atea o Tumatauenga	To the great courtyard of Tumatauenga
Tena Koe	Greetings

E te marae i waho	To the marae outside
Tena Koe	Greetings
(Only use this if you are speaking inside the whare)	

E te marae e takoto nei	To the marae laying here
Tena Koe	Greetings
(Only use this if you are speaking outside on the marae)	

E te whare e tu nei	To the house standing here
Tena Koe	Greetings

E te whare o Rongomatane	To the house of Rongomatane
Tena Koe	Greetings

I te wao nui o Tanemahuta koe e tu ana	You who once stood in the great forest of
Tanemahuta	
Kati inaianei	Ceased now

Ko Tanemahuta whakapiripiri koe      You are spanning the generations  
No reira, tu tonu, tu tonu, ake tonu atu      Therefore, continue to ever stand

E nga Tangata whenua      To the Home people  
Karanga mai, karanga mai, karanga mai      Call to us  
(Tena koutou, tena koutou, tena koutou)      (Greetings, greetings, greetings)

### **Notes**

*Kei te mihi ahau* is the dialect for people who are not from the north.

If you are speaking on the tangata whenua side, do not acknowledge the marae and the whare etc, as this is seen as being whakahihi (show off). It is the manuhiri who give mana to the marae and the whare as they see fit, the tangata whenua should not blow their own putatara! (conch shell - like a trumpet).

### 3

## Poroporoaki Ki Nga Mate

In the Maori world, death is an important part of life and without those who have gone before us, we would not be here today. The following samples are just some ways to acknowledge our mate. The basic format for this section is to greet the mate, then to farewell them, as shown in the first example.

Tena Koutou i o tatou tini mate  
Haere, haere, haere.

Greetings to our many dead  
Farewell, farewell, farewell.

Tena koutou i o koutou tini mate  
No reira, haere e nga mate  
Haere ki te wa kainga  
Haere ki te kainga tuturu  
O to tatou Matua i te rangi  
Haere, haere, haere.

Greeting to your many dead  
Therefore, farewell the dead  
Go to the home of all time  
Go to the true home  
Of our Creator  
Farewell, farewell, farewell.

Mauria mai i o koutou tini mate  
Hoki atu ki te Kaihanga  
Ki te karanga o Hinenuiitepo  
Ki te po nui  
Ki te po roa  
Ki te po kahore he otinga  
Ko te tatau o te po i mua i a koe  
Hoki atu ki te kaitiaki o te po  
No reira, haere, haere, haere.

Carry your many dead  
Return to the Creator  
To the call of Hinenuiitepo  
To the large night  
To the long night  
To the night without end  
The doorway of the night is before you  
Return to the guardian of the night  
Therefore, farewell, farewell, farewell.

(Because of the first line, this should only be said by Tangata whenua. To use it as Manuhiri, change the first line to Tena koutou i o koutou tini mate.)

Tena koutou i o tatou tini mate  
Koutou kua wheturangitia  
Ki te korowai o Ranginui  
Koutou kua wehe atu ki te po  
Ki te tua o Te Arai  
Ki te okiokinga  
I o tatou tupuna  
Haere, haere, haere.

Greetings to our many dead  
You who have been adorned as stars  
In the heavens  
You who have departed to the night  
To beyond Te Arai  
To the resting place  
Of our ancestors  
Farewell, farewell, farewell.

### Notes

*Korowai o Ranginui* translates as the cloak of Ranginui, but is the poetical reference to the stars in the heavens.

## 4 Hono

It is important after acknowledging the mate and they have been farewelled that you yourself return to be with the living. The following samples are various ways of doing this.

Te hunga mate ki te hunga mate  
Te hunga ora ki te hunga ora

The dead to the dead  
The living to the living

Apiti hono, tatai hono  
Te hunga mate ki te hunga mate  
Apiti hono, tatai hono  
Te hunga ora ki te hunga ora

The lines are joined  
The dead to the dead  
The lines are joined  
The living to the living

Apiti hono, tatai hono  
Ratou te hunga mate ki a ratou  
Apiti hono, tatai hono  
Tatou te hunga ora ki a tatou

The lines are joined  
Those the dead to them  
The lines are joined  
Us the living to us

Apiti hono, tatai hono  
Ratou kua wehe atu ki te po  
Apiti hono, tatai hono  
Tatou e tu ana ki te ao

The lines are joined  
Those that have departed to the night  
The lines are joined  
Us who stand in the light

### Notes

This section is heard often today at the end of a mihi, although about 20 to 30 years ago, it was not common at the end.. The way that I was taught places it here, for the joining and separating of the two worlds. I was taught that it is not right to mix the two, and I have not come across any one who can give me an explanation of why it goes at the end now.



## 5 Waioha Tuarua

This is a broader acknowledgment to the Tangata Whenua or the Manuhiri. It goes more into depth than the Waioha Tuatahi.

The following part is the Waioha Tuarua for the **Tangata Whenua**.

E nga Manuhiri	To the Visitors
Nau mai, haere mai, haere mai	Welcome, welcome, welcome

The following lines can be mixed and matched.

Haere mai ki tenei Marae o Tatou	Welcome to this, our Marae
Haere mai i raro i te korowai o te Rangimarie	Welcome under the cloak of Peace
Ka nui te koa me te hari ki te kite i a koutou	Great is the joy and the pleasure to see you

The following part is the Waioha Tuarua for the **Manuhiri**.

E te kai karanga	To the caller of the marae
Tena koe, tena koe, tena koe	Greetings, greetings, greetings

(This phrase is used if there was only one kai karanga. If there are two change the Tena koe to Tena korua and if there are three change the Tena koe to Tena koutou.)

E te kaea o te Haka Pohiri	To the leader of the Haka Pohiri
Tena koe, tena koe, tena koe	Greetings, greetings, greetings

E te paepae tapu	To the speakers
Tena koe, tena koe, tena koe	Greetings, greetings, greetings

(This phrase is used if there is only one speaker. If there are two change the Tena koe to Tena korua and if there are three change the Tena koe to Tena koutou.)

Ka nui te koa me te hari ki te tutaki i a koutou	Great is the joy and the pleasure to meet you
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### Notes

As we have just moved from the mate to the living, we return to this part to start speaking to the living again.

## 6 Take

The purpose of this section is to state the reason why we are here and to answer any questions or issues that are raised by previous speakers. This is the hardest section to cover if you do not have a lot of Reo. However the following samples are ways to get around it while you are still learning the Reo.

The following is for the **Tangata Whenua**.

Tena koutou ki a koutou kua tae mai nei ki te tautoko te kaupapa o tenei wa. (If you want to say 'of this day', change the 'wa' to 'ra', and if you want to say 'of this night', change the 'wa' to 'po'.)	Greetings to you who have arrived to support the reason of this time.
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The following is for the **Manuhiri**.

Kua tae mai matou ki te tautoko te kaupapa o tenei wa. (If you want to say 'of this day', change the 'wa' to 'ra', and if you want to say 'of this night', change the 'wa' to 'po'.)	We have come to support the reason of this time.
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### Notes

Due to the diverse reasons for hui, these samples are "how to get around it" until you have more confidence in the reo. As tangata whenua, you could also do something like this:

Tena koutou ki a koutou kua tae mai nei ki te awahi i a matou i tenei wa.	Greetings to you who have arrived to help us this time.
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The *awahi* could be changed to:

tutaki	meet
ako	teach

7

**Whakamutunga**

This section is the conclusion of the mihi. The following sample is a good whakamutunga to use if you are just starting out to mihi.

*Ehara ahau i te tangata mohio ki te korero otira, e tika ana kia mihi atu kia mihi mai	I am not a knowledgeable person at speaking but it is right that we exchange greetings.
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The following samples are Whakatauki that can be used as well. To use them at the right occasion, make sure that you understand the translation and pick the whakatauki accordingly.

To introduce a Whakatauki, you can use the following saying before reciting the whakatauki.

E tika ana te korero ( <i>Kei te tika te korero</i> ) i o tatou tupuna	The korero is true of our Tupuna
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Then go into a whakatauki

Waiho i te toipoto Kaua i te toiroa (Talking about Unity.)	Let us join together And not fall apart.
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Nau te raurau Naku te raurau Ka ki te kete (Talking about sharing of knowledge.)	With your basket And my basket The kete will be full
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Ahakoia iti He pounamu (Though the gift maybe small it is something precious. This is a good whakatauki to use if you are the last speaker on the <b>Manuhiri</b> side and you are laying down the koha.)	Although it is small It is of greenstone
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Whaia e koe ki te iti kahurangi ki te tuohu koe me Maunga Teitei (Talking about seeking excellence.)	Seek the treasure you value most dearly if you bow your head let it be to a majestic mountain
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Toitu he whenua Whatungarongaro he tangata (Talking about people moving on but the land remaining.)	Land is permanent People disappear
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## Notes

The sample with \* by it, I strongly recommend that you use it, as it is a safeguard for people learning. If you make a mistake in your mihi, by saying this line, you can get yourself out of trouble. It is also okay if all of you use it. As you become more confident at speaking, then you can choose to leave it out, and then later, if you are speaking and make a mistake and know it, then add it back in again! If you use it, then after you say it, this is a good place to put in your waiata. After the waiata, that is when you can say a whakatauki.

*Kei te tika te korero* is the dialect for people not from the north.

After you have quoted the whakatauki, you can finish your mihi with one of these lines:

No reira	Therefore
Tena koutou tena koutou tena koutou katoa	Greetings to you all.
Hui e	Gather together
Taiki e!	As one