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.

<table>
<thead>
<tr>
<th>Tauparapara</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ka tangi te titi</td>
<td>The Mutton bird cries</td>
</tr>
<tr>
<td>Ka tangi te kaka</td>
<td>The Parrot cries</td>
</tr>
<tr>
<td>Ka tangi ko ahau</td>
<td>I also cry</td>
</tr>
<tr>
<td>Tihei (wa) Mauri Ora!</td>
<td>Behold there is Life!</td>
</tr>
</tbody>
</table>

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

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

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

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<tr>
<td>Ko Ranginui kei runga</td>
<td>Ranginui above</td>
</tr>
<tr>
<td>Ko Papatuanuku kei raro</td>
<td>Papatuanuku below</td>
</tr>
<tr>
<td>Ko nga tangata kei waenganui</td>
<td>The people in between</td>
</tr>
<tr>
<td>Tihei (wa) Mauri Ora!</td>
<td>Behold there is Life!</td>
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</tbody>
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(Things to think about: Where would you look and point while saying this?)

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<tr>
<td>Tuhia ki te rangi</td>
<td>Write it in the sky</td>
</tr>
<tr>
<td>Tuhia ki te whenua</td>
<td>Write it in the land</td>
</tr>
<tr>
<td>Tuhia ki te ngakau o nga tangata</td>
<td>Write it in the heart of the people</td>
</tr>
<tr>
<td>Ko te mea nui</td>
<td>The greatest thing</td>
</tr>
<tr>
<td>Ko te aroha</td>
<td>Is love</td>
</tr>
<tr>
<td>Tihei (wa) Mauri Ora!</td>
<td>Behold there is Life!</td>
</tr>
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(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 excercise, 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 whakakorioria 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
You are spanning the generations
Therefore, continue to ever stand

Call to us (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**
Greetings to our many dead
Haere, haere, haere.
Farewell, farewell, farewell.

**Tena koutou i o koutou tini mate**
Greetings to your many dead
No reira, haere e nga mate
Therefore, farewell the dead
Haere ki te wa kainga
Go to the home of all time
Haere ki te kainga tuturu
Go to the true home
O to tatou Matua i te rangi
Of our Creator
Haere, haere, haere.
Farewell, farewell, farewell.

**Mauria mai i o koutou tini mate**
Carry your many dead
Hoki atu ki te Kaihanga
Return to the Creator
Ki te karanga o Hinenuiitepo
To the call of Hinenuiitepo
Ki te po nui
To the large night
Ki te po roa
To the long night
Ki te po kahore he otinga
To the night without end
Ki te tatau o te po i mua i a koe
The doorway of the night is before you
Hoki atu ki te kaitiaki o te po
Return to the guardian of the night
No reira, haere, haere, haere.
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**
Greetings to our many dead
Koutou kua wheturangitia
You who have been adorned as stars
Ki te korowai o Ranginui
In the heavens
Koutou kua wehe atu ki te po
You who have departed to the night
Ki te tua o Te Arai
To beyond Te Arai
Ki te okiokinga
To the resting place
I o tatou tupuna
Of our ancestors
Haere, haere, haere.
Farewell, farewell, farewell.

Notes
*Korowai o Ranginui* translates as the cloak of Ranginui, but is the poetical reference to the stars in the heavens.
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 The dead to the dead
Te hunga ora ki te hunga ora The living to the living

Apiti hono, tatai hono The lines are joined
Te hunga mate ki te hunga mate The dead to the dead
Apiti hono, tatai hono The lines are joined
Te hunga ora ki te hunga ora The living to the living

Ratou te hunga mate ki a ratou Those the dead to them
Apiti hono, tatai hono The lines are joined
Tatou te hunga ora ki a tatou Us the living to us

Apiti hono, tatai hono The lines are joined
Ratou kua wehe atu ki te po Those that have departed to the night
Apiti hono, tatai hono The lines are joined
Tatou e tu ana ki te ao 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 Welcome under the cloak o te Rangimarie of Peace
Ka nui te koa me te hari Great is the joy and the pleasure ki te kite i a koutou 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 koe to Tena korou 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 Great is the joy and the pleasure ki te tutaki i a koutou to meet you

Notes
As we have just moved from the mate to the living, we return to this part to start speaking to the living again.
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 alot 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 Greetings to you 
kua tae mai nei who have arrived 
ki te tautoko te kaupapa to support the reason 
o tenei wa. of this time. 
(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’.)

The following is for the **Manuhiri**.

Kua tae mai matou We have come 
ki te tautoko te kaupapa to support the reason 
o tenei wa. of this time. 
(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’.)

**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 Greetings to you 
kua tae mai nei who have arrived 
ki te awhi i a matou to help us 
i tenei wa. this time. 

The *awhi* could be changed to: 
tutaki meet 
ako teach
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.

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 (Kei te tika te korero) The korero is true
i o tatou tupuna of our Tupuna

Then go into a whakatauki

Waiho i te toipoto Let us join together
Kaua i te toiroa And not fall apart.
(Talking about Unity.)

Nau te raurau With your basket
Naku te raurau And my basket
Ka ki te kete The kete will be full
(Talking about sharing of knowledge.)

Ahakoa iti Although it is small
He pounamu It is of greenstone
(Though the gift maybe small it is something precious. This is a good whakatauki to use if you are the last speaker on the Manuhiri side and you are laying down the koha.)

Whaia e koe ki te iti kahurangi Seek the treasure you value most dearly
ki te tuohu koe if you bow your head
me Maunga Teitei let it be to a majestic mountain
(Talking about seeking excellence.)

Toitu he whenua Land is permanent
Whatungarongaro he tangata People disappear
(Talking about people moving on but the land remaining.)
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