



## **Hākinakina me Te Ao Māori**

Sport is an area where Māori thrive – Māori rangatahi (youth) between 5–17 years old have the highest participation rate in competitive mahi hākinakina (physical activity) of all core Aotearoa ethnicities (Pākehā, Māori, Motu Pasifika, and Āhia).

Increasingly, the emergence and normalisation of Te Reo Māori is being seen and celebrated across ngā hākinakina (sporting codes). By partnering with Ngā Rōpū Hākinakina ā-Motu (National Sporting Organisations/NSOs) and kaiwhakarite kaupapa (event organisers), we can further embed Te Ao Māori, tikanga Māori (Māori customs and protocols), and Te Reo Māori into events.

Noting that the upcoming years see a particular focus on whakapapa reo (intergenerational language transmission) and revitalisation within reo rumaki (immersion) settings. This will help strengthen tuakiritanga (identity), whakawhanaungatanga (connection), and oranga wairua (spiritual well-being) through the living language of our tūpuna (ancestors).

## **Ngā Iwi o Tāmaki Makaurau**

Iwi is the extended tribe, nation, people, or race - often refers to a large group of people descended from a common ancestor and associated with a distinct territory.

Auckland (Tāmaki Makaurau) was first settled by Māori around 1350, where pā tūwatawata (fortified villages) were established on the maunga (volcanic peaks) of the region then known as Tāmaki Makaurau. The city has long been home to numerous iwi (tribes) and hapū (sub-tribes), each with enduring connection to the whenua (land), awa (rivers), and moana (sea).

Te Kaunihera o Tāmaki Makaurau (Auckland Council) recognises 19 iwi authorities, including:

Ngāti Whātua Ōrākei, Ngāti Wai, Ngāti Manuhiri, Ngāti Rehua Ngāti Wai ki Aotea, Te Rūnanga o Ngāti Whātua, Te Uri o Hau, Ngāti Whātua o Kaipara, Te Kawerau ā Maki, Ngāti Tamaoho, Te Ākitai Waiohū, Ngāi Tai ki Tāmaki, Ngāti Te Ata Waiohū, Te Ahiwaru Waiohū, Waikato-Tainui, Ngāti Paoa, Ngāti Whanaunga, Ngāti Maru, Ngāti Tamaterā.

Māori hold a special place in the identity and life of Aotearoa through a partnership between Māori and the Crown under the Te Tiriti o Waitangi/the Treaty of Waitangi (Te Tiriti). The place of Māori in Auckland gives Tāmaki Makaurau its point of difference from the rest of the world. It would be very respectful and appropriate for event organisers to approach the local iwi, notify them of the event on their land, invite them to come to watch, and potentially perform a traditional welcome at the event's beginning.

## **Ngā Tikanga Māori i roto i te Ao Hākinakina**

### **Traditional Welcome**

#### **Pōwhiri**

A pōwhiri is a traditional Māori ceremony, where the local people of a marae or land (home people) welcome visitors to their home. The ceremony includes:

- Karanga (Welcoming call by Kaikaranga)
- Wero/Waerea (A challenge that attempts to determine the intent of the visitors)
- Whaikōrero (the formal speech)
- Koha (after manuhiri have sung their waiata, a gift/offering is presented, being placed in front of the haukāinga)
- Hongi (near the ending of the pōwhiri, the visitor's hongi the haukāinga, signifying the sacred breath of life)
- Kai (after the pōwhiri, kai will be shared)

#### **Mihi**

A mihi is a Māori greeting where someone performs a formal welcome speech or expression of thanks. A mihi is an introduction that can take place at the beginning of a gathering or event. It is used to establish links with other people present and let people know who you are, and where you come from.

This shares similarities with a traditional pepeha. A pepeha is the traditional Māori way to introduce oneself. It connects us to our tribal lineage and ancestors, tracing our connection to maunga, waka, awa, and more. Standing and sharing pepeha is how Māori introduce themselves and make links with others, mostly in formal situations.

For example, NZSC will invite an appropriate MC to run the dinner and integrate Te Reo Māori into the night and open with a karakia, to welcome students to Tāmaki Makaurau and bless them to have a safe stay.

## Commentary: Te Reo Tākaro

The key focus in all commentary is Te Reo Māori. As part of that, there have been some really exciting developments across the whole sporting sector that never previously existed.

For example, NZSC introduced commentator briefings where NSO's brief commentators with a list of kupu with both a "quick reference" doc and a voice file created for each sport. As well as practicing and promoting the use of Te Reo Māori in their commentary. Prior to this, Te Reo Māori in the commentary was rarely heard. Now youth sport, something that Aotearoa is very passionate about, is being injected with Te Reo Māori in a really meaningful way.

Key points discussed in commentator briefings are:

- Pronunciation of kupu and stressing the importance of using Te Reo Māori in the commentary
- Storytelling on any relevant Māori topics of interest (i.e. land, personalities, etc)
- Sensitivity of broadcasting youth and appropriate guidelines provided

NSO's to be provided with a list of Kupu on request.

## Plan

- Mihi beginning of the event before play starts
- Having a local iwi member do this would be preferred but a fluent Te Reo Māori speaker that works for or with the NSO is acceptable too
- Te Reo Māori to be used throughout the event
- List of kupu to be given to NSO's
- Integration of Te Reo Māori kupu throughout any broadcast commentary
- NSO's are encouraged to share these words on their social media or throughout the event in the hopes of spreading the knowledge and use of Te Reo Māori throughout the sport

