



SPORT NZ MAURI

Background

For the past eight months all Sport NZ staff have been attending the organisations tailored Māori cultural capability programme called Tū Te Ihi. This programme along with guidance and leadership of our Sport NZ Toihautū has culturally transformed our organisation. Whilst we have achieved much in a short space of time, we acknowledge we are still on a journey of learning.

Sport NZ had been considering a mauri and In February this year, a small representative ope (group) travelled to Arahura a small village on the West Coast of the South Island. The organisation was ready to accept the responsibility, stewardship and commitment of having its own mauri Stone. Through the connection of Neavin Broughton, the Weepu Whānau of Ngāti Waewae accepted our tono (request) and hosted our stay.

We had two kete made by Hīkoikoi weavers, one was a mahinga kete for the mauri to travel in and the other kete was the kainga for the mauri to rest in.

We went with intentions to find a Sport NZ mauri and Toihautū mauri. With the blessing of the whānau we came back with three mauri stones. Kei te tino waimarie mātou, we were very fortunate.

Purpose

To embrace the vision, goals and aspirations of Sport NZ. A tangible reminder of our commitment to Māori and to ground Sport NZ cultural journey. This mauri is also a symbolic representation of Sport NZ commitment to Aotearoa bi-cultural heritage, the Treaty of Waitangi and its principles.

Role of each Mauri

Whatukura

One of the roles of a Whatukura (as a person) is to explore and create relationships in the world. A Whatukura gathers information and knowledge and shares it. A Whatukura is considered the ahitere or the creator of home fires in new lands. A Whatukura is the male equivalent to a Māreikura. The Name of this Whatukura is **Kia Tika**.

Using 'Kia tika te mahi' as its guide and acting with integrity in all Sport NZ does, the name 'Kia Tika' will support the Whatukura pounamu to ensure that all kaupapa it is involved in is tika.

Māreikura

The role of the Māreikura is to protect home and provide sustenance for the whānau. A Māreikura is solid, unwavering and always has a presence at home. A Māreikura is considered the ahikā or the keeper of the home fires. A Māreikura is the female equivalent to a Whatukura. The name of the Māreikura is **Kia Pono**.

Using 'Kia pono ki te kaupapa' as its guide and through being authentic in all Sport NZ does, the name 'Kia Pono' will support the Māreikura pounamu to ensure that all kaupapa it is involved in is pono.

Toihautū

The role of the Toihautū is to make manifest the aspirations and dreams of both a Whatukura and a Māreikura through guiding people along pathways. A Toihautū uses the knowledge gathered by a Whatukura and the stability provided by a Māreikura to create pathways to the future. The name of Toihautū is **Me Aroha**.

Using 'Me aroha ki te tangata' as its guide and through being open and respectful, the name 'Me Aroha' will support the Toihautū pounamu to ensure that all kaupapa it is involved in has aroha as a base.



CULTURAL PROTOCOL FOR DELEGATES

EVERY BODY ACTIVE

TUKUA TE REO KIA RERE (LET THE LANGUAGE FLOW)

Tukua Te Reo kia rere, tukua Te Reo kia tika, tukua Te Reo kia Māori

Let the language flow, let the language be true, let the language be natural

To bring to life Sport NZ's commitment to the Treaty of Waitangi and the Treaty principles of Partnership, Protection and Participation, the Connections Conference 2019 is encouraging the use of Te Reo Māori through the theme 'Tukua Te Reo kia rere – let the language flow'.

1. Kupu - Words

We encourage you to use these words:

- Kia ora ... meaning hello, howdy, or g'day (repeat after me ... 'kia ora')
- Tēnā koutou ... meaning greetings and acknowledgements
- Mauri ora – life/force wellness/alive
- Mōrena - Good morning
- Good Afternoon – Ahiahi pai
- Kia ora - Hello, thank you, goodbye
- Ka kite anō - See you later
- Rawe, & Tūmeke - excellent
- Hākinakina - sport
- Tākaro – Play
- Ngā mahi a Rēhia – Recreation

2. Introductions

Delegates are encouraged to introduce themselves in Te Reo when addressing the room:

Tēnā koutou katoa – (Good morning and thank you all)

Ko _____ au (Core _____ oh) – My name is _____

Nō _____ au (Nor _____ oh) – I call _____ home

3. Reinforcing acknowledgments

In Te Ao Māori, clapping hands in appreciation is not a tradition. Instead we reinforce through waiata and statements like...Tūturu whakamaui ki a tina. Let us come together and reinforce what has been presented/said. Tina – we agree, Humie Hui e Taiki e – join, gather and unite.

When you hear this it will replace clapping.

4. Tikanga

Tikanga are Māori cultural protocols, and protects the cultural integrity of actions. Tikanga is closely adhered to on traditional venues such as marae. Even though the Cordis Hotel is not a marae there are some tikanga that apply to the conference. Tikanga to be aware of includes:

a. Karakia – Prayer

Purpose - hui: used to invoke spiritual guidance and protection, to increase the spiritual goodwill of a gathering, so as to increase the likelihood of a favourable outcome. At the end of the hui, karakia acknowledges what has been achieved.

Purpose – Kai: to bless the food and the many hands that prepared the kai so that we may be nourished and give us strength to continue our learning and the reason for our gathering.

b. Hongi – Formal practice of greeting

The hongi is the highest form of acknowledging and greeting another person. It is the sharing of breath that is a symbolic show of unity between two people. A hongi can be used anywhere any time to greet friends, colleagues and visitors. We encourage to greet others with a hongi and be prepared should someone approach you and indicate they wish to hongi.