



Te reo Māori in  
New Zealand English reporting



Previous chapters have outlined the potential for journalists in this country to write stories which feature, or include, Māori people and Māori perspectives. It is also apparent that a journalist cannot be truly professional in Aotearoa New Zealand without knowledge of Māori language or te reo Māori.

When reporters show an indifference to the Māori language - through poor pronunciation and misuse of Māori words and so on - it is seen by many as a sign of disrespect for the people, the culture and the special relationship established between the Crown and Māori in the Treaty of Waitangi.

Language is a primary expression of one's identity as a human being and a member of a group. Revitalisation and official recognition of te reo Māori over recent decades has increased confidence and optimism in the Māori community. It has reinforced a conviction that the language has equal status with English. You will make and develop more contacts if you show an appreciation and respect for this.

Knowledge of te reo Māori will also help you to know how to access stories from all the other cultures and languages that are part of our society. Scientific studies show that learning a second language opens up pathways in your brain so that you can absorb additional languages more quickly and easily.

Ideally, those who report on Māori affairs regularly should speak te reo Māori so they can understand fully what is being said and its cultural context. At the very least, journalists should be able to recognise greetings and return them, and be able to introduce themselves in Māori. They should also understand key concepts such as tangata whenua, whakapapa, whanaungatanga, manaakitanga, kaitiakitanga, tino rangatiratanga and mana. Many Māori concepts cannot be summed up with one word or phrase, but careful use of these key words - and the ideas behind them - can evoke a deeper understanding of an issue.

**This guide includes phrases and words for journalists to use when writing letters or emails, in telephone conversations and when meeting Māori-speaking contacts. There is also a list of Māori words in common English usage that are likely to turn up in the course of your interviews. You can add to this list for your own purposes.**

Almost everyone interviewed for this book talked about the pleasure they receive from knowing a little (and especially a lot) of Māori language and getting their pronunciation right. They spoke about the way it enriches their lives - to understand more about taha Māori in their community, to appreciate some of the nuances of what is happening around them and perhaps to share in Māori occasions - through whaikōrero, waiata, karakia and haka.



The language of the *marae ātea*, is more formal than everyday language and uses colourful figures of speech such as metaphor. For instance, it is often said at the passing of a prominent leader that a great totara tree of the bush has fallen. The more formal language also uses personification. Mountains, for example, may have their own character traits and behave like people in tribal narratives.

Journalists with knowledge of te reo Māori not only reap insights into the experiences and stories of the *marae*; they also feel comfortable greeting people in Māori. They know what to say in their phone calls and emails. When they go overseas they don't feel phoney, because they can do more than a poorly pronounced (and maybe off-key) version of Pōkarekare ana.

These people, at ease with the Māori language, are able to pass on, in their stories, an enthusiasm for the language, and a sense of belonging in Aotearoa New Zealand, that comes with it.

This chapter encourages you to enjoy the Māori language, too, as part of your work. It has been written with the assistance of Television New Zealand and Te Taura Whiri i te Reo Māori. The *Pou Kōrero* CD (prepared by Television New Zealand) will help you to hear the sounds. You will find additional help with the meanings and uses of Māori words at [www.learningmedia.co.nz/ngata/](http://www.learningmedia.co.nz/ngata/)

## Pronunciation

The importance of correct pronunciation of Māori words in the work of a journalist in this country cannot be over-emphasised. Few things are more offensive than the mangling of a person's name, tribe or local place name.

A Māori woman journalist, interviewed for *Pou Kōrero*, described how her name is constantly misspelt and mangled by other reporters. Her gender has been switched in some media and she's been assigned to a different family and tribe because of assumptions made about her surname. If journalists are careless with Māori names, what must it be like for interviewees who come from cultures that are less familiar to New Zealanders?

An example of what can happen when you get it wrong in another language was the startling rendition of the name of a Māori Party MP, Te Ururoa Flavell in 2006. A newspaper spelt it as *Ureroa* – a word that means “long penis”. Poor pronunciation could have produced something just as embarrassing as this written error.

In line with a strong recommendation from Te Taura Whiri i te Reo Māori, this book provides a model for publishers and television media by using macrons on all Māori words to assist correct pronunciation. When writing stories, journalists should be aware of, and use, macrons wherever possible. Sometimes the same word will have different meanings depending on the length of its vowel or vowels.

For a better understanding of how the macron is used visit the Taura Whiri i te Reo website ([www.tetaurawhiri.govt.nz](http://www.tetaurawhiri.govt.nz)) and look under Māori Orthographic Conventions. This is a set of writing conventions that the Māori Language Commission recommends for writers and editors of Māori language texts. The Commission believes it is essential for the survival of the language that all those producing material in Māori should use a standardised written form, creating a high quality literary resource for Māori language learners of today and the future.

There are a number of dialects in the Māori language so you will hear consonants pronounced differently in some areas.

Ngāi Tahu in the South Island, for instance, replace the “ng” with a “k” – for example, *kōhaka* reo instead of *kōhanga* reo.

Ngāi Tūhoe on the other hand leave out the “g” of “ng” – for example, *tanihana* where most say *tangihanga*.

Te Taitokerau drop the “f” sound from the “wh” so that it is more like “hw” or “h” – for example, *hakarongo* where most will say *whakarongo*.

Taranaki and Whanganui drop the “h” from “wh” – for example, *ware* instead of *whare*.

While it is useful to be aware of these differences, do not let them confuse you. If you follow this guide you will be pronouncing Māori in a way that is understood across iwi.

Good pronunciation of any language requires practice. If you are not familiar with te reo Māori, keep listening to the CD and practising. You will, in time, develop an ear for the language and the words will trip off your tongue.

## Basic pronunciation guide (refer to the *Pou Kōrero* CD)

There are five vowel sounds in Māori. They can be pronounced as short or long sounds. In written form, the long vowel is usually marked with a macron:

a	as in <i>putt</i>	ā	as in <i>car</i>
e	as in <i>pencil</i>	ē	as in <i>measure</i>
i	as in <i>eat</i>	ī	as in <i>heel</i>
o	as in <i>fork</i>	ō	as in <i>your</i>
u	as in <i>you</i>	ū	as in <i>roof</i>



Where two different vowels appear together, they each retain their basic sound but are run together to create a smooth transition. For practice you may like to check out the way the following pairs of vowels sound together on the CD.

Ae, ai, ao, au. Ea, ei, eo, eu. Ia, ie, io, iu. Oa, oe, oi, ou. Ua, ue, ui, uo

#### Consonants:

The consonant sounds are:

p, t, k, m, n, ng, wh, r, h, w.

ng - as in "singer".

Wh - as the "f" in "feather".

r - quite close to English "r", with the tongue near the front of the mouth.

t - sounded with the tongue behind the front upper teeth and not as in "tent".

p - generally a bit softer than in English, not an explosive sound like the first "p" in "pump", more like the second "p".

Divide the words into syllables to help your pronunciation. e.g. Ru/a/tō/ri/a.

#### Stress:

Stress is usually on the long vowel (as indicated by a macron) or on the first syllable:

ha he hi ho hu (hā hē hī hō hū)	ra re ri ro ru (rā rē rī rō rū)
ka ke ki ko ku (kā kē kī kō kū)	ta te ti to tu (tā tē tī tō tū)
ma me mi mo mu (mā mē mī mō mū)	wa we wi wo wu (wā wē wī wō wū)
na ne ni no nu (nā nē nī nō nū)	nga nge ngi ngo ngu (ngā ngē ngī ngō ngū)
pa pe pi po pu (pā pē pī pō pū)	wha whe whi who whu (whā whē whī whō whū)

All Māori words end in a vowel.

- Within longer words the meaningful parts all end in a vowel. For example, within the words pāteretere and miromiro the meaningful parts are pā-tere-tere and miro-miro.
- The final "e" of a word is never "ay". The sound is always "e" as in egg. You can try this out with the word tāne by practising with tānegg at first and then leaving off the two "g"s.

- Avoid stressing the second to last syllable. This is a common error. Two surnames often mispronounced are Tau Henáre and Nanaia Mahúta – with emphasis on the second to last syllable. The stress should be on the first vowel "He" of Henare and "Ma" of Mahuta.

The stress guidelines are:

- Stress the first long vowel (which ideally should be marked with a macron).
- If there is no long vowel, stress the first diphthong (two different vowels together). For example, "ae" as in marāe, "ou" as in koroua.
- If there is no long vowel and no diphthong, stress the first syllable. For example:

Donna Awatere-Huata	-	Donna <u>A</u> -wa-te-re <u>Hua</u> -ta
Dave Hereora	-	Dave Here-ora
Parekura Horomia	-	<u>Pare</u> -kura <u>Horo</u> -mia
Georgina te Heuheu	-	Georgina te- <u>Heu</u> -heu
Nanaia Mahuta	-	Na- <u>naia</u> <u>Mahuta</u>
Moana Mackey	-	<u>Moana</u> Mackey
Mita Ririnui	-	<u>Mita</u> <u>Riri</u> -nui
Metiria Turei	-	Me- <u>ti</u> -ria <u>Tu</u> -rei
Tariana Turia	-	<u>Ta</u> -ri-a-na <u>Tu</u> -ria
Ani Waaka	-	<u>A</u> -ni <u>Waa</u> -ka
Haami Piripi	-	<u>Haa</u> -mi <u>Pi</u> -ri-pi
Ruakere Hond	-	<u>Rua</u> -kere Hond
Mahara Okeroa	-	<u>Ma</u> -ha-ra <u>O</u> -ke-roa
Pita Paraone	-	<u>Pi</u> -ta Pa- <u>raone</u>

Note that stressing a vowel does not necessarily mean that it is held as a long vowel.

At the back of the book, under **Pronunciation Practice**, you will find sentences which are recorded on the CD to help you to practice your pronunciation and rules of stress.

## Mihi :

A mihi is a basic greeting or introduction to let people know a bit about you. It can be expanded to include as much information as you like.

Kia ora	-	Hello/Thank you
Tēnā koe	-	Hello (more formal, to one person)
Tēnā kōrua	-	Hello (to two people)
Tēnā koutou	-	Hello (to more than two people)
Tēnā koutou katoa	-	Hello (to three or more people)
Kia ora koutou	-	Hello to you all
Kia ora tātou	-	Hello everybody (greetings to a group of which the speaker is part)
Mōrena	-	Good morning
Ko (name) ahau	-	I'm (name)
Kei te pēhea koe?	-	How are you?
Kei te pai	-	Good/Okay
Ko wai tōu ingoa?	-	What is your name?
Ko (name) taku ingoa	-	My name is (name)
Aroha mai	-	I'm sorry/Excuse me
Ka pai	-	Well done
Haere mai	-	Welcome, come forward
Ka kite anō	-	See you again

## Telephone greetings:

Tēnā koe/Kia ora	
Ko (name) tēnei	- It's (name) here.
I would like to speak to ...	- Kei te hiahia kōrero au ki a (name)
Yes	- Āe
No	- Kāo
Can I speak to him/her please?	- Tēnā kia kōrero au ki a ia?
I'll put you through to him/her	- Māku koe e whakawhiti atu.

Thank you	-	Kia ora
How are you?	-	Kei te pēhea koe?
I'm well	-	Kei te pai
Thank you	-	Kia ora rā
Goodbye/See you later	-	Hei konā
Goodbye/See you later	-	(Ā/Āe), hei konā

## Emails and letters:

*Formal Greetings*

Dear Sir/Madam	-	Tēnā koe
(When writing to two people):	-	Tēnā korua.
(When writing to three or more people):	-	Tēnā koutou.
(When addressing the head of an organisation):	-	E te kaihautū, tēnā koe./ Tēnā koe e te kaihautū.
(When writing a follow-up letter or email):	-	Greetings again/ Hello again Tēnā anō rā koe.

*Informal greetings*

Hello/Hi	-	Kia ora.
Hello again/Hi once again	-	Kia ora mai āno.
(Using the name of the person):	-	Kia ora (name).

*Closing remarks and signing off*

From	-	Nā
Be well	-	Noho ora mai rā
Thanks again	-	Kia ora anō
<i>To end a letter</i>		
Yours faithfully	-	Nāku, nā (name)
Yours sincerely	-	Nāku noa, nā (name)



(If two people are signing the letter) - Nā māua, nā (two names)

(If three or more are signing the letter or email) - Nā mātou, nā (list of names)

#### Māori place-names:

In your area, it is good practice to provide your readers, viewers and listeners with the Māori names of their local towns and cities when the opportunity presents itself. Often your knowledge of the meanings of place-names, and the stories behind them, will add another dimension to your report. It may also help your pronunciation. Here are some typical words used in place-names:

au – current	one – sand, earth
ara – way, path	pae – ridge, range
awa – river	papa – flat
iti – small, little	poto – short
kai – often signifying abundant food	puke – hill
mānia – plain	roa – long
manga – stream	roto – lake; inside
maunga – mountain	tai – coast, tide
moana – sea, lake, ocean	tomo – cave
motu – island	wai – water
nui – large, big	whanga – harbour, bay
Ō – belonging to; the place of	

One way to bring a place name to life is to know the story behind it.

For instance, Whakatāne was named when the Mataatua waka arrived in the Bay of Plenty. It was the tradition for the men to go ashore first and leave the women in the waka. On this occasion the women saw that the waka was taking them out to sea, but for reasons of tapu they were not able to use the paddles to bring it back to shore. Finally, in desperation, the captain's daughter, Wairaka, seized a paddle and cried "Kia whakatāne au i ahau." (I will act as a man.) The other women joined her and took the waka to safety. Whakatāne means "to be manly".

Cape Rēinga, near the tip of the North Island, is a name that evokes many layers of meaning. The spirits of the dead travel to the cape to Rerenga Wairua, where they "leap" off into reinga, the spirit world, on their journey to the after-life and the spiritual homeland of Hawaiki.

Some place names suffered from faulty spelling and misunderstandings by colonial settlers. For example, Te Tihi a Maru became Timaru. Te Oha a Maru became

Oamaru. Pito-one became Petone. Whanganui became Wanganui. For macrons on placenames try the New Zealand Historical Atlas.

Below is a short list of Māori names for towns and cities. You will find more in the Reed Dictionary of Māori Place Names or at [www.tetaurawhiri.govt.nz](http://www.tetaurawhiri.govt.nz)

Ashburton – Hakatere	Napier – Ahuriri
Auckland – Tāmaki Makaurau	Nelson – Whakatū
Blenheim – Te Waiharakeke	New Plymouth – Ngāmotu
Bluff – Murihiku	Oamaru – Te Oha a Maru
Christchurch – Ōtautahi	Palmerston North – Te Papaioea
Dannevirke – Tāmaki nui a Rua	Petone – Pito-one
Dunedin – Ōtepoti	Taupo – Taupō nui a Tia
Feilding – Aorangi	Tauranga – Tauranga-moana
Foxton – (Te) Awahou	Timaru – Te Tihi a Maru
Gisborne – Tūranga nui a Kiwa	Upper Hutt – Whakatiki
Greymouth – Māwhera	Waitemata – Waitemata
Hamilton – Kirikiriroa	Wanganui – Whanganui
Hastings – Heretaunga	Wellington – Te Whanga nui a Tara/ Pōneke
Invercargill – Waihopai	Whakatane – Whakatāne
Levin – Taitoko	Whangarei – Whāngarei
Lower Hutt – Te Awakairangi	
Masterton – Whakaoriori	

On the CD you will hear the correct pronunciation of a number of placenames that are commonly mispronounced: Whāngarei, Ōrewa, Taupō, Wairarapa and so on.

#### Māori words for flora and fauna

In many cases, Māori names for flora and fauna are more accurate than their English equivalent. For instance harakeke is the appropriate word for New Zealand "flax" which is a different species from the plant known as flax in other countries. "Kiwi", "kina", "paua", "pipi" and "huhu" are among the many examples of indigenous names that are embraced in everyday language. Where possible, try to use the Māori names for flora and fauna in your stories to reflect their relationship to this country.

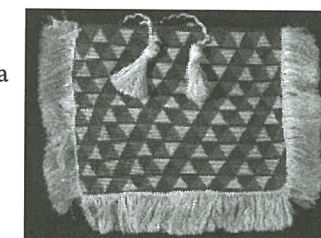
#### Māori words likely to be used in stories

The meanings given below are the generally accepted ones. But they can vary according to context, and from district to district. Some English equivalents are approximations rather than exact translations. A single word such as "mana" often requires a lengthy explanation. Some concepts in particular require additional research to be properly understood, they are marked with an asterisk\*.



ahi kā	-	maintenance of kinship and links to a particular area*
ake (ake)	-	forever
te ao Māori	-	the Māori world*
Aotearoa	-	New Zealand
ariki	-	hereditary leader or chief
aroha	-	caring, love, sympathy, affection*
atua	-	spirit, god
awhi	-	embrace, assist or support
haere mai	-	welcome, enter
haka	-	posture dance, chant of welcome or defiance
hākari	-	feast
hāngi	-	earth oven and the food cooked in it
hapū	-	sub-tribe
harakeke	-	New Zealand “flax”
hauora	-	health*
he	-	a (indefinite article)
hei tiki	-	a (pounamu) carved flat figure worn around the neck
hīkoi	-	march, long walk
hoa	-	friend, mate, companion
hōhā	-	tiresome, wearisome; a person who is a nuisance
hongī	-	pressing or touching noses as physical introduction
hui	-	a meeting of any kind, conference, gathering, assembly
iwi	-	people, nation; tribe
kaha	-	strength (as in kia kaha – be strong)
kaiāwhina	-	a person who provides help or assistance

Kāhui Ariki	-	genealogy of high rank
kaihautū	-	leader; helmsman of waka
kaimoana	-	seafood
kaitiaki	-	guardian*
kaitiakitanga	-	guardianship
kai	-	food
kaikōrero	-	speaker (there are many other terms)
kāinga	-	village, home
kaiwhakahaere	-	coordinator
kākahu	-	harakeke woven cloak
kākāriki	-	green
kapa haka	-	Māori performing arts or the group that performs them
ka pai	-	good, excellent
karakia	-	prayer, chant, church service
karanga	-	welcoming call to invite guests to enter the marae
kaumātua	-	elder or elders, senior people in a kin group (includes females in plural form)
Te Kauhanganui	-	the governing body of Waikato-Tainui
kaupapa	-	programme, plan, purpose, philosophy, objective, agenda
kawa	-	ritual
kāwanatanga	-	government
kete	-	woven basket or bag
Kīngitanga	-	kingship, the concept of (and support for) a pan-tribal Māori Sovereign*
kōauau	-	a music instrument like a flute
koha	-	gift, present





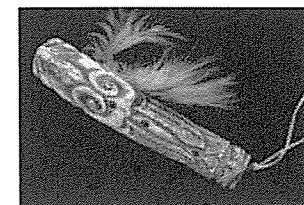
<b>kōhanga reo</b>	-	language nest, Māori-language pre-school
<b>kōrero</b>	-	talk, speak, discussion
<b>koro</b>	-	old man, term of respect for elderly man
<b>koroua</b>	-	male elder
<b>koru</b>	-	spiral motif
<b>kotahitanga</b>	-	unity
<b>kōtiro</b>	-	girl
<b>kōwhaiwhai</b>	-	patterns on meeting house rafters
<b>kuia</b>	-	female elder, senior woman
<b>kūpapa</b>	-	traitor; neutral person or Māori who supported Crown during NZ wars
<b>kura</b>	-	school
<b>mahi</b>	-	work, job
<b>mahi kai</b>	-	food gathering
<b>mana</b>	-	power, authority; influence, prestige*
<b>manaakitanga</b>	-	hospitality*
<b>mana moana</b>	-	modern term for control of fisheries or coastline
<b>manawa</b>	-	heart, belly
<b>mana whenua</b>	-	long term ancestral connections with the land, or status and authority held at any particular time
<b>Te Māngai</b>	-	title given to T. W. Rātana, founder of the Rātana movement
<b>manuwhiri</b>	-	guests, visitors
<b>māori</b>	-	natural, native
<b>Māoritanga</b>	-	Māori culture
<b>marae</b>	-	open space in front of meeting house; whole complex (including kāinga) around meeting house
<b>marae ātea</b>	-	tapu area or courtyard in front of meeting house

<b>mātaitai</b>	-	seafood; Mahinga mātaitai is the legal term for reserves under Fisheries Act managed by a local Māori committee for gathering seafood for traditional communal purposes
<b>Matariki</b>	-	the Pleiades constellation that heralds the Māori New Year*
<b>mātauranga</b>	-	knowledge*
<b>mate</b>	-	death, illness
<b>mau rākau</b>	-	Māori weaponry; armed martial arts
<b>mauri</b>	-	life force*
<b>mihi</b>	-	greeting
<b>minita</b>	-	minister
<b>mirimiri</b>	-	massage
<b>mokamōkai</b>	-	preserved human heads (also moko mōkai or toi moko)
<b>moko</b>	-	tattoo on face or body (tā moko - the art of tattooing)
<b>mokopuna</b>	-	descendant or grandchild
<b>mōrehu</b>	-	survivor
<b>Moriori</b>	-	indigenous people of the Chatham Islands (Rēkohu)
<b>mōteatea</b>	-	lament, tribal song
<b>nau mai</b>	-	welcome
<b>ngā</b>	-	the (definite article, plural)
<b>Ngāi</b>	-	a tribal prefix (e.g. Ngāi Tuhoe)
<b>Ngāti</b>	-	tribal prefix (e.g. Ngāti Raukawa); sometimes used as slang for community
<b>Niu Tireni</b>	-	transliteration of New Zealand
<b>ohu</b>	-	a group working in cooperation (e.g. Te Ohu Kai Moana)
<b>pā</b>	-	village; fortified settlement



paepae	-	a beam on threshold of meeting-house or a bench off to one side where tangata whenua speakers usually sit during pōwhiri
pānui	-	to publish, public notice
Papatūānuku	-	earth mother*
piupiu	-	traditional skirt made of harakeke
poi	-	dance performed with small flax ball on string; ball used in such dances
poroporoaki	-	final farewell, often for the dead
poukai	-	Kīngitanga hui
pounamu	-	greenstone, nephrite
pōwhiri	-	welcome
pūhā	-	edible sow thistle often eaten with pork
rāhui	-	prohibition, reservation, ban on an activity or an area
rangatahi	-	youth
rangatira	-	leader; chief
Rangi / Ranginui	-	sky father*
raranga	-	weaving
Rātana	-	religious movement founded in 1918 by T. W. Rātana
raupatu	-	confiscate, take by force*
reo	-	voice, language
Ringatū	-	religious movement founded by Te Kooti in 1867*
rongoā	-	medicine, remedy; to apply medicine
rōpu	-	group of people
rūnanga	-	council
rūnanga ā-iwi	-	tribal council
taha Māori	-	Māori dimensions of life, a Māori approach

take	-	cause, subject for discussion
tamaiti	-	child
tamariki	-	children
tāne	-	man, husband
tangata whenua	-	people of the land, local people
tangi	-	cry especially for the dead, ceremony of mourning
taniwaha	-	deity*
taonga	-	treasured possession*
taonga puoro	-	musical instruments
tapu	-	sacred, prohibited, not to be touched*
tauwiwi	-	foreigner, stranger
taurahere	-	a group of unrelated iwi outside of their traditional iwi areas
tautoko	-	give support
te	-	the (definite article, singular)
teina/taina	-	junior relative, younger brother of male, younger sister of female
tikanga	-	rule, plan, law, correct method, custom*
tino rangatiratanga	-	self determination; absolute authority, full sovereignty*
tipuna	-	ancestor (plural tīpuna - ancestors)
tuakana	-	senior relative, older brother of male, older sister of female
tūpāpaku	-	corpse
tupuna	-	ancestor (plural tūpuna - ancestors)
tūrangawaewae	-	a place to stand, sense of belonging, a home marae, a seat of identity
urupā	-	cemetery, burial place
uruwhenua	-	passport



wāhi tapu	-	sacred place, usually a burial ground or pā site
wahine	-	woman, wife, spouse (plural wāhine)
waiata	-	song, lament, chant which follows speech
waiata ā-ringa	-	action song
wairua	-	spirit, soul*
waka	-	canoe: tribal federation (all the iwi and hapū descended from the crew of a founding waka)
waka ama	-	outrigger canoe
waka taua	-	war canoe
wānanga	-	place of high learning
wero	-	challenge
whaikōrero	-	the art and practice of speech-making, formal marae discussion
whakairo	-	carving
whakapapa	-	genealogy*
whakatau	-	part of a pōwhiri
whakatauki	-	also whakatauāki; saying or proverb
whānau	-	family
whanaungatanga	-	sense of relationship, of kinship
whāngai	-	to nurture or feed; customary Māori adoption of a child
whare	-	house
whare kai	-	dining room
whare kura	-	(modern) Māori immersion secondary school, house of learning
whare mate	-	a place where a dead person rests
wharenui	-	meeting house
wharepaku	-	toilet

whare wānanga	-	university, tertiary institution; place of higher learning
whenua	-	land, country; afterbirth, placenta

## Tips for using Māori words in English stories

### Plurals

In Māori, plurals do not have an “s”. This is not a concept that is foreign to English (there is no “s” on deer, sheep, moose or bison for instance). Māori plurals are indicated by changing the definite and indefinite articles (“te” to “ngā”, for example), not by adding an “s”. In general, the singular and plural form of the word will be the same. In a few cases macrons are added to plurals: for example, wahine (singular) wāhine (plural) and tipuna/tupuna (singular) and tīpuna/tūpuna (plural).

### Use of “te” and “ngā”

“Te” and “ngā” are a familiar part of New Zealand English, although their correct use is still not understood by many journalists and editors in both print and broadcasting.

Māori words that begin with “te” already have a definite article and shouldn’t be given a further one in English. For instance, when referring to an iwi: it is **Te Ati Awa**, not “the Te Ati Awa tribe” or “the Te Ati Awa people”; **Te Puni Kōkiri** – not “the Te Puni Kōkiri Department”; **Te Kōhanga Reo**, not “the Te Kōhanga Reo movement”; and so on.

The same applies to the plural definite article “ngā”. Ngā Tamatoa means “the young warriors” so it is inappropriate and repetitious to write in English: “...the Ngā Tamatoa were influential, etc...” Write “Ngāpuhi” not “the Ngāpuhi”; Ngāi Tūhoe, not “the Ngāi Tūhoe”.

### Appropriate Māori words in English reporting

The use of Māori words, concepts and expressions in stories written in English is constantly evolving. Certainly all readers - Māori and other New Zealanders - must be able to follow stories.

But sometimes journalists leave out Māori words because they do not recognise them, or because they assume that other New Zealanders will not understand them. The result can be to miss the point of a story altogether, to offend Māori readers unnecessarily and to deny readers the opportunity to hear and read more about Māori culture and language.

As a rule of thumb, Māori words that Māori speakers of English use when they speak English (for example, hui for meeting, karakia for church service) ought to be in Māori



in a story. Such words have become (or, in some instances, are still becoming) part of New Zealand English as distinct from Standard English.

Putting them in italics is no longer appropriate because that indicates a foreign language or an exotic expression. Italics are useful only to avoid ambiguity with a similarly spelt English word. An example of the latter would be *take*: in English, the verb meaning to lay hold of by the hands; in Māori, a noun meaning the subject for discussion at a hui.

Some papers insist on using a bracketed English translation after a Māori word. This is acceptable when the word has been introduced into wide English usage for the first time (for example, *whakatau* in 2006) but is not necessary for such basic vocabulary as hui, tangi, hiko, mana, and so on.

Some Māori readers will be offended by the constant use of bracketed translations – especially if they are only approximations of the Māori word. When Māori words have been used sufficiently frequently and their context is clear, there will be no need for accompanying translations.

The exact point when this is reached is usually unclear. However, mainstream media outlets ought to lead the way in establishing such changes, much as US newspapers changed English spellings in the 1940s.

The word Pākehā has as much right to a capital letter as Māori. Pākehā with a small “p” has become archaic.

There are many examples of journalists who understand Māori - or take the trouble to find out the meanings of Māori words and expressions - making stories richer and more colourful. A New Zealand Herald reporter began coverage of a Māori Battalion reunion by quoting one grey-haired veteran greeting another with, “Kua heke te kōhu”. “Ae”, came the reply, “engari kāore anō kia ara te marama”. In translation: “The mist has descended.” “Yes, but the moon has yet to rise.”

Metaphorically one speaker was taking note of the other’s age and white hair. The response implied that despite that, he still had plenty of life in him. Writing such exchanges in Māori and English conveys the flavour of an occasion and of its participants to readers of all cultures.

## Song and prayer

Journalists covering Māori events will find knowledge of a few basic waiata useful in a number of circumstances, such as responding to a welcome or joining in a hymn or prayer with your hosts. The Māori version of the Lord’s Prayer is included for those who would like to learn it, along with the national anthem in Māori.

Committing the waiata to memory would be a useful beginning for a journalist aiming to participate with confidence at Māori occasions.

### Haka: Ka mate

Ka mate ! Ka mate ! (Death! Death!)

Ka ora ! Ka ora ! (Life! Life!)

Ka mate ! Ka mate !

Ka ora ! Ka ora !

Tēnei te tangata pūhuru (This is the hairy person)

Nāna nei i tiki mai (Who delivered me)

Whakawhiti te rā (So that the sun may shine on me)

A upane ! ka upane ! (One upward step ! Another upward step !)

A upane ka upane whiti te rā ! (An upward step, another.. the Sun shines !!!) Hi !!!

### Waiata: Ehara i te mea

Ehara i te mea (It is not a new thing)

Nō nāiane te aroha (what we know as love)

Nō ngā tūpuna (It is part of our ancestry)

Tuku iho tuku iho (Handed down through the passage of time)

### Waiata ā-ringa: Tūtira Mai

Tūtira mai ngā iwi (The people are standing in rows)

Tātou tātou e (As one)

Tūtira mai ngā iwi (The people are standing in rows)

Tātou tātou e (As one)

Whaiā te māramatanga (Seek knowledge)

Me te aroha e ngā iwi (And fellowship)

Kia tapatahi (Think as one)

Kia kotahi rā (Act as one)

Tātou tātou e (All of us)

Himene: Tama Ngākau Mārie

Tama ngākau mārie (Son of peace)  
 Tama a te Atua (Son of God)  
 Tēnei tonu mātou (We are always here)  
 Arohaina mai (Show us compassion)  
 Murua rā ngā hara (Wipe away our sins)  
 Wetekina mai (unshackle)  
 Ēnei here kino (these evil ties)  
 Whakararu nei. (that burden us.)  
 Tama ngākau mārie (Son of peace)  
 Tama a te Atua (Son of God)  
 Tēnei tonu mātou (We are always here)  
 Arohaina mai (Show us compassion)

Himene: Whakaaria mai

Whakaaria mai,  
 Tōu rīpeka ki ahau (Show your cross to me)  
 Tiaho mai  
 rā roto i te pō (Let it shine out of the dark)  
 Ki konā au  
 Titiro atu ai (There I will be looking.)  
 Ora, mate  
 Hei au koe noho ai (In life, in death, let me rest in thee)

Karakia: Te Inoi A Te Ariki (The Lord's Prayer)

E tō mātou Matua i te rangi,  
 Kia tapu tōu Ingoa  
 Kia tae mai tōu Rangatiratanga.  
 Kia meatia tāu e pai ai ki runga ki te whenua,  
 Kia rite anō ki tō te rangi  
 Hōmai ki a mātou āiane  
 He taro mā mātou mō tēnei rā.  
 Murua ō mātou hara,  
 Me mātou hoki e muru nei  
 I ō te hunga e hara ana ki a mātou.  
 Aua hoki mātou e kawea kia whakawaia  
 Engari whakaorangia mātou i te kino  
 Nōu hoki te rangatiratanga, te kaha, me te korōria.  
 Ake ake ake. Āmine.

National anthem: God Defend New Zealand

E Ihoa Atua  
 O ngā iwi mātou rā  
 Āta whakarongo nā  
 Me aroha noa.  
 Kia hua ko te pai  
 Kia tau tō atawhai  
 Manaakitia mai  
 Aotearoa.