



TE KĀKANO

Diversity and Inclusion CPD training

Real Estate Continuing Professional Development – 2023

1.5 hours verifiable

V1.0



TE WHARE WĀNANGA O
AWANUIĀRANGI



FOREWORD- BY REA CHIEF EXECUTIVE/ REGISTRAR

Tēnā koutou

Every year, at the Real Estate Authority (REA), we curate a Continuing Professional Development (CPD) programme for licensed real estate professionals as part of our role as the conduct regulator of the real estate profession.

The CPD programme is designed to support all licensees to understand their obligations, to be capable, trusted and professional, and in doing so, to prevent consumer harm.

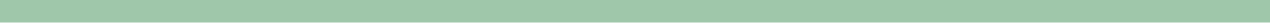
We select CPD topics with the input from our CPD Advisory Group which includes industry representatives and training providers, and taking into account feedback provided in our annual survey of licensees, and themes from consumer complaints and enquiries.

One of our key strategic priorities is to support New Zealand's diverse communities to confidently engage in real estate transactions without harm. We contribute to this by supporting licensees to understand the needs and interests of New Zealand's increasingly diverse communities, with whom you engage in your real estate agency work.

Reflecting on this, our CPD advisory group and own data indicated that there was an opportunity to enhance capability and to support the profession to further grow their understanding and response to the needs of New Zealand's diverse communities both within the sector and across clients and customers. Our topic selection process identified that greater understanding and awareness of the differences across our community, and fostering equity and inclusion within the sector, would support high standards of conduct, integrity, good faith and fairness across real estate agency work.

Against this background, REA has introduced a Diversity and Inclusion series to the CPD programme which will run from 2023-2025. We have commenced the series with Te Kāhano to provide licensees with an opportunity to develop or deepen their understanding of Māori culture, language and custom, particularly with respect to land, and an understanding of the historical context of Te Tiriti o Waitangi – Treaty of Waitangi (Te Tiriti). Te Tiriti is a founding constitutional document in New Zealand and Te Kāhano provides an outline of Te Tiriti and highlights its ongoing relevance in the real estate context.

REA has commissioned this work aware that there are a range of views and a range of levels of cultural capability and knowledge in this area. The topic is designed and brought to you by Te Whare Wānanga o Awanuiārangi using a Ngāti Awa perspective, with the support of REA in relation to real estate matters.



Great care has been taken in preparing this topic. The name for this module, Te Kākano, means “the seed” and regardless of your starting point we hope that all learners will gain new insights and understanding in the next 90 minutes that you can and do use in your real estate agency work.

Ngā mihi

*Belinda Moffat
REA Chief Executive*

April 2023

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TE KĀKANO WHAKATAUKĪ - PROVERB

**“Poipoia te kākano,
kia puāwai”**

“Nurture the seed and it will blossom.”

This proverb metaphorically speaks to the journey of nurturing people, which in this context is nurturing the licensees in aspects of Te Ao Māori, so they can blossom in new areas of their life and work.



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INTRODUCTION

Tēnā koutou, nau mai haere mai ki Te Kākano.

Greetings to you all and welcome to Te Kākano (The Seed) the first REA Continuing Professional Development (CPD) topic which is part of the Diversity and Inclusion Series. The diversity and inclusion series is intended to support licensee awareness and understanding as they engage across New Zealand's diverse communities.

As part of your learning journey, we have developed this workbook, with assistance from the team at REA, to help you gain the necessary skills and knowledge required to complete Te Kākano.

This workbook is best used while watching Te Kākano education video or live webinar. We encourage you to have a copy (digital or printed) to support your learning journey as you watch the video or attend a webinar. At the back of this workbook you will find a glossary of terms to assist you.

BACKGROUND

Te Whare Wānanga o Awanuiārangi is proud to partner with the Real Estate Authority (Te Mana Papawhenua) to work together to create and contribute an information resource designed to be of value to you, as licensed real estate professionals. We are excited to gift some of our knowledge on te reo Māori (Māori language), tikanga (protocol), and Te Tiriti o Waitangi (the Treaty of Waitangi), from an Awanuiārangi perspective, so that this may support your understanding and enable you to confidently and practically apply this knowledge in your day-to-day work as real estate licensees.

We appreciate that learners will bring to this course a range of levels of previous experience and understanding of the material.

Our intention is that in the 1.5 hours of this educational journey there will be something for everyone, and that those who know more will be able to share their knowledge and support colleagues who may know less.

Why is this training important and relevant to you as a member of the Real Estate industry in Aotearoa New Zealand?

The aim of this programme is to raise awareness and understanding of Māori culture, custom, language, and Te Tiriti o Waitangi (the treaty of Waitangi) and its relevance in the real estate context. In traversing this we will share an insight into Te Ao Māori, (the Māori world) including the historical and cultural context of Te Tiriti and its modern legal applications, the deep relationship of whenua (land) to Māori, and concepts of tikanga which may be of value during your engagement with Māori clients, customers, and colleagues.

During each module you will move from a theoretical understanding to examples of the practical application of this programme into your workplace. You will have gained some background knowledge when the need arises to engage with Māori, local iwi (tribes) and hapū (sub-tribes), Māori land, sacred sites, and how this could relate to real estate transactions.

As you will appreciate, relationships founded on trust and confidence are central to successful and safe real estate transactions. We believe that a willingness to demonstrate knowledge, understanding and respect for a Te Ao Māori perspective are a foundation from which to build positive personal connections with tangata whenua (the home people, i.e. Māori) in a real estate environment.

In Te Ao Māori (the Māori world), knowledge is a taonga (treasure). This educational topic is a taonga (treasure) we would like to gift to you.

In conclusion we leave you with the following whakatauāki (proverb) said by the Chief Te Mautaranui of Ngāti Awa:

He manu hou ahau, he pī ka rere

*I am like a new fledgling, a newborn bird
just learning to fly.*

TE KĀKANO MODULES

There are three modules which make up the Te Kākano programme:

KAUPAPA 01 / MODULE 01

Te reo me ōna tikanga – Māori language and customs

Aim: To gain an insight into Te Ao Māori (the Māori world), through experiencing tikanga (protocol), and te reo (the Māori language) that can be used in the real estate context, including when engaging with Māori.

At the end of this module, you will be able to:

- Describe elements of the pōwhiri process (ceremonial welcome) – karanga (ceremonial call), whaikōrero (formal speech), waiata, karakia (ritual chant), and pepeha (tribal expression),
- Apply correct te reo (the Māori language) pronunciation in the workplace including the correct pronunciation of placenames, and
- Apply basic greetings (mihimihī) in the workplace to enhance relationships.

KAUPAPA 02 / MODULE 02

Te Tiriti o Waitangi - The Treaty of Waitangi

Aim: To understand the historical context leading up to Te Tiriti o Waitangi and to gain an insight to Te Tiriti o Waitangi (the Treaty of Waitangi) as viewed from an Awanuiārangi perspective and the connection Te Tiriti may have in the context of real estate legislation.

At the end of this module, you will be able to:

- Understand the historical context leading up to the signing of Te Tiriti o Waitangi (the Treaty of Waitangi) and He Whakaputanga (the Declaration of Independence)
- Describe the purpose of He Whakaputanga (the Declaration of Independence)
- Describe the differences in interpretation of the Māori and English texts of the Treaty articles, and
- Describe the purpose and origin of the Treaty principles, and
- Identify where Treaty principles may apply in the real estate context.

KAUPAPA 03 / MODULE 03

Whenua Māori – Māori land

Aim: To understand the special connection Māori have with whenua (land) and the importance of te taiao (the environment) to Māori, and how this understanding can build relationships with Māori in the real estate context.

At the end of this module, you will be able to:

- Understand one Māori creation story of how the world and its environment were formed,
- Describe an example of iwi land loss and redress through the Waitangi Tribunal,
- Describe land ownership from a kaitiaki (guardian) perspective,
- Identify legislation relevant to the real estate sector which may require connecting with the local Māori community, and
- Apply relevant tikanga (protocol) in a work setting.

INTERACTIVE QUESTIONS WITHIN THE TE KĀKANO VIDEO

As part of each module, interactive questions will appear on the screen. Each question will test the understanding of one of the learning outcomes. All questions are multi-choice, and the learner simply clicks on one of the answers that appears on the screen. If the learner gets the correct answer, this will be acknowledged, and the video will continue. If the learner gets the question incorrect, they will be informed of their incorrect answer and the question is repeated until the correct answer is attained, at which point the video will continue.

INTERACTIVE QUESTIONS WITHIN THE TE KĀKANO WEBINAR

Zoom events is the platform used for the webinar. The poll/quiz feature will be utilised, and this will also be multi-choice. The presenters will encourage completion of the questions and allow some time to do so. The correct answer will be given after each poll has closed

TRAINING HOURS

Licensed real estate professionals must view the full video or webinar and complete the interactive questions in order to meet their 1.5 hours mandatory verifiable CPD requirement. Te Whare Wānanga o Awanuiārangi will provide completion reporting to REA each month. Once you have completed Te Kākano, you can use the [licensee portal](https://portal.rea.govt.nz/check-portal-access/) to check that REA have received your verifiable training details (<https://portal.rea.govt.nz/check-portal-access/>). Please allow up to six weeks after completing your training for your information to show.

Further optional activities have been supplied in this workbook for you to complete. Completing the activities in this workbook can count towards your non-verifiable training requirements for 2023, up to a maximum of 1.5 hours. Licensees must keep a record of their learning including evidence they have completed non-verifiable training. REA audits licensees on their non-verifiable training annually.

DIGITAL PŌHIRI / PŌWHIRI – CEREMONIAL WELCOME

Real estate licensees may be involved in special ceremonies when land of significance or new businesses are bought and sold. This content provides insights to the customs and protocols used by iwi for these ceremonies.

“In Māori society there are procedures for meeting strangers and visitors. These procedures are part of the tikanga (protocol) called pōwhiri or pōhiri, commonly translated as the welcome ceremony” (Mead, 2016, p. 191).

Normally a pōhiri (ceremonial welcome) would be carried out in person, this has been the way for centuries. The pōhiri ceremony conducted outside of the marae (collection of ancestral houses) can be adaptable and flexible. On the accompanying webinar and video resource, we have welcomed you through a digital pōhiri as this training is being carried out utilising a digital platform. Not all elements of the pōhiri used at a marae are necessarily used outside of the marae context. Remember also, that each pōhiri may differ depending on the occasion and the local tikanga (protocol).

Here are the elements we used during the pōwhiri (ceremonial welcome).



These elements will be explained and elaborated on in module one.

NOTES



Module 01 / Kaupapa 01

TE REO ME ŌNA TIKANGA

Māori language and customs

In this module we will explore:

- ✓ Pōhiri process
- ✓ Introductions/mihimihi
- ✓ Te reo Māori

UNPACKING THE DIGITAL PŌHIRI / PŌWHIRI PROCESS

It is here we will explain and discuss the elements of the pōhiri, in sequence as used in the accompanying webinar and video to further your understanding. We will also discuss elements of the pōhiri that were not used, which you may see or be involved in when attending a pōhiri in person.

» KARANGA – CEREMONIAL WELCOME CALL

Māori women are the first voice (kaikaranga) to be heard on the marae, they are the key to entering the marae. The marae is a communal stronghold and anchor of tribal identity. Many iwi (tribe) and hapū (sub-tribe) gatherings and ceremonies take place at the marae. Manuhiri (visitors) are usually welcomed on to the marae with a karanga. The karanga (call) is an exchange between the manuhiri (visitors) and the tangata whenua (the home people), starting with the tangata whenua (the home people). The karanga (call) is a role exclusive to Māori women.

» KARAKIA – RITUAL CHANT / INCANTATION / PRAYER

Sometimes the karakia is a standalone component in the pōhiri process or it may be embedded in part of the whaikōrero. Te Rangi Hīroa, Peter Buck (1977) suggested a karakia was a form of words which were chanted to obtain a benefit or avert trouble.

“Karakia (noun) incantation, ritual chant, chant, intoned incantation, charm, spell – a set form of words to state or make effective a ritual activity. There are karakia for all aspects of life. These enable people to carry out their daily activities in union with the ancestors and the spiritual powers” (Moorfield, 2003).

The karakia performed during the pōwhiri ceremony in the accompanying webinar and video is commonly used as a Karakia Timatanga – Opening Prayer (Te Puni Kōkiri, 2020). Karakia can also be used to draw people together at the beginning of a meeting and is becoming increasingly common practice across organisations. It enables all participants to focus on the matters at hand. Not all karakia have religious references.

KARAKIA TIMATANGA – OPENING PRAYER

Whakataka te hau ki te uru,
Whakataka te hau ki te tonga,
Kia mākinakina ki uta,
Kia mātaratara ki tai,
E hī ake ana te atākura,
He tio, he huka, he hauhū.
Tihei mauri ora!

*Get ready for the westerly,
and be prepared for the southerly,
It will be icy cold inland,
and icy cold on the shore.
May the dawn rise red-tipped
on ice,
on snow, on frost.
Sneeze of life (new life)*

We have used the following karakia at the conclusion of Te Kākano to close off the webinar and video session.

KARAKIA WHAKAKAPI - CLOSING PRAYER

Kia tau ngā manaakitanga a te mea ngaro
ki runga i tēnā, i tēnā, i tēnā o tātau,
Kia mahea ai te hua mākihikihi,
Toi te kupu, toi te mana, kia toi ngā tikanga,
Ko ia te whakairihia, hei whakawātea,
Haumiē, hui ē, tāiki ē!

*May the blessing of the unseen,
Be upon us all,
So that all things are rendered clear,
Let the word be steadfast, prestige be steadfast,
that all righteousness be steadfast,
Hence, I suspend on high to be declared available to all,
Tis completed, let us unite, it is done!*

Real estate licensees may be asked to join in a karakia when attending meetings, for example when local iwi has invited everyone involved in a land transaction to a hui (meeting) or when meeting with a local or central government authority. When practiced regularly, karakia provides a good opportunity to practice pronunciation of te reo Māori.

Feel free to use these karakia to open and close work meetings.

ACTIVITY

Give it a go and practice reciting these karakia.

Karakia [Timatanga](#)



Karakia [Whakakapi](#)



Tip: Remember the short vowel sounds, a e i o u and the long vowel sounds ā ē ī ō ū. Note this is covered in more detail later in module two.

KNOWLEDGE

Further reading...

<https://www.tpk.govt.nz/en/mo-te-puni-kokiri/karakia/he-karakia>



» WHAIKŌRERO – FORMAL SPEECH

Whaikōrero are formal speeches which have a format. An expert kaikōrero (speaker) can give relevant whakapapa (genealogy) and mythology connecting those present and those past, with the eloquence of te reo Māori through speech and action.

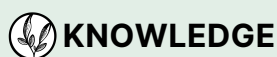
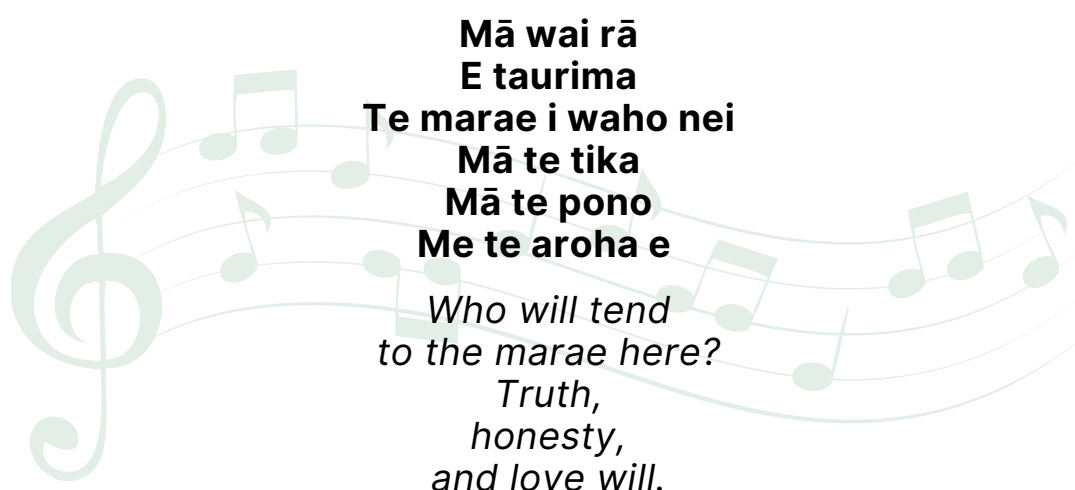
There were five basic structures used in the whaikōrero in the accompanying webinar and video:

1. **Tauparapara** – are sayings used at the start of a mihi. These sayings can express your identity and purpose for your visit. A Ngāti Awa tuaparapara (identifying saying) was used,
2. **Mihi ki te hunga mate** – acknowledgement to the deceased,
3. **Mihi ki a koutou** – acknowledgement to those present to you the learner,
4. **Te kaupapa o te hui** – acknowledgement to the topic Te Kākano, and
5. **Te whakamutunga** – concluding remarks, which were words of encouragement.

Depending on the kawa (protocols) of the marae, there are processes for which whaikōrero (formal speech) will take place, yet it is important to recognise that there are variations to these processes. Tau-utu-utu and Pāeke are methods which determine how the speakers will interact and are termed kawa (protocol). Using Tau-utu-utu speakers will alternate between the tangata whenua (local people) and the manuhiri (visitors) with the tangata whenua starting the whaikōrero. Pāeke is the second method that determines the procedure of whaikōrero where tangata whenua all speak first then are followed by all the manuhiri (visitors) speakers.

» WAIATA TAUTOKO - SUPPORTING SONG

Waiata tautoko, a song of support, follows a whaikōrero (formal speech). It is often a song connecting to the iwi of those singing or a song pertaining to a key message in the speech. The waiata tautoko (song of support) used in the accompanying webinar and video is Mā wai rā, composed by Henare Te Owai of Ngāti Porou.



Further reading...

https://folksong.org.nz/ma_wai_ra/



FURTHER ELEMENTS OF A PŌHIRI

These are some of the other common elements of the pōhiri process that we did not include as part of the online pōhiri and are good to know about in the event you attend a pōhiri in person.

» KOHA

A koha is a gift from the manuhiri (visitors) to the tangata whenua. In the marae context this is usually placed on the ground by the final speaker from the manuhiri (visitors) once the waiata tautoko (support song) is finished. Once the final speaker is seated, a person from the tangata whenua (local people) is sent out to pick it up and offer their thanks. Koha was traditionally food or taonga, in a modern context money is often given as koha as a sign of aroha (love) and to ease the burden of hosting an event. It is important to remember 'ahakoa he iti he pounamu' – although small it is a treasure. The word koha has been widely adopted into New Zealand's vernacular as a donation, such as 'entry by koha'.

» HONGI

At this stage, the tangata whenua (local people) invite the manuhiri (visitors) to file past and hongiri (pressing of noses). The hongiri is about two people sharing the one breath. This signifies the coming together of the tangata whenua (local people) and the manuhiri (visitors). In the modern era "a hongiri may be followed by a kiss on the cheek and always includes a shaking of hands, the harirū. Some iwi [tribes] prefer that kissing is omitted. The emphasis should be on the hongiri" (Mead, 2016, p. 201). If you do not feel comfortable to hongiri, a handshake is always a welcome alternative. A kiss on the cheek is usually given to wahine (women). The local people will usually provide guidance for you to follow.

» HĀKARI

A hākari (feast) is the sharing of food that the tangata whenua (local people) have prepared for the manuhiri (visitors). The hākari is an expression of manaakitanga (hospitality) and manuhiri are welcomed into the wharekai (dining hall) with prominent visitors ushered in first. The eating of food lifts the tapu (sacredness) of the pōhiri process as food is considered noa (ordinary, free from tapu). After the hākari and depending on the formality of the occasion, it can be helpful to return your dishes to the scullery / dishwashing area.

The elements used in the digital pōhiri along with the three just mentioned would look like this during a pōhiri:

Karanga » karakia » whaikōrero » waiata tautoko » koha » hongiri » hākari.

PREPARING TO ATTEND A PŌHIRI / PŌWHIRI AS MANUHIRI (VISITORS)

There are several things to think about prior to attending a pōhiri as a visitor.

- Wear appropriate attire for the occasion, in general terms the more formal the occasion the more formal the attire
- Think about the roles of kaikaranga (female caller/s) and kaikōrero (male speaker/s) and if you have the capacity to fulfil these important roles, liaise with other manuhiri (visitors) to arrange who will do what. Remember, you do not always have to have a kaikōrero or kaikaranga,
- When gathering outside of the marae or other venue, this is a good opportunity for someone to collect a koha if that is appropriate for the occasion,
- Decide on a waiata tautoko (support song) (or several if there will be several speakers).

Remember a pōhiri is a process to make you feel welcome and acknowledge your presence. If you are unsure about the process, reach out to colleagues, family, or the local Māori community.

It is helpful to have both an understanding of these formal rituals of encounter as well as some insight into their application in a business setting. For example, there might be a new staff member joining an organisation, a celebration of some notable success or a first meeting with important new clients who are Māori. Whilst a formal pōhiri on a marae is not likely to be a routine business event for many licensees in their work, many businesses now make use of elements from Te Ao Māori that are related.

By making the connection, licensees attain some insight into cultural foundations behind modern practices such as mihi whakatau (less formal welcome), mihimihi (introduction), whakawhanaungatanga (the process of establishing good relations) elements to meetings, karakia (blessing) as a means of beginning and ending hui, and expectations about manaakitanga (showing respect, generosity and care) and being a respectful manuhiri (visitor) to homes and workplaces.

 **ACTIVITY**

Number the elements of a pōhiri in sequence.

NUMBER	ELEMENT
	HONGI
	WAIATA TAUTOKO
	KARANGA
	HĀKARI
	KARAKIA
	KOHA
	WHAIKŌRERO

 **ACTIVITY**

Draw a line to connect the Māori words with their definition. Note: these words are not in pōhiri sequence.

pōhiri / pōwhiri	pressing of noses
pāeke	a gift
hongi	female caller
koha	formal welcome
kaikaranga	shaking hands
harirū	locals speak first, followed by the visitors
taonga	closing prayer
Karakia whakakapi	treasure

Resource:

[Te Aka Māori Dictionary \(maoridictionary.co.nz\)](http://TeAkaMāoriDictionary.maoridictionary.co.nz)



UNPACKING THE PEPEHA (TRIBAL EXPRESSION)

If you attend a formal meeting with iwi, pepeha is often used as part of the introduction. This may arise if you are involved in transactions with iwi or within an area in which consultation with local iwi is required, such as where the transaction involves land of special significance to Māori.

Pepeha is a way to make connections with people. When most people introduce themselves, it is common for people to say their name and where they're from. For Māori, they extend on this by connecting to specific landmarks, their subtribe and tribe of whom they affiliate to.

The idea is to express and answer the following:

1. **Nō hea koe?** – **Where are you from?**
2. **Ko wai koe?** – **Who are you?**

Whether you hear a long version or short version, pepeha will tell a story of the places and people you are connected to. For non-Māori, remember that the pepeha is about making possible connections. Whilst it may not be appropriate for you to use the same pepeha as tangata whenua, it is possible to make connections with the people you are communicating with using a pepeha that is more appropriate based on your own heritage and background.

Template 1: For all cultures (short version)

Tēnā koutou → Greetings to you all (more than three people).
Always start with a greeting.

Nō **Poroporo** ahau → I am from **Poroporo** (this could also be a place you consider home).

Ko **Garner** tōku ingoa → My name is **Garner**.

Tēnā tātau → Greetings everyone.

Tēnā koutou

Nō _____ ahau

Ko _____ tōku ingoa

Tēnā tātau

Template 2: For those who can connect to the whenua

Tēnā koutou → Greetings to you all (more than three people).

Ko **Pūtauaki** te maunga → **Pūtauaki** is my ancestral mountain.

Ko **Whakatāne** te awa → **Whakatāne** is my ancestral river

Ko **Mataatua** te waka → **Mataatua** is my ancestral canoe

Ko **Ngāti Pūkeko** te iwi → **Ngāti Pūkeko** is my tribe

Ko **Garner** tōku ingoa → My name is **Garner**

Tēnā koutou

Ko _____ te maunga

Ko _____ te awa

Ko _____ te waka

Ko _____ te iwi

Ko _____ tōku ingoa

Template 3: For all cultures (long version)

Note: this is a pick and mix. If the answer is the same for two or more, you do not need to say the same thing several times.

Tēnā koutou → Greetings to you all (more than three people).

Ko **Ingarangi** te whakapaparanga mai → **England/English** is my ancestry.
This could be as well as, or instead of, “Ko Kōtirana” (Scotland/Scottish), “Ko Aerana” (Ireland/Irish), “Ko Haina” (China/Chinese), “Ko Inia” (India/Indian), “Ko Hāmoa” (Samoa/Samoan), “Ko Ahitereiria” (Australia/Australian)

Ko _____ te whenua tupu → **(placename)** is where I grew up

Ko _____ te kāinga → **(placename)** is my home

Nō _____ au → I'm from **(placename)**

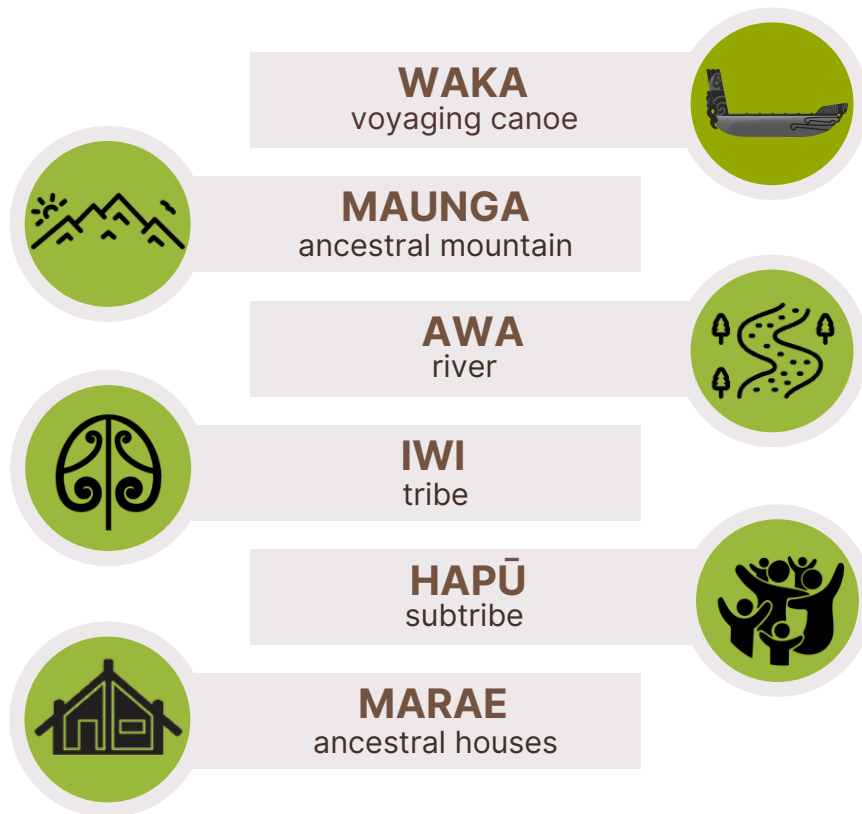
Kei _____ au e noho ana → I am living in **(place)**

He _____ au i _____ → I am a **(job title)** at **(name of organisation)**

Ko _____ tōku ingoa → My name is **(name)**

Tēnā tātou katoa → Greetings to one and all

(e-tangata, 2022).



 **ACTIVITY**

Have a go at writing your own pepeha.

PRONOUNCING MĀORI WORDS CORRECTLY

Te reo Māori is an official language of New Zealand. Many New Zealanders are increasingly using the te reo Māori placenames as well as the often more widely known English names for locations, streets, towns and cities. As a profession which deals with land and locations, you can show respect to the language by learning the correct pronunciation.

The Māori alphabet has 15 different sound types. They are:

- » five vowels: **a, e, i, o, u**
- » eight consonants: **h, k, m, n, p, r, t, w**
- » two digraphs (two letters that combine to form one sound): **wh, ng**

Moreover, a vowel can sound long or short. A tohutō (macron), a bar appearing over a vowel indicates it is lengthened during pronunciation e.g., ā as in wāhi, is typically used to indicate a longer sound.

» PRONUNCIATION

Vowels - are pronounced as follows:

Short	Long
A as in aloud	Ā as in car
E as in entry	Ē as in led
I as in eat	Ī as in peep
O as in ordinary	Ō as in pork
U as into	Ū as in loot

Consonants - The consonants in the Māori alphabet can be pronounced as you would in English, with two key exceptions:

T The vowel that follows it determines how the letter "t" sounds. Whether it is preceded by an "a," "e," or "o," pronounce it as quietly as you can (nearly like a "d"). It has a small amount of "hissing" when 'a' 'i' or 'u' follow it. 'Ti' is pronounced like the English word 'tea' and 'Tu' is pronounced like 'two'.

R Pronounced as a soft 'rolled' r.

Digraphs - The 'ng' digraph is pronounced as it sounds in the English word 'singer'. For example, Whangārei.

The 'wh' digraph is the sound of 'f' in English. For example Whakatāne. There are also dialect differences. Whanganui is pronounced 'Wanganui' as the 'h' is aspirated.

ACTIVITY

Are you ready to take the first step in learning te Reo? Let's start by practicing the basic sounds! These building blocks will lay a strong foundation for your te Reo journey. Don't hold back, embrace the challenge and give it your all!

Click on these link to practice.

Link 1:

[Māori alphabet sounds and words](#)



Link 2:

[Māori alphabet pronunciation](#)



ACTIVITY

Draw a line to connect the Māori placenames with the English placenames for some of our major towns and cities.

Te Papaioea	Wellington
Whakatū	Dunedin
Kirikiroa	Auckland
Tāmaki-makau-rau	Christchurch
Te Whanganui-a-Tara	Palmerston North
Ōtautahi	Hamilton
Ahuriri	Napier
Ōtepoti	Nelson

ACTIVITY

Identify 10 Māori street names or place names in your local area that you operate. Write them down. Say them out loud. Check your pronunciation. Practice saying them using what you have learnt about the Māori alphabet.

1.	6.
2.	7.
3.	8.
4.	9.
5.	10.

GREETINGS

While the pepeha is a formal introduction, the mihi may be used in less formal settings.

A mihi is a greeting and will generally involve an audience. Here are some examples of ways you can greet people in Māori whether you are at the office, meeting up with friends or family, meeting someone new, or in any situation that may require you to say 'Hello.' Like many languages, Māori distinguishes between formal and informal greetings.

	FORMAL GREETING	INFORMAL GREETING
Greetings to one person	Tēnā koe	Kia ora
Greetings to two people	Tēnā kōrua	Kia ora kōrua
Greetings to three people	Tēnā koutou	Kia ora koutou
	Tēnā koutou e te whānau	Kia ora e te whānau

Tēnā koe e hoa (friend), kia ora e hoa
 Tēnā koe e koro, kia ora e koro (elder - male)
 Tēnā koe e kui, kia ora e kui (elder - female)
 Tēnā koe e tama, kia ora e tama (young boy)
 Tēnā koe e hine, kia ora e hine (young girl)
 Tēnā koutou tamariki mā, kia ora tamariki mā (hello children)
 Ata mārie (good/blessed morning)
 Mōrena (morning)



Greeting **one** person

Greeting **two** people

Greeting **three or more** people

ACTIVITY

Questions:

Imagine you are about to attend a real estate meeting with some of the local Māori community regarding the real estate transaction process:

In a formal manner, how would you greet 3 or more of the people involved in this meeting?

ACTIVITY

Give it a go. Click or scan these if you would like to practice different types of greetings.

Link 1: [Greetings](#)



Link 2: [How to greet people using personal names](#)



Link 3: [Special terms of address](#)





Module 02 / Kaupapa 02

TE TIRITI O WAITANGI

The Treaty of Waitangi

Kia ora and welcome to Module two. In this module we will explore:

- ✓ Te Tiriti o Waitangi
- ✓ The treaty articles
- ✓ Treaty principles
- ✓ Application in the real estate sector

TE TIRITI O WAITANGI

This module provides you with an introduction to Te Tiriti o Waitangi (the Treaty of Waitangi), the historical context in which it was entered, and an overview of the different interpretations of the Māori and English texts. **This provides the context for understanding some of the issues arising in New Zealand regarding land and also the application in relevant real estate legislation.**

The precursor to Te Tiriti o Waitangi (the Treaty of Waitangi) was He Whakaputanga o te Rangatiratanga o Nu Tīreni (the Declaration of Independence of New Zealand).

Why was a Declaration of Independence needed?

- Society in Aotearoa New Zealand was changing rapidly,
- An influx of traders, whalers, and settlers, and
- A lack of legal restraint on bad behaviour.

What was done to address these concerns?

- 13 northern Rangatira (chiefs) sent a letter to King William IV requesting protection,
- In response to the request, James Busby arrived as the British Resident, with a responsibility to protect, and
- Busby was also keen to unite Māori tribes, establish a Parliament and ward off the French,
- Māori saw the need for on-going trade and to have their mana (authority) recognised.

He Whakaputanga o te Rangatiratanga o Nu Tīreni, the Declaration of Independence of New Zealand was signed on the 28th of October 1835. The Māori text, translation of the Māori text by Dr Mānuka Henare, and the English text can be found here:

KNOWLEDGE

Further reading

[The Declaration of the Independence of New Zealand – Archives New Zealand](#)



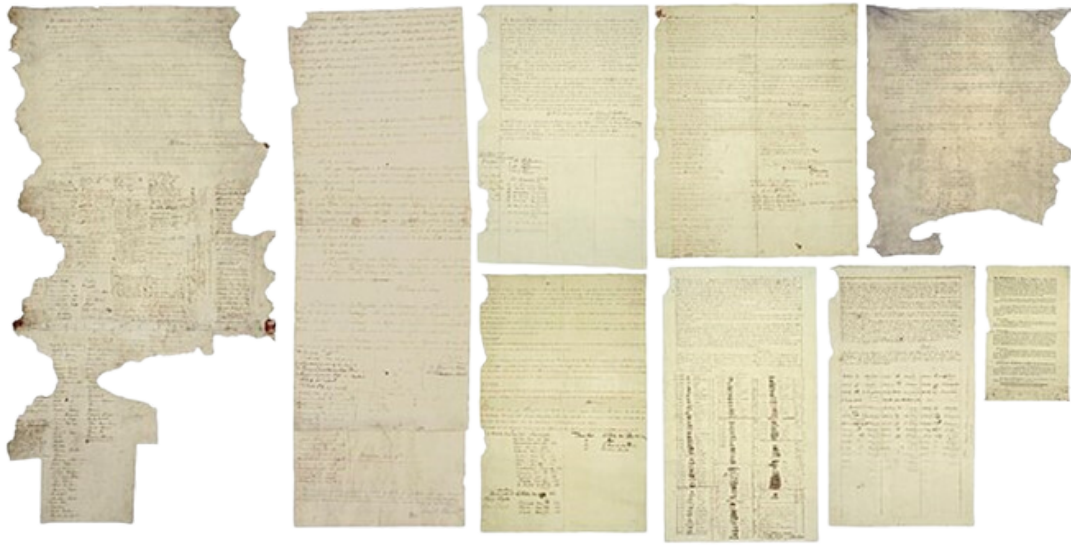
The Declaration of Independence – more correctly, He Whakaputanga o te Rangatiratanga o Nu Tīreni – is a Māori proclamation to the international world that this country was an independent state, and that full sovereign power and authority (mana, tino rangatiratanga) resided in rangatira (Chiefs) and the hapū (sub-tribe) they represented.

» TREATY ARTICLES

Te Tiriti o Waitangi (the Treaty of Waitangi) is a treaty between the Crown and Māori hapū (sub-tribe) through their Rangatira (Chiefs). Te Tiriti o Waitangi (the Treaty of Waitangi) is considered New Zealand's founding document and was first signed on the 6th of February 1840.

Although it was intended to create unity through an exchange of promises between the two parties, different understandings of the Treaty, and breaches of it, have caused conflict. From the 1970s the public gradually came to know more about the Treaty, and efforts to honour the Treaty and its principles expanded.

The English- and Māori-language texts held different meanings, and Māori and Europeans therefore had different expectations of the Treaty's terms. Ever since, resolution of these differences has presented New Zealand with challenges.



“The preamble recited Queen Victoria’s interest in preserving Māori rights and property (in the English version) and her appointment of Captain Hobson to treat with Māori for establishment of her kāwanatanga (in Māori) or recognition of her Sovereign authority (in English).

In the first article the rangatira gave completely to the Queen kāwanatanga of their land (in Māori) or all the rights and powers of sovereignty (in English).

In the second article the Queen agreed to protect (in Māori) rangatira, hapū (chiefs and sub-tribes) and all the people of New Zealand in their tino rangatiratanga (unqualified exercise of chieftainship) over their whenua, kāinga and taonga (lands, villages and all their treasures) or (in English) the full, exclusive and undisturbed possession of their lands, estates, forests, fisheries and other properties. The rangatira also gave to the Queen the exclusive right (in Māori) of sale of such lands as they were willing to sell or (in English) of pre-emption.

In the third article the Queen agreed to protect Māori and imparted to them the tikanga (in Māori) or the rights and privileges (in English) of British subjects.”

(Palmer & Knight, 2022)

» TE TIRITI AND THE TREATY TEXT SUMMARIES

Note: The English language words presented here to summarise articles 1-3 do not generally use the words that Te Tiriti and the Treaty used, and instead capture the meaning of the original words.



Article I

The Māori text indicates:

Māori agree to the Queen's
governor exercising
Kāwanatanga

The English text indicates:

Rangatira are giving away their
sovereignty (supreme power) to
the Queen

Note:

Kāwanatanga – Governance
Rangatira - Chiefs

Article II

The Māori text indicates:

The Crown recognises and
upholds tino rangatiratanga

The English text indicates:

Full, exclusive, and undisturbed
possession of their lands and
estates, forest, fisheries, and
other properties as long as they
wish

Note:

Tino Rangatiratanga – Sovereignty, self-determination

Article III

Article 3 accords to Māori the rights of
British people, additional to the rights they
already enjoyed in their own society

(Ministry for Culture and Heritage, 2022a).

The intended meaning of the kupu (words) **tino rangatiratanga**, **sovereignty** and **kāwanatanga** are the crux of continued debate. How tino rangatiratanga and sovereignty clash or might coexist is the subject of ongoing scholarship and legal analysis. The Māori text was understood as the Crown recognising that tino rangatiratanga was reserved by the Māori signatories and that Māori agreed to kāwanatanga or governance. According to Anne Salmond, a New Zealand historian “The clashes, debates and improvisations that took place provide rich, vivid ways of exploring what happens when people with different taken-for-granted ideas about what is real and what matters in life come together, and try to negotiate shared ways of living” (Salmond, 2020, p. 47).

» TREATY PRINCIPLES

Treaty principles is a shorthand expression for the usual formal phrase "the principles of the Treaty of Waitangi" or more recently "the principles of the Treaty of Waitangi (Te Tiriti o Waitangi)". The term "Treaty principles" is used in a wide variety of contexts. All the Treaty principles have originated from, and been developed by, non-Māori based institutions. They are an attempt to reconcile the contradictions in the English and Māori language texts.

Five examples of how the Treaty principles have been expressed are:

- Principles have been developed by the Waitangi Tribunal since its first report (issued in March 1978) through to the present. The Tribunal was established by legislation in 1975 and given the task of making recommendations on claims relating to the practical application of the principles of the Treaty and, for that purpose, to determine the meaning and effect of the Treaty texts given the differences in language used (Treaty of Waitangi Act 1975). Waitangi Tribunal, 1975: **Partnership; Tribal Rangatiratanga; Active protection; Mutual benefit; Consultation.**
- The 1987 Court of Appeal lands case: **Honour, Good faith; Reasonable actions; Partnership** (New Zealand Māori Council vs Attorney-General, 1987).
-
- The Fourth Labour Government articulated Treaty principles it proposed to follow in 1989: **Kāwanatanga, Rangatiratanga; Equality; Co-operation; Redress.**
- The Royal Commission on Social Policy report, 1998: **Partnership, Participation; Protection.**
- The Waitangi Tribunal Hauora report, June 2019: **Tino Rangatiratanga, partnership, active protection, equity and options.**

It is important to be aware that many Māori have consistently said that Te Tiriti o Waitangi (the Treaty of Waitangi) speaks for itself and that there is no need to create principles. The Treaty principles are not the Treaty itself.

Despite this view from a Māori perspective regarding Treaty principles, the Treaty is referred to in some legislation passed by Parliament. The Courts are involved in considering principles when interpreting legislative references to it. Let's look at how Treaty principles arise in the real estate context.

APPLICATION IN THE REAL ESTATE CONTEXT

The Treaty (Te Tiriti) has had a complex history from being treated as a nullity, to being the subject of important Court Decisions, now forming the basis for settlement of claims with Government and through the Waitangi Tribunal and being expressly referred to in legislation.

Te Tiriti is embodied in various pieces of legislation that impact land, property and developments, and as such, is a relevant part of the context in which licensees operate.

For example, under the **Resource Management Act 1991** all people exercising powers and functions under the Act in relation to the use, development and protection of natural and physical resources are required to take into account the principles of the Treaty of Waitangi.

Stronger provisions are included in the draft legislation for the upcoming resource management reforms (**the Natural and Built Environment Bill and Spatial Planning Bill**) which will replace the Resource Management Act. The sub-part dealing with the purpose of the Natural and Built Environment Bill requires that “all persons exercising powers and performing functions and duties under this Act must give effect to the principles of Te Tiriti o Waitangi.” Greater recognition of Te Ao Māori is provided for in this Bill, including mātauranga Māori.

The Spatial Planning Bill requires all persons exercising powers and performing functions and duties under the legislation to give effect to the principles of Te Tiriti o Waitangi (cl 5). The Bill also requires that all persons exercising powers and performing duties and functions under it must recognise and provide for the responsibility and mana of each iwi and hapū to protect and sustain the health and well-being of te taiao in accordance with the kawa, tikanga (including kaitiakitanga), and mātauranga in their area of interest (cl 7). Further, that regard must be had to mātauranga Māori when preparing regional spatial strategies. (cl 25).

Similarly, the **Urban Development Act 2020** (which facilitates urban development) requires those acting under that legislation to take into account the principles of the Treaty of Waitangi (Te Tiriti o Waitangi).

Te Ture Whenua Māori Act 1993 (the Māori Land Act 1993) provides for the retention and development of Māori land. The Māori Land Court is the vehicle to assist with that legislative objective. The purpose of the legislation is land law and dealings in land and is captured in the preamble to the Act which says:

Nā te mea i riro nā te Tiriti o Waitangi i motuhake ai te noho a te iwi me te Karauna: ā, nā te mea e tika ana kia whakaūtia anō te wairua o te wā i riro atu ai te kāwanatanga kia riro mai ai te mau tonu o te rangatiratanga e takoto nei i roto i te Tiriti o Waitangi: ā, nā te mea e tika ana kia mārama ko te whenua he taonga tuku iho e tino whakaaro nuitia ana e te iwi Māori, ā, nā tērā he whakahau kia mau tonu taua whenua ki te iwi nōna, ki ō rātou whānau, hapū hoki, a, a ki te whakangungu i ngā wāhi tapu hei whakamāmā i te nohotanga, i te whakahaeretanga, i te whakamahitanga o taua whenua hei painga mō te hunga nōna, mō ō rātou whānau, hapū hoki: ā, nā te mea e tika ana kia tū tonu he Kooti, ā, kia whakatakototia he tikanga hei āwhina i te iwi Māori kia taea ai ēnei kaupapa te whakatinana.

Whereas the Treaty of Waitangi established the special relationship between the Maori people and the Crown: And whereas it is desirable that the spirit of the exchange of kāwanatanga for the protection of rangatiratanga embodied in the Treaty of Waitangi be reaffirmed: And whereas it is desirable to recognise that land is a taonga tuku iho of special significance to Māori people and, for that reason, to promote the retention of that land in the hands of its owners, their whānau, and their hapū, and to protect wahi tapu: and to facilitate the occupation, development, and utilisation of that land for the benefit of its owners, their whānau, and their hapū: And whereas it is desirable to maintain a court and to establish mechanisms to assist the Māori people to achieve the implementation of these principles.

Te Ture Whenua Māori Act 1993 (Māori Land Act 1993), Preamble

Te Ture Whenua Māori Act outlines specific process and rules for the alienation (including lease or sale) of Māori land. For example, all Māori Freehold Land must go through the Māori Land Court process before it can change title. REA has seen a number of enquiries where licensees have sold or advertised land where they have not disclosed that it was Māori Freehold Land, resulting in disruptions to the settlement process or the sale falling through.

Heritage New Zealand Pouhere Taonga Act 2014 provides that a landowner who needs authority to carry out an activity which will modify an archaeological site, must include an assessment of the site's ancestral significance, and associated cultural and traditional values to Māori, and details of any consultation with tangata whenua. Archaeological sites include wāhi tapu (sacred sites), such as urupā (burial grounds), and wāhi tupuna (sites of significance to iwi).

Licensees should note that the definition of archaeological sites (s 6) is broad, and includes buildings and structures as follows:

(a) any place in New Zealand, including any building or structure (or part of a building or structure), that—

(i) was associated with human activity that occurred before 1900 or is the site of the wreck of any vessel where the wreck occurred before 1900; and

(ii) provides or may provide, through investigation by archaeological methods, evidence relating to the history of New Zealand; and


(b) includes a site for which a declaration is made under section 43(1).

Licensees are likely to encounter archaeological sites in real estate agency work and may have disclosure obligations about the presence of such sites.

These are just some of the examples of legislation that may be relevant in the real estate context, particularly for those transacting in commercial, rural, and other specialist land aspects. In the next section we will discuss tikanga which may arise in the sale and purchase of residential properties.

- **Resource Management Act 1991**
- **Natural and Built Environment Bill**
- **Spatial Planning Bill**
- **Urban Development Act 2020**
- **Te Ture Whenua Māori Act 1993 / Māori Land Act 1993**
- **Heritage New Zealand Pouhere Taonga Act 2014**

Extracts from some of this legislation is included at the end of this workbook.

 **KNOWLEDGE**

Further reading

<https://www.tepapa.govt.nz/discover-collections/read-watch-play/maori/treaty-waitangi/treaty-waitangi-close>



<https://nwo.org.nz/resources/questions-and-answers-booklet/>



NOTES



Module 03 / Kaupapa 03

WHENUA MĀORI

Māori relationship to land

In this module we will explore:

- ✓ Creation story
- ✓ Te taiao - the environment
- ✓ Land loss - tribunal - redress
- ✓ View on ownership
- ✓ Connecting with local Māori
- ✓ Applying tikanga in the workplace and real estate context

Rituals of encounter in Te Ao Māori, and an understanding of the text and meaning of Te Tiriti o Waitangi are becoming increasingly everyday occurrences in private and public sector workplaces.

Module three, whenua Māori (Māori land) is about gaining an understanding of the relationship Māori have with whenua (land). Real estate licensees have an important role in transacting whenua (land) in Aotearoa New Zealand, and this module is designed to support your understanding of the importance of whenua (land) to Māori.

Some of you may engage with Māori regularly in your real estate agency work or may transact land that is or is adjacent to tapu whenua (sacred land). This module is also designed to raise your awareness and understanding of some tikanga (protocols) that you may wish to apply in the sales process, that support your understanding and respect of Māori interests in real estate transactions.

» CREATION STORY

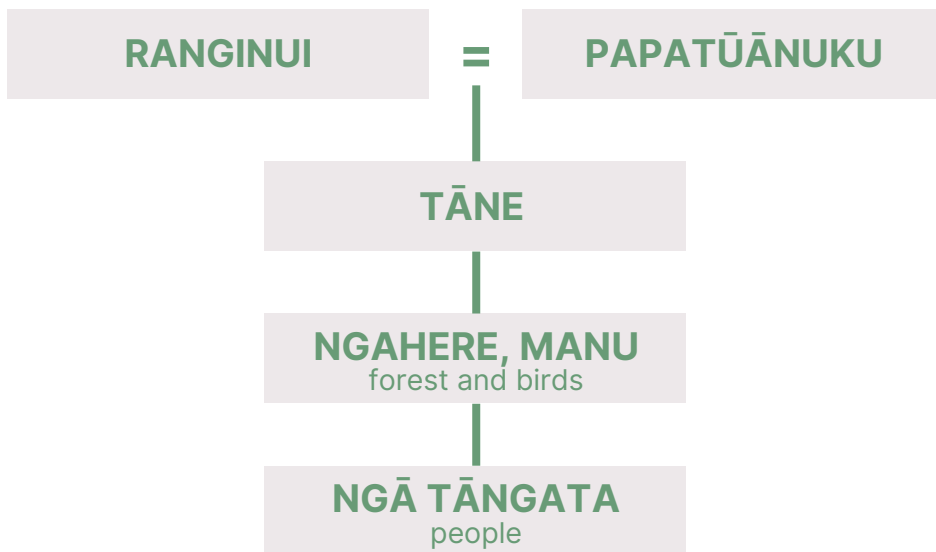
“Pūrākau, a traditional form of Māori narrative, contains philosophical thought, epistemological constructs, cultural codes, and worldviews that are fundamental to our identity as Māori” (Lee, 2009, p. 1). The traditional story of the separation of Ranginui (Sky-Father) and Papatūānuku (Earthmother) is an insight into a Māori worldview which convey values, relationships, origins, and the connection to the environment.



» TE TAI AO - THE ENVIRONMENT

The creation story gives rise to the relationship Māori have with te taiao (the environment). The creation stories show an interconnectedness of whakapapa genealogy, wairua – a spiritual dimension, and personality traits.

Let's look at one of these concepts - **whakapapa or genealogy**. Māori can trace genealogy from Rangī and Papa (the primal parents) through their children, ngā kaitiaki tiketike the supreme guardians, right down to the present generations. This means if we trace the generations from Rangī and Papa through Tāne the supreme guardian of the forests, Māori are related to the children of Tāne – all the trees and birds. **The trees and birds are therefore our tuakana (superiors)**, they are superior to humans because of their upper position in the lineage. Like all superiors and ancestors it is tika the right way, to treat them with respect. **The taiao is us and we are the taiao.**



Like any family tree lineage, whakapapa genealogy is about feeling connected, being part of a kin group both human and innate, looking after your kin group, and sometimes having a chuckle at seeing personality traits being passed down through generations.

» LAND LOSS

To show the connection to whenua (land) for Māori and the great importance it still holds today like it did at the time of the signing of Te Tiriti, let's look at a specific example of land loss and its impacts on one iwi, Ngāti Awa.

Ngāti Awa is selected as it is the iwi that established Te Whare Wānanga traditional school of higher learning o Awanuiārangi, it is us who are bringing you this educational topic, Te Kākano.

KNOWLEDGE

Further information...

[Tū Mai Ngāti Awa – Te Tai Treaty Settlement Stories \(teara.govt.nz\)](https://teara.govt.nz)

On this video you can choose English subtitles.



[Ngāti Awa – Te Tai Treaty Settlement Stories \(teara.govt.nz\)](https://teara.govt.nz)



» MĀORI LAND LOSS, 1860-2000

*“The **scale and pace** of the land acquisitions is not always appreciated. While it is perhaps remembered that **almost all the 34 million acres of the South Island** had been purchased by the Crown by 1865 (the northern part as well as the Ngāi Tahu rohe), it is less well known that **over seven million acres of the North Island** was similarly acquired, including*

***75 percent of Wairarapa,
about 50 percent of Hawke’s Bay,
55 percent of Auckland,
and much of Wellington.***

*Those seven million acres involved Māori populations at least as large as those of the South Island and probably much larger. It is perhaps realised that under the Native Land Acts some **eight million acres were acquired between 1865 and 1890**, and a **further three million acres by 1899.**” (Ward, 1997)*

These maps chart the loss of Māori land (shaded blue) in the North Island between 1860 and 2000. The Crown and New Zealand Company had purchased nearly 99% of the South Island by 1865 (Ministry for Culture and Heritage).

Māori land at 1860

In 1860 Māori held about 80% (approximately 23.2 million acres or 9.4 million hectares) of the land in the North Island.

Much of the 6 million or so acres owned by Europeans had been bought by the Crown. For most years between 1840 and 1860, the Crown had the exclusive right to purchase land from Māori (as agreed to in article 2 of the Te Tiriti)



Māori land at 1890

In 1890 Māori held about 40% (approximately 11.6 million acres or 4.7 million hectares) of the land in the North Island. This was roughly half what they held 30 years before. The wars of the 1860s provided the chance to gain Māori land for the growing number of European settlers.

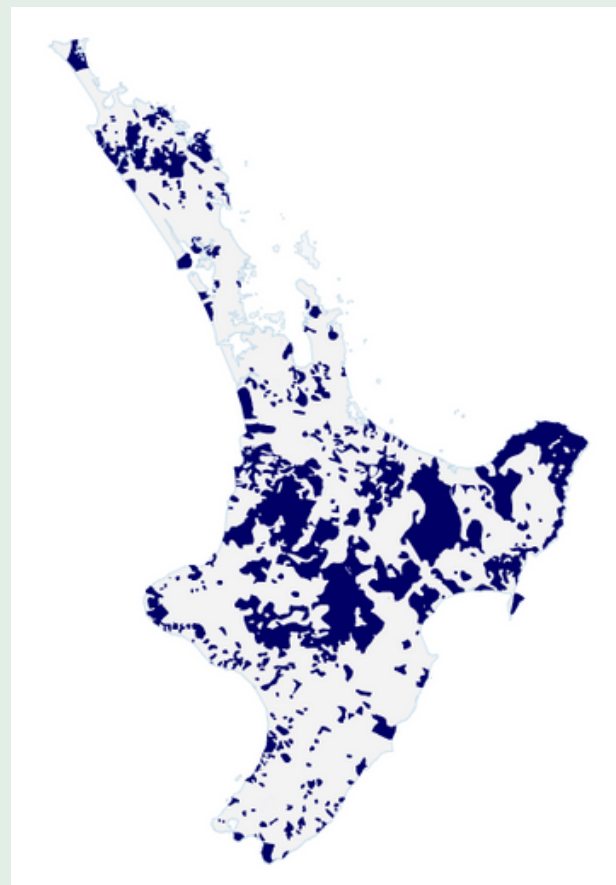
More than 4 million acres of Māori land were confiscated at this time, including large areas of the Waikato. The Native Land Court (and various Native land laws) led to a further 8 million acres passing to European ownership between 1865 and 1890.



Māori land at 1910

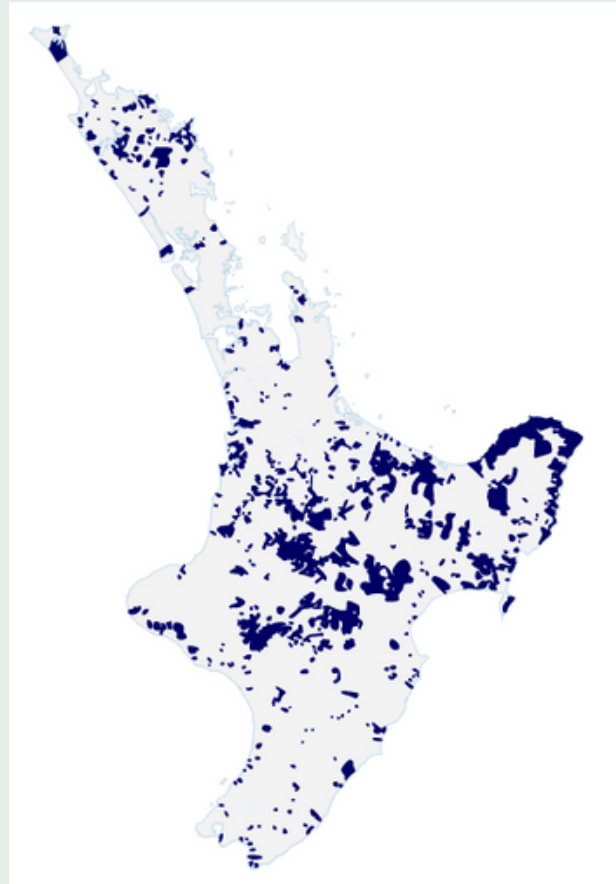
In 1910 Māori held nearly 27% (approximately 7.7 million acres or 3.1 million hectares) of the land of the North Island. The rate of land loss between 1890 and 1940 was slower than earlier periods.

Even so, there were some significant purchases during this period. By 1910, Māori in parts of the North Island retained very little land: Auckland, Hauraki, Waikato, Taranaki, Poverty Bay, Hawke's Bay, Wairarapa and Wellington. Some of these areas had large Māori populations.



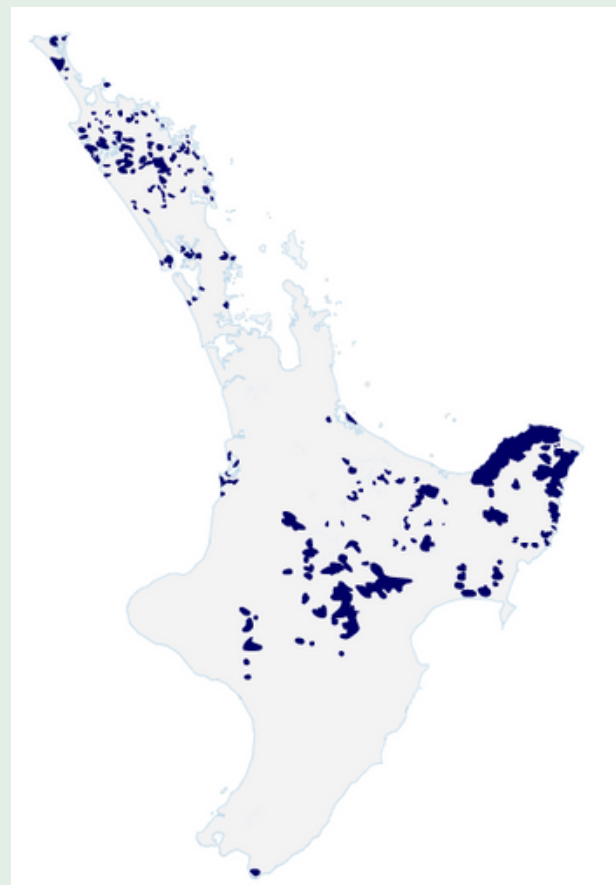
Māori land at 1939

In 1939 Māori held about 9% (approximately 2.8 million acres or 1.1 million hectares) of the land of the North Island. Land passed from Māori to Europeans through various Māori land boards and trustees. Māori leaders such as Apirana Ngata worked hard to stop the flow, but it was not until about 1928 that sales slowed.



Māori land at 2000

In 2000 Māori held only a fraction of the land of the North Island – perhaps as little as 4%. Over the 20th century, the Crown (including local government) took land for public works purposes. Sometimes, land was gifted to the Crown for specific purposes, such as schools. Such land has not necessarily been returned to Māori once the original purposes have been fulfilled.



» KAITIAKITANGA – VIEW ON LAND OWNERSHIP

We have shared one pūrākau creation story to show how Māori are a part of the land, Māori belong to the land, Māori are tangata whenua people of the land, people of the land, Māori view land as a taonga tuku iho a treasure handed down.

Guardianship is about caring and protecting the taonga treasure, in this case the whenua land for future generations.

» CONNECTING WITH LOCAL MĀORI

For Māori the marae is a place of tūrangawaewae (a place to stand), it is the anchor stone of tribal identity and pride. This is a good place to get to know the local Māori community while learning more about Māori culture specific to the area you work or live in. Many occasions are carried out on the marae, for example, hui (meetings), whakanuia (celebrations), tangihanga (ceremonial funerals), and wānanga (higher learning).

Many iwi (tribes) have a governing body, a Rūnanga council or council, which would typically list all the marae in the iwi tribe and key contact people. This would be a good place to start to build a relationship with the local Māori community if you need to understand more about places of significance near properties you are selling. Your local iwi, Council and Heritage New Zealand may be able to provide guidance. Knowing who to talk to will ensure you are well informed.

Find Iwi by Local Authority

[Ngāti Awa – Te Tai Treaty Settlement Stories \(teara.govt.nz\)](https://teara.govt.nz)



» TIKANGA (PROTOCOLS)

Distinguished Professor, Sir Hirini Moko Mead KNZM, Ngāti Awa, Ngāti Tūwharetoa, Ngai Tūhoe, Tūhourangi, has provided useful insights about tikanga when he said:

“The word ‘tikanga’ itself provides the clue that tikanga Māori deals with the right and wrong. ‘Tika’ means ‘to be right’ and thus tikanga Māori focuses on the correct way of doing something. This involves moral judgements about appropriate ways of behaving and acting in everyday life” (Mead, 2016, p. 19).

“Tikanga Māori might be described as Māori philosophy in practice and as the practical face of Māori knowledge” (Mead, 2016, p. 23).

The real estate profession engages with people from across New Zealand's diverse communities. This module is designed to provide insights to support licensees to confidently engage with Māori and to engage in Māori tikanga (protocols), when it arises in the real estate context. Our purpose is to raise awareness and understanding, and to give confidence and guidance.

This list has been compiled in an effort to increase awareness of Māori culture and to help avoid confusion or uncomfortable moments when people may be unsure of what to do if it arises in the course of a real estate transaction. These examples may be particularly relevant in the sale and purchase of residential properties. As always there may be variations between iwi (tribes), hapū (sub-tribes), and marae (collection of communal houses) (Victoria University, 2020).



- » **Head:** Avoid touching another person's head, unless invited. Māori people regard the head as very tapu (sacred).
- » **Hats:** Avoid putting hats on food tables. Why? This is linked to the idea that heads are tapu so anything that relates to heads, like pillows or hats, should also be treated carefully.
- » **Tables:** Avoid sitting on tables, particularly tables with food on them or those likely to have food on them at any point. Why? Putting your bottom on the table is perceived to be unhygienic. Not sitting on tables is also linked to Māori beliefs about the tapu nature of bodily wastes and the need to keep them separate from food.
- » **Pillows:** Avoid sitting directly on pillows or cushions. They can however be used to prop up your back.

- » **Speaking:** *Avoid entering and crossing a room while someone in authority is addressing an audience. To avoid offence, either wait quietly by the door until there is a break in the dialogue or, when that is not appropriate, enter as discretely as possible. Try not to walk directly in front of the speaker or, if you cannot avoid it, crouch down as you pass as a sign of respect. Why? Traditionally Māori society is very hierarchical and crossing in front of a more 'senior' person is considered rude (Victoria University, 2020).*
- » **Spiritual Realm:** *If you are dealing with land that is wāhi tapu (sacred site), you may wish to consult with local Māori in the first instance. There are some protocols that can be followed that demonstrate respect for the sacredness of the site, this may include karakia (prayer) before entering as a form of spiritual protection. Then you would not usually take food into these areas, food is considered noa (neutral / not sacred), the site would be considered tapu (sacred), tapu and noa are kept separate. Upon leaving a wāhi tapu (sacred site), such as a cemetery, some chose again to recite karakia (prayer) while some sprinkle water over themselves as a form of spiritual cleansing. Some awareness of these protocols may assist you to demonstrate respect for tikanga Māori where this is relevant to your real estate transaction.*
- » **Death:** *Māori and other cultures also place great significance on protocols where there has been a recent death at the property or on the whenua (land). There are many rituals associated with death which usually involve karakia (prayer). This is a situation where you would consult with the family affected or the local iwi.*

One of the most challenging decisions a licensee can face is whether or not to disclose a sensitive issue that doesn't relate to the physical state of the property. Many cultures have an unease about and/or specific protocols for responding to death, especially where it has not been a natural death. Whether or not to disclose a sensitive issue will depend on the facts of each case and what the vendor is comfortable disclosing. See the [REA website \(https://www.rea.govt.nz/\)](https://www.rea.govt.nz/) for further information.

TE KĀKANO KEY LEARNING POINTS

This programme aimed to raise awareness and understanding of Te Tiriti o Waitangi and provide insight into Te Ao Māori, offering you ways to interact with local iwi and hapū, Māori land, sacred sites, and how this may relate to real estate transactions.

- » **Module 01** focused on the pōhiri process, including the karanga, karakia, whaikōrero, and waiata tautoko. The programme also taught some te reo basics that may be useful in a professional context.
- » **Module 02** explored the basic concepts of Te Tiriti o Waitangi and provided an insight into Māori society leading up to the signing, predominantly the Declaration of Independence. The module then dived deeper into the three articles of Te Tiriti o Waitangi, highlighting different interpretations of these articles, which remain a site of controversy. The module also examined the principles of Te Tiriti in the modern context and shared some thoughts on the relevance of Te Tiriti to the real estate industry.
- » **Module 03** was about understanding the relationship Māori have with the land, including one version of the Māori creation story of Ranginui and Papatūānuku, and the significance of this story to Māori beliefs, values, and relationships to the natural world. The module also covered the impacts of broken connections to land, land ownership, and incorporating tikanga (protocols) into the real estate context.



ACTIVITY

How has this topic improved your knowledge and understanding of 'Māori culture, custom, language, and Te Tiriti o Waitangi (the treaty of Waitangi) and its relevance in the real estate context'?

Describe at least one change you will make to the way you work as a result of this topic.

» KARAKIA WHAKAKAPI (CLOSING INCANTATION)

Kia tau ngā manaakitanga a te mea ngaro

May the blessing of the unseen

ki runga i tēnā i tēnā i tēnā o tātau

be upon us all

Kia mahea ai te hua mākihikihi

So that all things are rendered clear

Toi te kupu, toi te mana, kia toi ngā tikanga

*the word be steadfast, prestige be steadfast, that all
righteousness be steadfast*

Ko ia te whakairihia, hei whakawātea

Hence, I suspend on high to be declared available to all

Haumiē hui ē tāiki ē!

It is completed, let us unite, it is done!

Extracts from Relevant Acts and Bills

RESOURCE MANAGEMENT ACT 1991

<https://www.legislation.govt.nz/act/public/1991/0069/latest/DLM231915.html>

» 8 TREATY OF WAITANGI

In achieving the purpose of this Act, all persons exercising functions and powers under it, in relation to managing the use, development, and protection of natural and physical resources, shall take into account the principles of the [Treaty of Waitangi](#) (Te Tiriti o Waitangi).

HERITAGE NEW ZEALAND POUHERE TAONGA ACT 2014

<https://www.legislation.govt.nz/act/public/2014/0026/latest/DLM4005561.html>

» 44 APPLICATIONS FOR AUTHORITIES

The following applications may be made by any person to Heritage New Zealand Pouhere Taonga:

- (a) an application for an authority to undertake an activity that will or may modify or destroy the whole or any part of any archaeological site or sites within a specified area of land, whether or not a site is a recorded archaeological site or is entered on the New Zealand Heritage List/Rārangi Kōrero or on the Landmarks list:
- (b) an application for an authority to undertake an activity that will or may modify or destroy a recorded archaeological site or sites, if the effects of that activity on a site or sites will be no more than minor, as assessed in accordance with [section 47\(5\)](#):
- (c) an application for an authority to conduct a scientific investigation of an archaeological site or sites within a specified area of land, whether or not a site is a recorded archaeological site or is entered on the New Zealand Heritage List/Rārangi Kōrero or on the Landmarks list.

» 46 INFORMATION THAT MUST BE PROVIDED WITH APPLICATION FOR AUTHORITY

- (2) An application must include the following information:
- (g) except in the case of an application made under [section 44\(b\)](#), an assessment of—
 - (i) the archaeological, Māori, and other relevant values of the archaeological site in the detail that is appropriate to the scale and significance of the proposed activity and the proposed modification or destruction of the archaeological site; and
 - (ii) the effect of the proposed activity on those values; and
 - (h) a statement as to whether consultation with tangata whenua, the owner of the relevant land (if the applicant is not the owner), or any other person likely to be affected—
 - (i) has taken place, with details of the consultation, including the names of the parties and the tenor of the views expressed; or
 - (ii) has not taken place, with the reasons why consultation has not occurred.
- (3) The application may (but need not) include an application required by [section 45](#).
- (4) Before applying under [section 44\(c\)](#) to conduct a scientific investigation of a site of interest to Māori, the applicant must—
- (a) have the consent of the appropriate iwi or hapū; and
 - (b) provide evidence of that consent in the information given under subsection (2).
- (5) An applicant who provides the information required under subsection (2) for the purposes of a resource consent application or notice of requirement for a designation under the [Resource Management Act 1991](#) (the planning application)—
- (a) may provide the same information to Heritage New Zealand Pouhere Taonga as that provided for the planning application under the [Resource Management Act 1991](#); but
 - (b) must ensure that all of the information required by subsection (2) is also provided.

URBAN DEVELOPMENT ACT 2020

<https://www.legislation.govt.nz/act/public/2020/0042/latest/LMS290735.html>

»» 4 TREATY OF WAITANGI

In achieving the purpose of this Act, all persons performing functions or exercising powers under it must take into account the principles of the Treaty of Waitangi (Te Tiriti o Waitangi).

SPATIAL PLANNING BILL

<https://www.legislation.govt.nz/bill/government/2022/0187/latest/LMS545761.html>

NATURAL AND BUILT ENVIRONMENT BILL

<https://www.legislation.govt.nz/bill/government/2022/0186/latest/LMS501892.html>

Glossary

Ahau	I
Atamārie	Good morning
Awa	River
Hākari	Feast
Hapū	Sub-tribe
Hine	Girl
Hoā	Friend
Hongi	Pressing of noses
Ingoa	Name
Iwi	Tribe
Kaikaranga	Female caller
Kaikōrero	Speaker
Karakia	Blessing, incantation, prayer
Karanga	Ceremonial call
Kaupapa	Purpose, topic, reason
Kawa	Protocols
Koha	Gift
Koro	Elderly man
Kuia	Elderly woman
Mana	Prestige
Manaakitanga	Hospitality
Manuhiri	Visitor/s
Marae	Collection of ancestral houses
Maunga	Mountain
Mihi	Greeting
Noa	Ordinary, not sacred
Noho	Sit, reside
Pāeke	Locals speak first, then the visitors
Pepeha	Tribal expression

Pōhiri/pōwhiri	Formal welcome
Tama	Boy
Tamariki	Children
Tangata whenua	People of land (area
Tau-utu-utu	Alternating speakers
Tikanga	Customs/protocols
Tōku	My
Tapu	Sacred
Waiata tautoko	Song of support
Wahine	Woman
Whaikōrero	Formal speech
Wharekai	Dining hall

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TE WHARE WĀNANGA O
AWANUIĀRANGI

REA
REAL ESTATE AUTHORITY
TE MANA PAPAWHENUA