



Playcentre Canterbury

Te Reo



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Introduction

He Waka Eke Noa

~ A canoe on which everyone may embark ~

‘Even if a canoe was constructed by one person working alone, it was claimed as the common property of the whanau or family. Practically everything in a Maori village belonged to the family or sub tribe. The only private possessions were garments, ornaments, tools and weapons.’

Quote from ‘Maori Proverbs’

Our roopu is to us indeed a canoe on which we all may ride on the journey towards biculturalism. It belongs to no individual, but to the whole whanau of the Canterbury Playcentre Association. It is a canoe on which everyone may embark if and as they choose, and provides safe transport to our destination.

Looked at from another view, the word ‘noa’ in appearance is very like the name ‘Noah’, whose Ark was filled with two of everything – two peoples, two cultures, in a canoe (or ark) in which all are welcome.



TE REO - GREETINGS & FAREWELLS

Greetings

Haere mai Welcome!, Come!

Kia ora Hi!, G'day! (general informal greeting)

Mōrena (Good) morning!

Nau mai Welcome! Come!

Ata Marie Peaceful goodmorning

Tēnā koe formal greeting to one person

Tēnā kōrua formal greeting to two people

Tēnā koutou formal greeting to many people

Tēnā tātou katoa formal inclusive greeting to everybody present, including oneself

TE REO - GREETINGS & FAREWELLS

Farewells

E noho rā Goodbye (from a person leaving)

E haere rā Goodbye (from a person staying)

Hei konā rā Goodbye (less formal)

Ka kite anō See you again

Hei konā See you later

Hei konā rā Goodbye (less formal)

Signing Off

Nāku noa, nā Yours sincerely

Noho ora mai rā, na, So, look after yourself (less formal)

NGA RA O TE WIKI - DAYS OF THE WEEK

Rahina (Monday)

Ratu (Tuesday)

Raapa (Wednesday)

Rapare (Thursday)

Ramere (Friday)

Rahoroi (Saturday)

Ratapu (Sunday)

NGA MARAMA O TE TAU - MONTHS OF THE YEAR

Kohitatea	January
Hui tanguru	February
Poutu-te-rangi	March
Paenga Whawha	April
Haratua	May
Pipiri	June
Hongongoi	July
Here-turi-koka	August
Mahuru	September
Whiringa-a-nuku	October
Whiringa-a-rangi	November
Hakihea	December

TE REO – PEOPLE AND THEIR GROUPS

- Ariki** person of high inherited rank from senior lines of descent, male or female
- Hapū** clan, tribe, independent section of a people; modern usage – sub-tribe; to be born
- Iwi** people, nation; modern usage – tribe; bones
- Kaumātua** elder or elders, senior people in a kin group
- Ngāi Tātou** a way of referring to everyone present – we all
- Pākehā** this word is not an insult; its derivation is obscure; it is the Māori word for people living in New Zealand of British/European origin; originally it would not have included, for example, Dalmatians, Italians, Greeks, Indians, Chinese, etc.
- Rangatira** person of chiefly rank, boss, owner
- Tama** son, young man, youth
- Tamāhine** daughter
- Tamaiti** one child
- Tamariki** children
- Tāne** man, husband, men, husbands
- Teina/taina** junior relative, younger brother of a brother, younger sister of a sister
- Tipuna/tupuna** ancestor
- Tuahine** sister of a man
- Tuakana** senior relative, older brother of a brother, older sister of a sister
- Tungāne** brother of a sister
- Wahine** woman, wife (**wāhine** women, wives)
- Waka** canoe, canoe group (all the iwi and hapū descended from the crew of a founding waka)
- Whāngai** fostered or adopted child, young person
- Whānau** extended or non-nuclear family
- Whanaunga** kin, relatives

TE REO – BODY PARTS

Arero tongue

Ihu nose

Kakī neck

Kauae, kauwae chin

Kōpū womb

Māhunga hair (when used for hair must always be used in plural, indicated by ngā [the, plural]), head

Manawa heart

Niho teeth

Poho chest (also called **uma**)

Puku belly, stomach

Raho testicles

Ringa hand, arm

Toto blood

Turi knee (also known as **pona**)

Tūtae excrement, ordure

ū breast (breast-milk is wai-ū)

Upoko head

Waewae foot, feet, leg, leg

NGA WAHI TAKARO - AREAS OF PLAY

Blocks	Pororakau
Books	Nga pukapuka
Carpentry	Te mahi kamura
Clay	Poke uku
Collage	Whakakiteantanga
Construction	Nga mahi hanga taonga
Family Play	Nga whakataruna
Fantasy	Wawata
Finger painting	Te peita ma te matimati
Food table	He tepu kai
Music	Waiata
Paint	Peita
Physical	Mahi-a-tinana
Playdough	Te paraoa poke
Puppets	Nga karetao
Puzzles	Nga panga
Sandpit	Te rua kirikiri
Science	Putaiiao
Water	Te Wai



USEFUL PHRASES

E matekai ana koe? Are you hungry?

He aha te mate? What's wrong?

Kei te aha koe? What are you doing?

TE REO - CONCEPTS

Aroha compassion, tenderness, sustaining love

Ihi power, authority, essential force

Mana authority, power; secondary meaning: reputation, influence

Manaakitanga respect for hosts or kindness to guests, to entertain, to look after

Mauri hidden essential life force or a symbol of this

Noa safe from **tapu** (see below), non-sacred, not tabooed

Raupatu CONFISCATE, take by force

Rohe boundary, a territory (either geographical or spiritual) of an iwi or hapū

Taihoa to delay, to wait, to hold off to allow maturation of plans, etc.

Tapu sacred, not to be touched, to be avoided because sacred, taboo

Tiaki to care for, look after, guard (kaitiaki – guardian, trustee)

Taonga treasured possessions or cultural items, anything precious

Tino rangatiratanga the highest possible independent chiefly authority, paramount authority, sometimes used for sovereignty

Tūrangawaewae a place to stand, a place to belong to, a seat or location of identity

Wehi to be held in awe

Whakapapa genealogy, to recite genealogy, to establish kin connections

Whenua land, homeland, country; also afterbirth, placenta

THE MARAE

Hui a meeting of any kind, conference, gathering

Marae the area for formal discourse in front of a meeting house or applied to a whole marae complex, including meeting house, dining hall, forecourt, etc.

Haere mai! Welcome! Enter!

Nau mai! Welcome!

Tangihanga funeral ceremonies, when body is mourned on a marae

Tangi short (verbal version) for the above (gerund) or to cry, to mourn

Karanga the ceremony of calling to the guests to welcome them to enter the marae

Manuhiri guests, visitors

Tangata whenua original people belonging to a place, local people, hosts

Whaikōrero the art and practice of speech making

Kaikōrero or kaiwhai kōrero speaker

Haka chant with dance for the purpose of challenge

Waiata song or chant which follows speech

Koha gift, present (usually money, can be food or precious items, given by guest to hosts)

Whare nui meeting house; in writing this is sometimes run together as one word - wharenuui

Whare whakairo carved meeting house

Whare kai dining hall

Whare paku lavatory, toilet

Whare horoi ablution block, bathroom

TE REO - COMPONENTS OF PLACE NAMES

Ordinary geographical features such as hills, rivers, cliffs, streams, mountains, the coast and adjectives describing them, such as small, big, little and long, are to be found in many place names. Here is a list so you can recognise them:

Au current

Awa river

Iti small, little

Kai one of the meanings of kai is food; in a place name it signifies a place where a particular food source was plentiful, e.g., **Kaikōura**, the place where crayfish (**kōura**) abounded and were eaten

Mānia plain

Manga stream

Maunga mountain

Moana sea, or large inland 'sea', e.g., Taupō

Motu island

Nui large, big

ō or o means 'of' (so does a, ā); many names begin with ō, meaning the place of so-and-so, e.g., ōkahukura, ōkiwi, ōhau, etc.

One sand, earth

Pae ridge, range

Papa flat

Poto short

Puke hill

Roa long

Roto lake; inside

Tai coast, tide

Wai water

Whanga harbour, bay

TE REO – A NOTE ON PRONOUNCIATION

The following English equivalents are a rough guide to pronouncing vowels in Māori:

- **a** as in far
- **e** as in desk and the first 'e' in where; it should be short and sharp
- **i** as in fee, me, see
- **o** as in awe (*not* 'oh!')
- **u** as in sue, boot

There are fewer consonants, and only a few are different from English:

- **r** should not be rolled. It is pronounced quite close to the sound of 'l' in English. The tongue is near the front of the mouth.
- **t** is pronounced more like 'd' than 't', with the tip of the tongue slightly further back from the teeth
- **wh** counts as a consonant; the standard modern pronunciation is close to the 'f' sound; in some districts it is more like an 'h'; in others more like a 'w' without the 'h'; in others again more like the old aspirated English pronunciation of 'wh' (huence for whence)
- **ng** counts as one consonant and is pronounced like the 'ng' in the word 'singer'. It is *not* pronounced like the 'ng' in 'finger', i.e., Whāngārei is pronounced Far-n(g)ah-ray (not Fong-gah-ray); Tauranga is pronounced Tow- (to rhyme with sew) rah-n(g)ah (not Tow-rang-gah).

The macron – a little line above some vowels – indicates vowel length. Some words that look the same have different meanings according to their vowel length. For example, anā means 'here is' or 'behold': Anā te tangata! (Here is the man!) But ana, with no macron, means a cave. Some writers of modern Māori double the vowel instead of using macrons when indicating a long vowel, so the first example would be Anaa te tangata!



Acknowledgements